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BET EMET MINISTRIES

Hebrew For "The House of Truth"

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A TRUTHFUL ANALYSIS OF MESSIANIC PROPHECIES IN THE HEBREW BIBLE WHEN CONTRASTED WITH THEIR MISTRANSLATION IN THE CHRISTIAN BIBLE...DID JESUS FULFILL THEM?

Disclaimer: It is important for the reader to understand that in this website, in comparing the Jewish Messiah and Messianic prophecy as against the Christian Messiah and Christian Messianic prophecy, I will use a "literal-historical" approach to the "Jesus Story". If you have studied our other websites then you know that "the Christ" can be interpreted from 3 different perspectives down through recorded history: "mystical", "mythological", and "literal-historical". Only after one has spent a considerable time in dedicated and scholarly studies can he understand which two of the above three methods of interpretation of "the Christ" are accurate and factual. Again for purposes of comparing Judaism vs Christianity we adopt in this website and for all studies in this website a supposed "literal-historical" interpretation of "the Christ" as well as the Jesus of the New Testament. As you study other sites and your knowledge increases then you will come to understand why I said "supposed" as referring to a "literal" or a "historical" Jesus Christ. But for know know only that in so doing can we adequately contrast the truths of Judaism and their Messianic Prophecy vs Christianity and their "Messiah" along with their conflicting theology when contrasted with Judaism and their

truth. I will let you be the judge of the results of such studies and leave to the reader to draw the necessary conclusions as we attempt to compare Messianic prophecy from both a Jewish and Christian perspective all the while dealing with the New Testament Jesus in a "literal-historical" manner. Now on with the study.

"Christianity's Messiah and Judaism's Messiah have nothing in common, nothing at all!"

Well that is quite a statement which the vast majority of Christians in the world today fail to understand or grasp with their limited knowledge of the origins of their own Christian faith let alone the corruption of the Hebrew Scriptures when they were translated into Greek; unknown to almost all Christians is the FACT that these forged translations became the very foundation for all later corrupt Latin and English versions of Christian Old Testaments and the subsequent quotes in their New Testaments. In other words the Bible Christians and followers of Jesus carry are corrupt and forged versions of the Hebrew Scriptures in "key places" and more than likely at this time in your life you are not aware of this tragic event! It is these same forged passages that we find repeated in the New Testament as attributed to Jesus in one way or the other; the result of which is a false religious belief system concerning not only him but the characterization of the Jewish Messiah. And we will never know the depth of such deception until we begin to study the differences between these Hebrew passages and their corrupt counterparts in our Greek, Latin, and English Christian Bibles!

These falsified passages found in different versions of Christian Bibles are not only not accurate to the truth concerning the depiction of the Jesus and the Jewish Messiah but can be shown upon examination and comparison with the Hebrew to be little more than corrupted verses taken from the Hebrew Scriptures which have been manipulated, purposefully misquoted, purposefully taken out of context, purposefully mistranslated, and even invented out of thin air by overzealous antisemitic Gentile Christians of centuries ago in order to make the Roman Jesus' life fit traditional Jewish messianic parameters, and to make traditional Jewish messianic parameters fit the life of Jesus.

I have just made an amazing claim that staggers the imagination of most Christian readers. The question you have to ask yourself is: *"Can he prove this to be so?"*

I surely can or else I as an ex-ordained Pastor would not be devoting my life and the considerable time it takes to research this information and make it available to the Christian community in hopes of restoring Biblical truth concerning this Jesus and the Bible the Jewish nation used in the first century before it was corrupted and debased by the early antisemitic Gentile Church of Rome during the early centuries of the emerging Church. Sadly we find these same corruptions in our Christian versions today and they go unnoticed by almost all except those who have taken the time to investigate this amazing deception. This, among other reasons, is why I could no longer continue my successful pastorate once learning of this tragic fact concerning the documents and my Christian Bible which I was taught to use for my faith and practice in the Christian faith. Seminary did not teach me this, however, it provided the Biblical skills and tools to do such studies and research, which when done by me, uncovered these sad events in the history of my faith. These studies were one during the early years of my pastorate as I was studying and looking for the Jewish Jesus in an attempt to recover the Hebrew Roots of my "then" Christian Faith. What I discovered not only broke my heart but shamed me before God that I could have fallen into such a trap of deception. Armed with this knowledge I devoted my life to teach this truth to my brothers and sisters in my birth faith. I heavyheartedly would find that that no matter how hard I tried to change Christianity for the better by restoring these Scriptural truth it was almost hopeless and resignation eventually of my pastorate was my only recourse. The question that I and you face is if we want to be a man-pleaser or a God-pleaser. I have answered that for myself and the information on this and other websites provided by Bet Emet Ministries will help you in your answer to that question as well.

WHAT YOU CAN EXPECT TO LEARN FROM THIS WEBSITE

The readers of this website will be shown multiple comparisons of Scriptural passages taken both from the Hebrew Bible, the Tanakh, and various Christian Bible translations.

Answer for yourself: And why will we do this? Only in so doing can the reader see for himself how "messianic prophecy" from the Hebrew Scriptures and the earlier Hebrew Bibles have been purposefully altered and changed and how these adulterated passages were later made to apply to a new Testament Jesus when the original Hebrew passages were never intended to refer to him in the slightest sense! Those who manipulated the Word of God in those days and who corrupted these Hebrew Scriptures in the New Testament in order to force "fulfillments" in the life of Jesus show little if any fear of God since they with abandon consistently "added to" and "took away" from the Word of God in forcing these false fulfillments of messianic prophecy as applied to Jesus. The evidence will speak for itself as you see example after example of Christian forgery of the Hebrew Bible...the Bible the Jews used in the first century!

There is much difficult material ahead for the Christian to see and ponder. Understand from the get go that this website is an affirmation of the truth of Judaism and the faith and religion of the Jewish people and is not intended to prove Christianity wrong, but rather the religion of the Jewish people and Judaism right. It is not my intention to hurt anyone or to destroy anyone's faith; however it is my intention to reveal to seekers of truth what has happened to the Jewish Scriptures and the depictions that exist in the antisemitic Gentile New Testament where so many religious doctrines that accompany and are applied to this Jesus render the reader and believer in such "dogmas" an idolator and blasphemer before God. It is my prayer that a truthful presentation of such materials collected in over twenty years of in-depth Biblical scholarship will break up the fallow ground and hearts of the reader in hope of repentance when you see such errors taught as supposed truths by orthodox Gentile Christianity.

CHRISTIANITY AND HEBREW BIBLE...WHAT YOU WERE NEVER TOLD BY YOUR CHURCH AND YOUR PASTOR

Christianity has based itself on the Hebrew Scriptures. Rome has too. If it did not then it and its brand of Christianity would be a completely detached religion which could not validate itself on the claimed fulfillment of Judaism's Bible. But, Christianity is built upon Judaism's foundation and, therefore, is made vulnerable to Judaism's interpretation of its own Holy Book. Let us not forget that Christianity is supposed to the the "fulfillment" of Biblical Judaism; it either is or is not based upon the fulfillment of the Jewish Scriptures. The problem we encounter is if we have in our Christian Bibles faithful representations of these Hebrew Scriptures both in our Old Testaments and the quotes from them in our New Testaments.

Answer for yourself: How many scholarly books on this "one" book of Christianity [the New Testament] have you ever read?

Answer for yourself: Have you ever taken the time to look at and compare the quotes of the Hebrew Bible as found in your New Testaments which are passed off as "fulfillments of messianic prophecy" with those in the Hebrew/English Bible? Well I and many others have and what we have seen and learned is not only alarming but life-changing!

The question that has to be asked now is this:

Does the Jesus of the New Testament fulfill the Hebrew Scriptures or is he made to seem to be the fulfillment of them though clever manipulation of the Hebrew Scriptures though the purposeful mistranslation, misquotation,

misapplication of them and even the taking of them out of context for Gentile theological purpose?

JEWS KNOW THEIR HEBREW BIBLE BETTER THAN GENTILE CHRISTIANS....NEVER FORGET THAT!

Judaism is a faith built on solid Hebrew Biblical knowledge. Jews have always lived attached to every word, every sentence, every nuance in the Scriptures. Study of God's word has been a holy activity for devout Jews throughout the ages, even to the detriment of earning a living. This is common knowledge concerning their dedication to God made available to anyone who would inquire. It has been said by many that no one knows the holy revelation better than those to whom it was addressed, namely the Jewish people. To think that Rome and the later Gentile Church is a better interpreter of the Hebrew Scriptures than the Jews and their scholars is ludicrous and stretches the believability of our very own minds.

PROOF-TEXTS OF CHRISTIANITY...ARE THEY FAITHFUL TO THE HEBREW BIBLE?

What the vast majority of Christians fail to realize is that the Hebrew Bible has nothing to say about Jesus, not one thing. Notice carefully I said the "Hebrew Bible"; not the Greek mistranslation of it with its hundreds of alterations and purposeful misquotations and mistranslations done in order to write within it foreign Gentile religious concepts concerning a son of God and sun-godmen. It is these added religious concepts which were added into the Greek translations of the Hebrew Bible by the apostate Essenes of Alexandria, Egypt, in 200 B.C.E., which will in a little over 200 years from their forgery be applied to a Jesus by the Gentile Church and other apostate Essenes of the first century. For after all they were the first "Christians" noted in Acts 6:

Acts 6:7 7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. (KJV)

It would be these apostate Essenes who not only had departed from normative Judaism but would also instruct many of the Greek and Latin Church Fathers, and in so doing, provide the impetus to the reinterpretation of the Jewish Messiah and we find their legacy only picked up and later elaborated upon by Rome since both were heavily influenced by the Sun and Sunworship.

Christianity's use of the Hebrew Bible is both their strength and their flaw. It is their strength because the Hebrew Bible is the word of God. It is their flaw because Gentile Christianity misinterpret and misappropriate the Hebrew Scriptures to support their claims. But, when Christianity claims fulfillment of, and yet obliterates, the Hebrew Bible's message and prophecies, then all truth seekers have a right, even a duty, to demonstrate this terrible error which is passed off to the unsuspecting Gentile world as the "infallible, inerrant, and inspired" Word of God. Such a Christian's Bible with such falsehoods and Scriptural adulterations is anything but the Word of God. Secondarily, the Jesus depicted within such a document is anything but the "real;" in fact we accept uncritically the New Testament's depiction of the Jewish Jesus along with all the forged and falsified texts that surround him and are never aware of the need to investigate or question this "counterfeit" Jesus. Not being versed in Biblical Judaism before reading the New Testament then it is impossible to spot the forgery from the truth when reading the pages of the New Testament; we accept without question that all contained within the New Testament must be true because we have been told it is. We are set up to be deceived when but a little study into these matters will reveal the truth about the New Testament in this regard. The result is a belief in a Jesus and "the Christ" that never existed as depicted in the New Testament and often such beliefs render the believer as stated above an idolator and blasphemer before God! But again we will never know we are wrong and our true spiritual condition before God because we were taught never to doubt the New Testament or ask questions about its reliability and integrity. We never knew

we could be wrong yet the Jews have told us this for over 2000 years by consistently maintaining in the jaws of death inflicted upon them by the Christian Church that the Christian Jesus and Christian Messiah is not "the" Jewish Messiah and we seen not to take heed because we read corrupted and falsified texts over and over again never knowing what happened to the Hebrew Bible at the hands of the Roman Church!

FAITH MUST BE BASED ON BIBLICAL REASON...WE MUST USE OUR MINDS AND ACQUIRE THE KNOWLEDGE OF GOD

When a person undertakes such a study of the forgery of religious texts within Gentile Christianity and their Bibles then he quickly sees that Christianity's faith cannot be accepted by anyone who is even slightly knowledgeable of the Hebrew Scriptures and who uses his reasoning ability. As God created our minds, He expects us to use our reasoning together with our faith. Faith is not a substitute for reason, but a development from it and alongside it. God never gave you a lie or told to to believe a lie and when your study reveals to you the corruption of the Hebrew Scriptures and their twisting into false fulfillments concerning Jesus as found in the New Testament then understand God never gave you these purposefully misquoted, mistranslated, and verses taken out of context that you find your Christian Bibles. Antisemitic Gentiles are the culprit here; the same ones that gave you not only the Roman New Testament but the worked-over Old Testament as well. It is time to learn the truth concerning this matter before we die and meet the Creator with idolatry as the cornerstone of our faith.

JESUS' GOD IS JUDAISM'S GOD

In no place in the New Testament did Jesus claim to be God, or God incarnate, or part of a Trinity, or in any way a special substance of God. This idea of Christianity has no basis in Jesus' pronouncements and finds its beginning in the forgery of the Hebrew Scriptures into Greek and later all English versions of the Old Testament with its resultant quotes in the New Testament. Religious concepts having more in common with "literalized" Sun worship and "literalized" astral worship were written into the Greek and later English versions of the Hebrew Scriptures and all quotes taken from them as found in the New Testament and were applied to this Jesus. In so doing a human messiah and anointed one of God becomes a "literal" Sun-godman and even God himself. Idolatry and blasphemy are the fruit of such forgery and seldom does the New Testament Christian know of this because it never dawns upon him to investigate the integrity of his Christian Bible and its faithfulness in translation from the Hebrew Bible that Jesus used. The Jewish Messiah WAS NEVER TO BE GOD INCARNATED!

In the passages that follow for your examination you will see beyond any doubt that Jesus' God is the God of the Jewish people as they know Him, no other. As startling as this may be to Jews and Christians, when searched with an open mind, the New Testament of Christianity shows that the Jesus of the New Testament lived and died a Jew who believed in Judaism, the God of Judaism, and the everlasting nature of Judaism. Jesus of the New Testament was not a Christian and never advocated the establishment of any new religion. Unknown again to most Gentile Christians is the fact that the non-Jew has his place within Biblical Judaism as he adheres to the Covenant and Laws of Noah which Judaism has taught for over three thousand years. Instead of this Divine legacy Christians adopt a New Covenant of man's making and literally stand without a Covenant before God; again this is not understood by most Christians who accept their Bibles uncritically and without question. Simply said the word "new" spoken by Jeremiah means in the Hebrew "renewed" not "replaced" as later misquoted in the Book of Hebrews! This is just part of the deception.

CHRISTIANITY IS CHRISTOLOGIC AND HAS TRANSFORMED THE JEWISH MESSIAH INTO A GENTILE MESSIAH...A MESSIAH THAT

HAS NOT BASIS IN THE HEBREW BIBLE

Even though Jesus in the New Testament believed in the Jewish religion, it is obvious that Christianity does not. Christianity is not the religion of the New Testament Jesus, but a "religion about this Jesus" created by Rome. There are many contradictions and conflicts that exist in the New Testament and these are presented through Scriptural comparison in this website for all to see.

What I present in this website is evidence that, contrary to Christianity's claim, there is no confirmation of Christology in the Hebrew Scriptures, none whatsoever. Christians use proof-texts to advance their position that Christianity is the fulfillment of Hebrew Scripture but unknown to the readers of such "proof texts" is that they are taken from forged texts!!!

The so-called proof-texts, forgeries unknown to most without study, are used to confirm the Christian beliefs. In this website I will demonstrate that these verses from the Hebrew Bible are not proof-texts at all for the message of Christianity but outright lies and deceptions when compared with the earlier Hebrew Scriptures. These forged passages are all erroneously utilized as stated above. I have chosen to list these forged Christian passages and have organized them and explained them, commenting on their fallacies as presented by typical Christian exegesis. Not one alleged proof-text has any merit in proving Christianity as you will come to see if you have the courage to continue such study. They are faulted in many ways as you will quickly come to realize when you study them. They are taken out of context, twisted in meaning, forced in connection, mistranslated, misquoted, or a combination of these formidable defects. In addition, many of the events related in the New Testament were clearly written to fit or created to fit the Hebrew Bible's verses. We need not ascertain whether the event really occurred or not and this is easily done when such events are researched in Comparative Religions and found to have existed thousands of years earlier as applied to the gods. Yet we are taught that these events are "Divine" and "Unique" as applied to this Jesus; in reality these events are only replayed as applied to Jesus as another in a long line of Gentile Sun-gods by Rome. The New Testament openly states that it was "done that it may be fulfilled" but your study into the materials in this website will prove to you otherwise. Such a "fulfillment" is obviously valueless as truth or a proof if the passage at question is purposefully altered, misquotes, mistranslated, invented, or taken completely out of context. Biblical prophesy says nothing of Christology, and Christology has no legitimate basis in the Hebrew Bible.

THE HEBREW SCRIPTURES VALIDATE JUDAISM...AND NOT CHRISTIANITY NOR ROME

What we do find in the Hebrew Bible are verses which show that personal salvation and life eternal is obtained through Judaism. The Christian is unwilling to see this, for if he did his whole mission of soul salvation for the world would crumble. But, the Hebrew Holy Bible is replete with passages which prove personal salvation is secured through Judaism. Moreover, Jesus also said this in the New Testament itself. God is shown in the Holy Bible to have a special relationship, a Covenant, with the people of Judaism, which is perfect, unbreakable, and eternal and it is this "Holy Nation and Royal Priesthood" which is to be a light of this Divine Revelation to you and me.

THE HEBREW MESSIAH IS NOT THE CHRIST OF ROME

The Bible describes the Messiah and the Messianic Era. The Hebrew Messiah and the Christ of Christianity have absolutely nothing in common. Jesus did not fulfill the Messianic expectations for the Messiah at all as found in the Hebrew Scriptures. The Jesus of the New Testament is made to appear as if he did but you will quickly see when comparing the Hebrew with the Greek and English passages that no fulfillment is accomplished. The Jews have known this for centuries because only they have the true Bible given by God to mankind and never corrupted it as has been done by the Gentiles. This is new knowledge for the typical

Christian which he will find hard to believe. After reading the following passages, one by one, and comparing the Hebrew passage with the forged Christian passage in the Christian's Old and New Testament, then it will become apparent to him that someone has tampered with the Hebrew Bible and altered the Revelation from God intended for the world along with "key" passages concerning the Jewish Messiah. In light of such charges made against Gentile Christianity and their "new" religion history records for us that Christianity's Christ is supposed to have a second coming to accomplish the expectations. However, there is nothing in the Hebrew Scriptures about a second coming. Such a doctrine is born out of desperation when confronted with the facts from the Hebrew Scriptures. Jesus' followers are mentioned waiting for his immediate return and did so during their lifetimes in hopes that he would accomplish his supposed Messianic role. This, of course, did not happen, and Christianity has had to explain this nonoccurrence now going on 2,000 years. But, their explanation still leaves the Hebrew Messiah awaited.

So What Is The Truth About The Matter...Did Jesus Fulfill The Messianic Prophecies In The Hebrew Bible?

Well...lets look at the evidence and make an intelligent decision..shall we?

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Recommended Book List

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., MDiv.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



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A TRUTHFUL ANALYSIS OF MESSIANIC PROPHECIES FOUND IN THE HEBREW-JEWISH SCRIPTURES...DID JESUS FULFILL THEM?

{short description of image}

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In order to correctly study and understand "Messianic Prophecy" it is necessary to acquire knowledge concerning what was expected by the Jewish people in their Messiah as taught by the Hebrew Scriptures. Unfortunately Christians approach such a study of the Jewish Messiah deficient in proper understanding and knowledge concerning the Jewish Messiah because of their unfamiliarity with the true Hebrew Scriptures and what they teach concerning the expectations of the Jewish Messiah as promised to the Jewish people. I want to take this time to appeal to you that you listen to what this Website has to offer in the way of information. Most Christians approach such a study deficient in Old Testament teachings concerning the Jewish Messiah and come armed with only what they have read and heard preached about Jesus and the Jewish Messiah from New Testament teachings. Sadly most assume that these same ideas and concepts from their New Testament

experience originated in the Old Testament; that is not always the case as will quickly come to see in our studies before us on this website. Therefore most Christians approach such a study with preformed teachings and ideas gathered from Gentile teachings about Jesus and the Jewish Messiah and lacking such Old Testament knowledge concerning the Jewish Messiah fall prey to many concepts and ideas that are simply false when applied to the Jewish Messiah. Sadly most Christians approach study into the Jewish Messiah with erroneous teachings about the Jewish Messiah never knowing that their religious documents which have taught them such things are false and forgeries when compared with the true Jewish and Hebrew Scriptures. The result is an blurred and incorrect picture of the Jewish Messiah but know knowing this sad fact concerning their Christian religious documents they never know the difference.

That being the case I have tried to start our study into the Jewish Messiah and Messianic Prophecy with what I consider to be necessary background information about what was expected by the Jewish people of their Messiah as taught by Moses, the Prophets, and the Writings. Once familiar with this information and understanding what was promised the Jewish people by God concerning their Jewish Messiah then we will be able to proceed into our study of the Messianic prophecies concerning the Jewish Messiah and see if what we have been taught by Gentile Christianity concerning Jesus and the Jewish Messiah line up with the Hebrew Scriptures or not. We will look at what was first taught concerning the Jewish Messiah as taken from the Hebrew Scriptures and then look at later translations of them as found in the the Greek and English translations of them and compare them for accuracy and truthfulness of translation. Do not underestimate the importance of this study because without knowledge of the "real" Messiah then how can we ever expect to spot the "counterfeit?"

Necessary Background Information Concerning Messianic Studies...Mandatory Before We Begin The Difficult Studies That Follow

Christianity And The Hebrew Bible: What You Were Never Told

- **The Origin Of The Messianic Idea In Judaism**
- **What Was The Messianic Belief Of The Jews In The First Century?**
- **Order Of Events When The Messianic Age Arrives**
- **Did God Promise Us A Jewish Messiah Or A Christian Messiah....Article no. 1**
 - **Did God Promise Us A Jewish Messiah Or A Christian Messiah....Article no. 2**
- **Ancient Traditions Concerning The Messiah**
- **What Was The Jewish Belief About The Messiah In The First Century?**
- **What Was To Be The Role Of The Messiah?**
- **What Are The Requirement For Being "The" Messiah?**
- **What Kind Of Messiah Were The Jews Told By God To Expect In The Jewish Bible?**
- **What Were The Jews Told By God To Expect In Their Messiah And In Messianic Times?**
- **Maimonides-His Thoughts On The Messiah**
- **Who Are We To Believe In...A Hebrew Messiah Or A Christian Messiah?**
- **Transformation Of A Jewish Messiah Into A Christian Christ...The Paganization Of The Jewish Messiah**
- **The Persian Influence Upon The Jewish Messianic Belief [The Influence Upon The Essenes]**
- **The Two Messiah Theory**
- **Descent From David**
 - **Messiah To Descend From Jehoiachin & Zerubbabel..How Can that Be...The Curse Of Jechoniah?**

As we begin to look closer at Jesus and the Jewish Messiah things get considerably more difficult. Realize that the Scriptural proofs concerning the Jewish Messiah are yet below in this website and we have not looked at them yet so the following articles are listed before them in order to acquaint you with the problems surrounding Jesus and the Jewish Messiah which you will see emerge as you study the following Scriptural passages. If you possessed at this time of your study of this website the following knowledge from these Hebrew Scriptural proofs and their comparisons with the Greek and English misquotations and mistranslations and had seen for yourself how so many of the Hebrew Scriptures were taken out of context in order to force false fulfillments in

the life of Jesus then you will understand why this next batch of articles are so important in the Christian-Jewish dialogue concerning the Jewish Messiah.

- Did Jesus Fulfill The Prophecies In The Hebrew Bible Or Just The Ones In The Christian Bible?
- But My New Testament Tells Me It Is A Fulfilled Prophecy...You Mean To Tell Me That It's Not?
- False Prophecies Or Fulfilled Messianic Prophecies....Which Is It?
- Since The Prophecies Were Not Fulfilled...Then Who Was Jesus? Messiah Or Prophet?
- The Jewish Refusal To Accept Jesus As The Messiah
- Can We Truthfully Say Jesus Is The Messiah..."For Sure?"
- Is Jesus The Messiah...Examine The Facts
- Let Us Not Be Deceived By False Messiahs
- Is Jesus The Jewish Messiah?
- How To Hasten The Coming Of Messiah

NOW IT IS TIME....INDIVIDUAL EVALUATION OF SUPPOSED MESSIANIC PROPHETIC FULFILLMENTS BY JESUS...WHAT IS THE TRUTH ABOUT THE MATTER?

- A Truthful Analysis Of Messianic Passages In The Hebrew Bible....Did Jesus Fulfill Them?
- Messianic Prophecies: Are They Fulfilled By Jesus Or Has Textual Corruptions Made Them Look That Way?
 - Looking At How The New Testament Writers And Paul Misused The Hebrew Scriptures In Their Writings
 - The Methodology Behind The Corruption Of The Jewish Masoretic Text & The Christian's Old And New Testaments
 - The Truth About What Was Found At Qumran
 - Proof-Texting And The Creation of "Fulfilled Messianic Prophecy"
 - "Quotes" From The Old Testament Used In The New Testament...That Are Not In The Hebrew Scriptures At All...How Can That Be?

Now For The Hard Part...The Comparison Of The Hebrew Scriptures With The Greek And English Translations Of Them....Have We Been Taught The Truth?

How To Study Scriptural Passages In Different Languages

MESSIANIC PROPHECIES...ARE THEY FULFILLED BY JESUS OR HAS TEXTUAL CORRUPTION MADE THEM LOOK THAT WAY?

- God Will Come To Earth And Be Born As A Human Male? Fulfilled Or Unfulfilled?
 - Is Jesus The Fulfillment Of Isa. 9:6?
 - Is Jesus The Mighty God Of Isa. 9:6?
 - Is The Messiah God Incarnate?
 - The Absence Of "To Be" Verbs In Hebrew
 - Isaiah 9:6 As Jesus Understood It
- Born Of A Virgin? Fulfilled Or Unfulfilled?
 - Since The Jewish Old Testament Says "Young Woman" And Not "Virgin"...How Did It Get Changed In The New Testament References?
 - A Virgin Shall Conceive...Oh Really Now?
 - The Hebrew Behind The Greek...Behind The English...Corrects The Virgin Birth & Other New Testament Accounts

 - The Doctrine Of The Virgin Birth Was Not Taught By The Early Church
 - Problems Surrounding The Virgin Birth
 - A Virgin-Born Prophecy...Created After The Fact?
 - Rabbinical Commentary On Isa. 7:14-21
 - Isaiah 7:14 And The Inconsistency of Christian Interpretation
 - Dual Prophecy, Virgin Birth, Jesus? Fulfilled Or Unfulfilled?
 - Herod's Order To Put All Infants To Death: Truth Or Sun Myth?
- A Rod Out Of Jesse? Fulfilled Or Unfulfilled?
 - Jesus Is The Shoot Out Of The Stock Of Jesse? Fulfilled Or Unfulfilled?
- Born From The House Of David? Fulfilled Or Unfulfilled?
- Born In Bethlehem? Fulfilled Or Unfulfilled?
 - Why Do The Gospels Disagree With Where Yeshua Was Born?
 - Does The Messiah Have To Come From Bethlehem?
 - Born In Bethlehem?
- Out Of Egypt I Called My Son? Fulfilled Or Unfulfilled?
 - Out Of Egypt...Did God Call A Nation Or A People?
- Was The Righteous Branch-The Lord Our Righteousness? Fulfilled Or Unfulfilled?
- Name Great Among The Gentiles? Fulfilled Or Unfulfilled?
- Seed Of Abraham All The Nations Will Be Blessed? Fulfilled Or Unfulfilled?
- The Latter Temple Great Because Of Jesus? Fulfilled Or Unfulfilled?
- Christ Is The End Of The Law? Fulfilled Or Unfulfilled?
- Ascended On High? Fulfilled Or Unfulfilled?
 - Does Not Yeshua's Ascension Prove He Is God?
- Jesus is God's Servant Of Isaiah 49? Fulfilled Or Unfulfilled?
- The Holy One Of Israel? Fulfilled Or Unfulfilled?
- Genealogy Of Messiah From Davidic Ancestry? Fulfilled Or Unfulfilled?
 - Are There Problems Surrounding Yeshua's Genealogy And Birth?
 - The Genealogy Of Yeshua...Want To Know The Truth?
 - The Messianic Genealogy Of Jesus...Fulfilled Or Unfulfilled?
- His Name Immanuel? Fulfilled Or Unfulfilled?
- Spirit Of God Upon Me? Fulfilled Or Unfulfilled?
- Spirit Of God Upon Him? Fulfilled Or Unfulfilled?
- Rachel Weeping For Her Children? Fulfilled Or Unfulfilled?
 - Killing Of Baby Boys To Find A Baby Christ? Fulfilled Or Unfulfilled?
- He Shall Be Called A Nazarene? Fulfilled Or Unfulfilled?
- Jesus Is Hated Without A Cause? Fulfilled Or Unfulfilled?
- Jesus Sets At The Right Hand Side Of God? Fulfilled Or Unfulfilled?
- The People Have Seen A Great Light...The Move From Nazareth To Capernaum? Fulfilled Or Unfulfilled?
- John The Baptist Is Elijah, The Forerunner Of Messiah Jesus? Fulfilled Or Unfulfilled?
- Did The Writer Of The Gospel Of Matthew Purposely Change The Tense Of The Verb In Isaiah 40:3 In Order To Make The Prophecy Apply To Jesus?
- Look Upon Him Whom They Pierced? Fulfilled Or Unfulfilled?
- A Body Thou Hast Prepared For Me? Fulfilled Or Unfulfilled?
- Sceptre shall Not Depart From Judah, Nor Lawgiver Between His Feet, Until Shiloh Comes? Fulfilled Or Unfulfilled?
 - Has The Sceptre Departed From Judah And Yet No Messiah Has Appeared?
- Surely He Hath Borne Our Griefs, And Carried Our Sorrows? Fulfilled Or Unfulfilled?
 - Jesus Is The Fulfillment Of Matt. 8:17? Fulfilled Or Unfulfilled?
- Spoke Openly Or Not? Fulfilled Or Unfulfilled?
- Riding Upon An Ass? Fulfilled Or Unfulfilled?
 - Jesus Enters Jerusalem Riding Upon A Colt And An Ass? Fulfilled Or Unfulfilled?
 - The Christ Will Be Riding An Ass Into Jerusalem...But Only After Victory In The Gog Magog War? Fulfilled Or Unfulfilled?

 - Does Jesus' Entry Into Jerusalem As Depicted By The Writer Of The Gospel Of Matthew Reveal To Us Gentile Authorship Of The Book?
 - Did Jesus Fulfill Zech. 9:9? Did World Peace Come After Jesus Rode Into Jerusalem On A Donkey? Did Jesus Fulfill Zechariah 9:9?
- Judas And The Potter's Field? Fulfilled Or Unfulfilled?
 - Jesus Betrayed For 30 Pieces Of Silver? Fulfilled Or Unfulfilled?
- Jesus Is The Fulfillment Of Isa. 42:1-4, 6 & Isa. 61:1-2? Fulfilled Or Unfulfilled?
- Jesus Instituted The New Covenant Of Jeremiah 31? Fulfilled Or Unfulfilled?
- Jesus Is The One Anointed And The One Cut Off In Daniel 9? Fulfilled Or Unfulfilled?
- Jesus Is The One Spoken Of In Micah 5:1-2? Fulfilled Or Unfulfilled?
- Jesus Is The Passover Lamb? Fulfilled Or Unfulfilled?
- Jesus Is The Subject Of Isaiah Chapter 53? Fulfilled Or Unfulfilled?
 - Isaiah 53, The Suffering Servant, And Jesus? Fulfilled Or Unfulfilled?
- Jesus Is The Fulfillment Of Psalm 110? Fulfilled or Unfulfilled?
 - Jesus Sets At The Right Hand Of God...Psalm 110? Fulfilled Or Unfulfilled?
- The Messiah Is Not To Be Left In The Grave? Fulfilled Or Unfulfilled?
- God Has Begotten A Son And That Son Is Jesus? Fulfilled Or Unfulfilled?
 - Psalm 2 And Jesus? Fulfilled or Unfulfilled?
- The Jewish People Are Disregarded By God As Stated In Hebrews 8:7-13? Fulfilled Or Unfulfilled?
- Blood Is Needed To Achieve Atonement And This Is Supplied By Jesus? Fulfilled Or Unfulfilled?
- Psalm 22 Is Fulfilled By Jesus' Death On The Cross? Fulfilled Or Unfulfilled?
- The Accurate Rendering Of Psalm 22:16: "Pierced My Hands And Feet" Or "Like A Lion"?
- They Hated Jesus Without A Cause? Fulfilled Or Unfulfilled?
- Psalm 110...Jesus Sets On The Right Hand Side Of God? Fulfilled Or Unfulfilled?
- John The Baptist Was The Elijah To Come? Fulfilled Or Unfulfilled?
 - A Messenger Was To Come And Prepare The Way For Jesus? Fulfilled Or Unfulfilled?
- The Jewish People Were Meant To Reject Jesus According To Isaiah 6:9? Fulfilled Or Unfulfilled?
- Matthew Tells Gentiles That they Are To Trust In Jesus? Fulfilled Or Unfulfilled?

No study of Messianic Prophecy can be complete without a comprehensive study of Isaiah 53 or Daniel and his Seventy Week prophecy. Below for your investigation we deal first with the Isaiah 53 prophecy as taken from the Hebrew Tanakh and we contrast it with the later "purposeful" mistranslation of the Hebrew Scriptures which we find in the Christian New Testament.

- What You Were Never Taught In The Christian Church...The Truth About Isaiah 53 #1
 - What You Were Never Taught In The Christian Church...The Truth About Isaiah 53 #2
 - What You Were Never Taught In The Christian Church...The Truth About Isaiah 53 #3
 - What You Were Never Taught In The Christian Church...The Truth About Isaiah 53 #4
 - What You Were Never Taught In The Christian Church...The Truth About Isaiah 53 #5
 - What You Were Never Taught In The Christian Church...The Truth About Isaiah 53 #6
 - What You Were Never Taught In The Christian Church...The Truth About Isaiah 53 #7
 - What You Were Never Taught In The Christian Church...The Truth About Isaiah 53 #8
 - What You Were Never Taught In The Christian Church...The Truth About Isaiah 53 #9

Next we deal with the prophecy of Daniel's Seventy Weeks as taken from the Hebrew Scriptures and contrasted with the Greek and English versions which again fail to translate the Hebrew correctly.

- Daniel's Seventy Weeks And Jesus? Fulfilled Or Unfulfilled? #1
 - Daniel's Seventy Weeks And Jesus? Fulfilled Or Unfulfilled? #2
 - Daniel's Seventy Weeks And Jesus? Fulfilled Or Unfulfilled? #3
 - Daniel's Seventy Weeks And Jesus? Fulfilled Or Unfulfilled? #4
 - Daniel's Seventy Weeks And Jesus? Fulfilled Or Unfulfilled? #5
 - Daniel's Seventy Weeks And Jesus? Fulfilled Or Unfulfilled? #6
 - Daniel's Seventy Weeks And Jesus? Fulfilled Or Unfulfilled? #7

- Daniel's Seventy Weeks And Jesus? Fulfilled Or Unfulfilled And Did Jesus Agree With Daniel? #8

IN CONCLUSION

- So Then...Has Gentile Christianity Led Me To Believe In The Wrong Jesus?
- The Historical Jesus Or The Christ Of Faith...Which Is Real?
- The Second Transfiguration Of Jesus...Which Jesus Should We Believe In And Follow?
- So You Thought That You Were A Real Follower Of Jesus? Well You Might Now Need To Reconsider

DO YOU WANT TO LEARN MORE ABOUT THE TRUTH CONCERNING THE HEBREW ROOTS OF CHRISTIANITY?

Recover The Faith Once Given To The Saints Which Has Been Perverted By Gentile Christianity....Return To "The" Faith Once Given To The Saints...The Real Faith Of Yeshua Which Went Into All The World In The Great Commission And Which Was Stamped Out By Constantine And Rome In The Early 4th Century.

Bet Emet Libraries…Get The Facts...Learn The Difference Between Religious Rhetoric And The Truth About What Happened To Christianity....Catch Up On Bet Emet Newsletters...Return To The Faith Once Given The Saints

If You Want To Be Included On Our Mailing List Of New Teachings.....Just Email Us And You Will Be Included

Recommended Book List

OTHER WEBSITES TO HELP IN YOUR STUDY AND RECOVERY OF LOST TRUTH

See Bet Emet's Other Websites For Your Study And Recovery Of Biblical Truth

If you so desire Bet Emet Ministries offers a comprehensive CD of all of our Websites. with a "study plan" to assure your proper Spiritual progress in such in-depth studies...just click on this link for the details.

In our CD of all out websites contained on one disk we provide a "study plan" for the student and give detailed instructions as how to study these websites "in order" to facilitate one's study. Please inquire for the CD for such through study will take you some time if you ever hope of cracking the "Jesus Puzzle" and coming to the answer of the question: "Who do men say I am?".

- **Bet Emet Ministries**
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contact us...we would love to help you with your studies...Shalom...and Baruch HaShem

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BET EMET MINISTRIES

"Hebrew for "House of Truth"

Craig Lyons M.Div.

RECOMMENDED BOOK LIST

The following is the recommended reading list for students of Bet Emet Ministries. Each of these following books is very important in your study of the origins of the Christian Faith for one or more reasons. If I had it to do all over again instead of the several hundred or so books collected and read over 20 yrs these would be the only books I needed to read to get the total picture of the corruption of "the faith once given the saints". From my viewpoint looking backward I consider each of these books mandatory for ones understanding of the difficult problems which confront us once we begin to study the origin and corruption of early Christianity. I make few promises but I will make an exception at this time: If one undertakes to read as many of these books in the following categories then there will be little that will escape him in his quest for truth concerning the Christian faith, the "Jesus Story", as well as Messianisms within Judaism which originated with Egypt in the beginning of time. This is all the more important when one gets down to the difficult task of trying to reconcile the Jewish Messiah as taught by Judaism and the blurred image of him as found in our depiction of the "Jesus Christ" in the Second New Testament which Rome gave us in refutation of the earliest Gnostic First New Testament which has been so tragically altered today and which so few tragically are aware. Blessings to all in your search for God's truth. These books will reveal to you the different "karast/Christ", or should I say "Jesus" which is found down throughout recorded history: the Mystical, the Mythical, and the Historical. Only two are "true" and one is an absolute falsity due to the tragic loss of the "gnosis" and knowledge of the previous two. Can you guess which one is false?

A Christian's religious belief system, when tested and exposed to contradictory facts from Biblical languages, Biblical history, Biblical culture, the study of Gnosticism as well as Comparative Religions, Astronomy and Astrology, and Archeology, must in the Spirit of Truth and Repentance, be flexible enough to change.

Blessings.....Craig Lyons M.Div. 2004

THE PAGAN JESUS:

- **The Christ Conspiracy by Acharya S SIMPLY GREAT**
- **Bible Myths and Parallels In Other Religions by T. W. Doane SIMPLY GREAT**
- **Aryan Sun-Myths The Origin of Religion (1899) by Charles Morris SIMPLY GREAT**
- **The Jesus Mysteries by Freke and Gandy SIMPLY GREAT**
- **The Woman's Dictionary of Symbols and Sacred Objects by Barbara Walker SIMPLY GREAT**
- **Jesus: God, Man, Or Myth? by Herbert Cutner SIMPLY GREAT**

- **The Book Your Church Does Not Want You To Read by Tim C Leedom SIMPLY GREAT**
- **The World's Sixteen Crucified Saviors by Kersey Graves**
- **Pagan Christs by J. M. Robertson**
- **The Christ Myth by Arthur Drews**
- **The Astrological Foundation Of The Christ Myth by Malik H. Jabbar**
- **Jesus: Pagan Christ Or Jewish Messiah? A Skeptic's Search For The Historical Jesus by Lawrence E. Dalton and Shirley S. Dalton**
- **The Christ: A Critical Review And Analysis Of The Evidence Of His Existence by John Remsberg**
- **The Jesus Puzzle: Did Christianity Begin With A Mythical Christ? by Earl Doherty SIMPLY GREAT**

THE BEST PICTURE OF THE JEWISH FAITH & IMPLICATIONS FOR THE NON-JEW (GENTILE CHRISTIANS TODAY)

- **Where Judaism Differs by Abba Hillel Silver SIMPLY GREAT**
- **Understanding Judaism: The Basics of Deed And Creed by Benjamin Blech SIMPLY GREAT**
- **two volumes by George Foote Moore...Judaism I and II**
- **To Be A Jew by Rabbi H. Donin**
- **The Aryeh Kaplan Anthology vol. 1 and II**
- **Celebrate: The Complete Jewish Holidays Handbook by Leslie Koppelman Ross**
- **Living Jewish Life: Jewish Traditions, Customs, and Values For Today's Families by Anita Diamant and Howard Cooper**

MANSCRIPTS....CORRUPTIONS...THE ORIGIN OF THE BIBLE AND THE CHRISTIAN CORRUPTION OF IT..BOTH OLD AND NEW TESTAMENTS

- **Let's Get Biblical (plus tape series) by Rabbi Tovi Singer (http://www.outreachjudaism.org/) SIMPLY GREAT**
- **Antisemitism in the New Testament by Lillian Freudmann SIMPLY GREAT**
- **Who Wrote The Bible by Richard Friedman SIMPLY GREAT**
- **Faith Strengthened by Isaac Troki SIMPLY GREAT**
- **Judaism's Truth Answers the Missionaries by Beth Moshe SIMPLY GREAT**
- **History Of The Christian Religion To The Year Two Hundred by Charles Waite SIMPLY GREAT**
- **You Take Jesus I'll Take God by Samuel Levine**
- **Is It God's Word by George Wheless**
- **Forgery In Christianity by Joseph Wheless**
- **The Canon Of The New Testament by Bruce Metzger**
- **Putting Away Childish Things by Uta Ranke-Heinemann**

THE ESSENE PROBLEM CULMINATING IN THEIR APOSTATE JUDAISM CALLED CHRISTIANITY TODAY

- **The Essene Christian Faith by Martin Larson SIMPLY GREAT**
- **The Essene Heritage by Martin Larson SIMPLY GREAT**
- **The Story of Christian Origins by Martin Larson SIMPLY GREAT**
- **Reclaiming the Dead Sea Scrolls by L Schiffman**
- **The Beginning Of Christianity by Andrew Welburn**
- **The Hidden Jesus by Michael MaGee**

YOU MUST UNDERSTAND THOROUGHLY GNOSTICISM....THE FIRST NT CAME FROM THEM.....MANY TYPES.....LEARN THE DIFFERENCE ...AND LEARN TO SPOT IT IN THE NT WE HAVE TODAY.....

- **The Gnostic Gospels by Elaine Pagels SIMPLY GREAT**
- **Jesus And The Lost Goddess by Freke And Gandy SIMPLY GREAT**
- **Fragments of a Faith Forgotten by G. R. S. Mead SIMPLY GREAT**
- **The Gnostic Paul by Elaine Pagels**
- **Pistis Sophia, A Gnostic Gospel by G. R. S. Mead**
- **Did Jesus Live 100 B. C.?, by G. R. S. Mead, SIMPLY GREAT**
- **Thrice Greatest Hermes by G. R. S. Mead,**
- **Early Christian Heresies by Joan O'Grady**
- **Gnosticism, Judaism, and Egyptian Christianity by Birger Pearson**
- **The True Origins of Christianity and the Bible by Andrew Benson**
- **The Beginning Of Christianity by Andrew Welburn**
- **Jung And The Lost Gospels by Stephan Hoeller**
- **Gnosticism: New Light On The Ancient Tradition by Stephan Hoeller**
- **Gnosis: The Nature & History Of Gnosticism by Kurt Rudolph**
- **The Gnostic Scriptures by Bentley Layton**

GREAT JEWISH PERSPECTIVE ON THE END OF THE AGE....FROM JEWISH EYES....GREAT SCHOLAR

- **The Passover Plot: A New Interpretation of the Life and Death of Jesus by Hugh Schonfield**
- **The Essene Odyssey: The Mystery of the True Teacher and the Essene Impact on the Shaping of Human Destiny by Hugh Schonfield**
- **Those Incredible Christians by Hugh Schonfield**
- **Jesus Party by Hugh Schonfield**
- **The Mystery of the Messiah by Hugh Schonfield**
- **Proclaiming the Messiah: The Life and Letters of Paul of Tarsus, Envoy the Nations by Hugh Schonfield**

EXAMINING PAUL FOR WHO HE REALLY IS (OR AT LEAST THE ROMAN "TRANSFIGURATION OF THE GNOSTIC PAUL")

- **The Mythmaker: Paul and the Invention of Christianity by H. Maccoby SIMPLY GREAT**
- **The Rival Philosophies Of Jesus And Of Paul by Ignatius Singer**
- **The Gnostic Paul by Elaine Pagels**
- **Paul The Convert: The Apostolate And Apostasy Of Saul The Pharisee by Alan R. Segal**
- **Paul: Follower Of Jesus Or Founder Of Christianity by David Wenham**
- **Paul And Hellenism by Hyam Maccoby SIMPLY GREAT**
- **An Atheist For Jesus by Kenneth Schei**
- **Christianity Betrayed by Kenneth Schei**
- **Jesus or Paul? by Dr. Arnold Meyer**

THE MESSIAH AND WHAT WAS DONE TO HIM BY ROME

- **The Jewish Messiah by Dan Chon-Sherbok SIMPLY GREAT**
- **The Myth of God Incarnate by John Hick**
- **The Messianic Idea In Israel by Joseph Klausner**
- **The Wolf Shall Lie With The Lamb by Rabbi S. Boteach**
- **Messiah Idea In Jewish History by Julius H. Greenstone**

THE EGYPTIAN CONNECTION....LOST TODAY...TIME TO RETURN TO HEBREW ROOTS ..AND THEY BEGIN IN EGYPT

Christianity Before Christ by John G. Jackson SIMPLY GREAT

- **Egyptian Divinities: The All Who Are The One by Moustafa Gadalla SIMPLY GREAT**
- **Egyptian Cosmology: The Absolute Harmony by Moustafa Gadalla SIMPLY GREAT**
- **Historical Deception: the Untold Story of Ancient Egypt by Moustafa Gadalla SIMPLY GREAT**
- **Egyptian Mystics: Seekers Of The Way by Moustafa Gadalla SIMPLY GREAT**
- **Tut-Ankh-Amen by Moustafa Gadalla SIMPLY GREAT**
- **Egyptian Belief and Modern Thought by James Bonwick SIMPLY GREAT**
- **The Deeper Truth: Uncovering The Missing History Of Egypt by Richard Cassaro**
- **Ancient Egypt: The Light Of The World by Gerald Massey SIMPLY GREAT**
- **The Historical Jesus And The Mythical Christ by Gerald Massey SIMPLY GREAT**
- **Gerald Massey's Lectures by Gerald Massey SIMPLY GREAT**
- **The Natural Genesis...Vol I and II...by Gerald Massey SIMPLY GREAT**
- **The Book Of Beginnings....Vol I and Vol II...by Gerald Massey SIMPLY GREAT**
- **The Origin and Evolution Of Religion by Albert Churchward SIMPLY GREAT**
- **The Origin Of All Religious Worship by Charles Dupuis SIMPLY GREAT**
- **Temple Of The Cosmos by Jeremy Naydler SIMPLY GREAT**
- **Ruins Or Meditation On The Revolutions Of Empires And The Law Of Nature by C.F. Volney SIMPLY GREAT**
- **Stolen Legacy by George M. James SIMPLY GREAT**
- **Jesus..the Last of the Pharaohs by Ralph Ellis SIMPLY GREAT**
- **Out of Egypt by Ahmed Osman SIMPLY GREAT**
- **The House of the Messiah by Ahmed Osman SIMPLY GREAT**
- **Jesus in the House of the Pharaohs: The Essene Revelations on the Historical Jesus by Ahmed Osman SIMPLY GREAT**
- **Moses and Akhenaten: The Secret History of Egypt at the Time of the Exodus by Ahmed Osman SIMPLY GREAT**
- **The Hebrew Pharaohs of Egypt: The Secret Lineage of the Patriarch Joseph by Ahmed Osman SIMPLY GREAT**
- **Myth and Symbol in Ancient Egypt by Rundel Clark SIMPLY GREAT**
- **The Death Of The Gods In Ancient Egypt by Jane Sellers**

Answer for yourself: What will these books teach me?

These books will help the reader confront the many challenges regarding the orthodox approach to the inherited "Jesus Story" and the history of Christianity and its true origins. These books point their critical finger at many of the rigid dogmas of Christianity as well as the LITERAL interpretation of the "Jesus Story" which has sadly created not only mental servitude with attendant idolatry but at the same time stifled the real understanding of the original Christian message that goes all the way back to the beginning of time in Egypt. If you read these books you will come to see beyond any doubt that the true meaning of Christianity is to be found in the Mystical and Mythological Teachings. These books will help you see through the false traditions inherited in our day and will show you the need for a revival of the effort to discover the esoteric significance of the Christian heritage, to understand the ALLEGORICAL method of Biblical interpretation, and to find behind the myths, legends, dramas, symbols, and allegories, the spiritual vision which they embody as understood by the Ancients. Only in this way will there ever be a new birth for Christianity and an new enlightenment which is no desperately needed in the Christian world comprising over 3 billion people in the world today.

I CONSIDER ALL OF THESE BOOKS A MUST....YOUR LIBRARY NEEDS EACH OF THEM OR AT LEAST REPRESENTATIVE FROM EACH CATEGORY.....IF YOU READ THESE BOOKS OR AS LEAST THE "GREAT ONES" THEN YOU WILL KNOW ALL THAT NEEDS TO BE KNOWN...(ALMOST)..BUT YOU GET THE POINT....MOST PROBLEMS WITH CHRISTIANITY ARE DEALT WITH IN THESE BOOKS AND FEW THINGS ESCAPE EXPOSURE IN THESE BOOKS...THEY COVER IT ALL..... needless to say I have many more books that I could recommend...but this is the best of crop.. you might can get some of them inexpensively at http://www.bibliofind.com under the "used" book searches.

Blessings...

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AN APPEAL TO TRULY LISTEN...NO MATTER HOW HARD IT MIGHT BE

I am sending to our readers the fruit of much research in a rather difficult area. This study will anger some and liberate others. There is no middle ground. To say that this series of articles are confrontational is an understatement. But let me ask you, ***"Do you want to please God more than your church and pastor or your deacon board?***

If the former is your answer, I beg you to read these articles thoroughly and completely before making up your mind on the issues and studies presented. I caution you to lay your emotion down and concentrate on the facts of what is being shown in the forthcoming articles as we compare the Hebrew Scriptures and the Bible the Jewish people used in the first century with the later mistranslations given us by the Roman Church which we have in our Christian Bibles today. Objectivity; so hard to acquire sometimes, is mandatory if you are to gleam from these teachings the desired truths presented. I know it is hard to discard something you were taught and cherished since being a child most likely since presuming that it was always true. I understand this, but this I know; that most readers of this information on this website have not yet seen to the fullest extent the deception and conflicting messages within the New Testament, when compared with the Hebrew Scriptures, which were written by men who defied the Truth of God and presented you with a replacement religion different from the faith of the Jewish people in the first century. We have accepted uncritically what we were taught since childhood never taking the time to investigate seriously the claims of our faith. You will find upon serious study that our Christian religious documents, both the Old Testament and New Testament contain purposefully mistranslated, purposefully mistranslated, invented, and multiple passages taken out of context from the Hebrew Scriptures and this goes unnoticed by all except those few who have spent years in difficult and laborious study to learn the truth from the fiction which is passed off by Gentile Christianity Sunday after Sunday. We end up with the wrong message and the fruit of the Gentile Church during its history betray the rottenness of the hearts of the antisemitic Gentile Fathers of the Church that changed the faith of Jesus into a faith "about" him. In so doing they made certain through the corruption of the Hebrew Scriptures the idolatry and blasphemy of billions. Unknown to us our whole lives is this terrible deception to which we have fallen; unknown that is until we do serious study into our faith. Most Christians will die and find out this horrible truth having never studied their faith and its origin as they should.

Answer for yourself: If what I say is true, that Rome changed the "faith of Jesus" into a "faith about Jesus" then are we really followers of Jesus? What is the truth of the matter?

I will make you a promise. If you read and understand the material presented, and apply objectivity to what you read and study, then your quest for truth will be enhanced and your walk with God brought nearer than you ever dreamed possible. You, like I at one time in my life, only lacked the proper information and evaluation of the issues at hand which this websites and others by Bet Emet Ministries will deal with. We Christians and follower of "the Christ" lack information that only comes from diligent study, for having done such myself now going on twenty years, as others have before me, I rest today certain and confident that my life and faith is much more pleasing to God than before. My calling as a Pastor is to help you, the flock of God, see the

truth of God and His revelation before it was altered and changed by men of devious natures in the 3rd century. What I am certain you will see when finishing this series of articles is that traditional Christianity is laden with hidden anti-Semitism, anti-Judaism, and replacement religious doctrines which has caused you to err and sin unknowingly and not know the higher truths that God desired for you to both know, possess, and follow.

With this earnest appeal, I lay before you possibly some of the hardest-hitting religious literature you have ever read.

Remember we are encouraged to show ourselves approved before God through diligent study. Many do not answer this challenge. I and others have. I lay at your feet the fruits of such diligent study. It is my desire that I might help you in some small way not stand before God ashamed one day and be totally surprised at what will be said over your life since you believed in this life what you considered to be the truth you inherited from Rome; which I will show you is not the truth at all but a horrible perversion of it. We are warned of such, but few heed the warning of Yeshua in Matthew chapter 7.

The world today is in trouble. Christianity is partly to blame. Those who do believe in some form of Christianity are divided into hundreds and thousands of competing sects and denominations. Very few of them understand the original form of Christianity that the earliest followers of "the Christ" taught and lived!

The "Christian" world is in a malaise. It is confused--and its moral system is impotent without the sure foundation of God's law. Secular forces are increasingly dictating the standards of conduct, whereas that used to be the prerogative of religious leaders. We behold the spectacle of sexual perverts taking over more and more key posts in government, in education and even in some of the mainline churches! We behold the horrifying statistics about millions of unborn babies having their skulls crushed and being vacuumed out of their mothers' wombs! We watch daily at our Christian clergy being exposed as molesters of our children.

Matt 7:16 16 Ye shall know them by their fruits...(KJV)

We behold a society that is truly coming apart at the seams. We behold a society that will soon be directly PUNISHED by the Great God who gives life and breath to all.

Answer for yourself: Why?

Because our peoples have been deceived into believing in "another Gospel" and the fruits of this replacement message from Roman Christianity is seen in our 95% Christian nation....something is wrong with a message sent by churches on every corner that produces such immorality, violence, pornography, incest, homosexuality, crime, etc.

The "fruit" is wrong because "the message is wrong"! I am referring to the Gospel of the early Jewish Church and the Gnostic Paul instead of the Gospel taught and preached by Gentile Christianity today. They are not the same no matter what you might think. "Impossible", you say? No, it is a fact. You just have not seen it for yourself yet, and we at Bet Emet Ministries will help you see that the Gospel of the Roman Paul from his "forged epistles" and much of the New Testament is a contradiction of what Moses, the Prophets, and a Jew like the supposed "historical Jesus" would have both believed and taught. This is PROVEN beyond any doubt by comparison of the Hebrew Scriptures and their subsequent forgery in the Christian's Old and New Testaments. You will see that the religious beliefs and doctrines that a normative Jew in the first century believed were altered and changed when Rome took control of the

faith of Christianity in the 3rd century. That is a bold claim you might think, but we, with God's help, can prove it beyond any doubt. The only thing we need from you is time to read and digest what we show you. We ask only for a fair reading and time to think about the things we reveal to you. The stakes are high, because most Christians today have lost contact with the true God and His revealed way of life. The compounded tragedy of the matter is that most are not aware of this. Their failure to see and understand does not change the facts which we will give the reader line upon line and precept upon precept if you continue your study with our Ministry.

As "the Christ" has said in the New Testament: ***"Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven. Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?'***

Please pay attention the this next verse and the Greek word used for "iniquity:"

And <2532> then <5119> will I profess <3670> (5692) unto them <846>, <3754> I never <3763> knew <1097> (5627) you <5209>: depart <672> (5720) from <575> me <1700>, ye that work <2038> (5740) iniquity <458>.

Let me say it another way:

And then I will declare to them, 'I never knew you; depart from Me, you who practice LAWLESSNESS'" (Matt. 7:21-23)!

The Greek word for iniquity is as follows:

BDB/Thayers # 458

458 anomia {an-om-ee'-ah}

from 459; TDNT - 4:1085,646; n f

AV - iniquity 12, unrighteousness 1, transgress the law + 4060 1, transgression of the law 1; 15

- **1) the condition of without law**
 - **1a) because ignorant of it**
 - **1b) because of violating it**
- **2) contempt and violation of law, iniquity, wickedness**

Let us look at the root word used:

BDB/Thayers # 459

459 anomos {an'-om-os} from 1 (as a negative particle) and 3551; TDNT - 4:1086,646; adj

AV - without law 4, transgressor 2, wicked 2, lawless 1, unlawful 1; 10

- **1) destitute of (the Mosaic) law**
 - **1a) of the Gentiles**
- **2) departing from the law, a violator of the law, lawless, wicked**

Answer for yourself: Do you not see that this passage is referring also to Gentiles who are ignorant of and who are destitute of the Mosaic Law? Did you know that within this Mosaic Law are 66 Commandments given to

Noah and the whole Gentile world which were reiterated to Moses and built upon at Sinai when given to the nation of Israel and which is called today the "Laws of Moses"?

Answer for yourself: Are you a violator of the Mosaic Law/Law of Noah [Covenant of Noah referenced by James in Acts 15 for the Gentile world] in areas such as worship, observance of Biblical Festivals or do you practice your church's pagan holidays, and are you a violator by giving your tithe to organizations who are using the money in ways contrary to how God commanded it was to be used in the Torah?

Answer for yourself: Are you aware that such things as correct tithing, correct worship according to a "Divine Pattern", observance of Biblical Festivals, and Sabbaths are part of the Mosaic Law and were practiced by Gentiles in the first century along with the Jews? Are you aware that idolatry and any mediatorship between man and God is wrong and God considers this blasphemous; the unforgivable sin? This is our legacy as Christians and followers of the Roman Jesus.

Answer for yourself: As impossible as it sounds to you, especially considering what your church has taught you from its anti-Semitic replacement faith, which it inherited from Rome, along with much of which finds its root in Rome's Pauline "forged" theology, how can you say that Jesus is wrong in the verse explained above and that your Church and the Roman version of the "anti-Law" Paul is right? We have a big problem with the "anti-Law" and "Roman Paul" when compared with true Gnostic Paul and again few know the truth about Paul. We live apart from the Laws of God today in Christian America because we bought the lie that Christ is the "end of the Law"; again never realizing that the Greek work for "end" means "goal"; something to be aspired after. You see "Christ-likeness" comes from striving to pattern our lives after these Jewish Laws which reflect the highest good and the highest love for mankind. We were never instructed correctly that each Law frames our Covenant with God and are the stipulations in our Covenant with God and to the degree that we live according to the Laws of our Covenant then our acceptance with God is in proportion to our obedience.

Answer for yourself: Who are you going to believe, especially in light of historical verification that non-Jews who came to God in first century Judaism were instructed in the observance of the Biblical Sabbath, Biblical Feasts and Festivals, and righteous giving of the Tithe as commanded in the Jewish Bible up until the third and early fourth century when it all changed?

Answer for yourself: Just because Jesus was made "God" by Rome in the early 4th century are we to believe this Christology knowing that Judaism never could teach such a doctrine since it was idolatrous at its very core? Are our religious documents forged in order to pull this deception over our eyes hoping we never investigate Judaism and what the Jewish Bible and Hebrew Scriptures says on these Christian "beliefs" we take for granted today?

Answer for yourself: In honest truth, does our Christian experience testify against us; that we have not observed such Mosaic Laws and that we personally are in line to "fulfill" Matthew 7?

Answer for yourself: What do you plan to do about it?

Answer for yourself: Christians may scoff at the idea of replacing God's laws with human ideas, yet is this not the very thing the Church has done with some of God's commandments? Let us think for a second:

- **We have replaced the 24-hour, seventh-day Sabbath with an hour or two of Sunday morning worship;**
- **We have replaced the Biblical holy days and "appointed times with God" with holidays of pagan origin;**
- **We have replaced God's dietary guidelines with our own ideas about what we should eat, and**
- **We have replaced giving the tithe to places ONLY where God has placed his name to the general fund of churches who use the LORD's money any way they desire.**

For your information the tithe in the Bible is to go to ONLY three categories or receptacles:

- **1) the widows, orphans, sick, lame blind, etc.,**
- **2) you are to keep part of your tithe to celebrate the LORD's Festivals and help the poor to observe them with you, and**
- **3) to the Levite or the "teacher" who teaches the truth of God's Word and not the by-laws of your particular denomination.**

Answer for yourself: Do you not realize that if your church does not distribute the LORD's tithe accurately then you are a party to "robbing God" and you have place yourself and your family "under a curse?"

Mainstream Christianity has criticized believers for keeping the seventh-day Sabbath, for celebrating the Biblical holy days, for practicing the dietary laws, for placing their tithe in other places than their local church,...all things that God has commanded. Mainstream Christianity often commands what God forbids: "Forget the Sabbath. Ignore the holy days and dietary laws, bring you tithe to the storehouse for the church is "the storehouse" (which it is not!).

Ezek 33:6

6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.

Ezekiel says that if you see the sword coming (God's judgment) and fail to warn your brothers then their blood is on your hands. I have warned you. The rest is up to you.

Our hope is to warn you and provoke you to repent in these areas of your religious belief system in order that your life become more pleasing to God. The problem began long ago with Rome who hated the Jews and was intent on replacing the world religion of Judaism with a counterfeit of their own making. The genius of their plan is seen in replacing the faith of Jesus (Biblical Judaism which has a place for the non-Jew) with a faith about Jesus, who replaced the Torah with grace only, and who literally altered the plan of salvation which the Ancients witnessed to for thousands of years to one of Rome's invention. Knowledge of the above is free to all….if you look with an open mind and a serious heart toward the God whom you love.

It is with love and in the spirit of repentance I give these precious truths to you. May we all come to the unity of the faith that the original church once had, and must have again before the coming of the LORD. Shalom.



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CHRISTIANITY AND HEBREW BIBLE...WHAT YOU WERE NEVER TOLD

Christianity has based itself on the Hebrew Scriptures. **That is where Christianity makes its fatal mistake; but only if you know Hebrew or have access to a Hebrew-English Bible. If Christianity did not base itself off the Hebrew Scriptures then it would have no validity whatsoever.** **If Christianity did not base itself off the Hebrew Scriptures then it would be little more than a isolated religion which did not validate itself on the claimed fulfillment of Judaism's Bible. But this Christianity does and since it does then it must bear the responsibility for critical scrutiny for its claims.**

If Christianity did not base itself as the "fulfillment" of the Jewish Scriptures then we would have no legitimate means to confront it in this area. **But, Christianity is built upon Judaism's foundation and, therefore, is made vulnerable to Judaism's interpretation of its own Holy Book.**

This might come as a shock to you but JEWS, RABBIS, AND JEWISH SCHOLARS KNOW THE HEBREW BIBLE BEST. **Judaism is a faith built on solid Hebrew Biblical knowledge. Jews have always lived attached to every word, every sentence, every nuance in the Scriptures. Study of God's word has been a holy activity for devout Jews throughout the ages, even to the detriment of earning a living. This is common knowledge concerning their dedication to God.** **It can be said that no one knows the Jewish holy revelation better than those to whom it was addressed, namely the Jewish people.** **History documents untold numbers of martyred pious Jewish people who clung to Judaism due to firm conviction based on Biblical evidence, not only because of honor to heritage and respect to people.**

CHRISTIAN PROOF-TEXTS ARE NOT ACCURATE TO THE HEBREW RENDERINGS OF THE TEXTS

One has to know and be familiar with the Jewish Scriptures (the Jewish Tanakh) as well as the untold number of forged Greek, Latin, and English translations (mistranslations and misquotations) of the Jewish Scriptures to understand my next statement.

The Hebrew Bible has nothing to say about "explicitly" about some Jesus, not one thing.

Christianity's use of our Bible is both their strength and their flaw. It is their strength because the Hebrew Bible is the word of God. **It is their flaw because the Christian Bible, given to us by Rome, purposely misinterprets, mistranslates, invents, and misappropriates the Hebrew Scriptures to support their "theological agendas."** **The New Testament is the heritage of the Gentile Church; not the Jewish nation or their Scribes.** **But, when Christianity claims fulfillment of, and yet obliterates, the Hebrew Bible's message, Judaism as well as enlightened and knowledgeable Gentiles have a right, even a duty, to demonstrate the error perpetrated upon unsuspecting good people who trust these forged texts in their Christian Bible as their "way to God".**

Upon study of the forgery of the Christian's Bible sadly I must say that Christianity's faith cannot be accepted by anyone who is even slightly knowledgeable of the Hebrew Scriptures and who uses his reasoning ability. As God created our minds, He expects us to use our reasoning together with our faith. Faith is not a substitute for reason, but a development from it and alongside it. Hand in hand with the determined destruction of Judaism as taught in these forged texts, which is rooted and propagated in the New Testament, is found a hatred of Jews. This has traveled from the Scriptures, to the pulpit, into the hearts of Christians; often without their knowledge. The budding Church parted itself from the Synagogue by severely abusing it and Christian history testifies to this tragic horror over the centuries. Jews were blamed for the killing of the Son of God, even though the New Testament states clearly that the Romans killed Jesus in Roman crucifixion. Ironically Jews were blamed for the death of the Son of God even though the Christian belief is that Jesus' death was predetermined and expected and foreordained for the "salvation of the world". Go figure!

- **Jews were blamed even though those around Jesus, including his family, disciples, and multitudes were all Jews.**
- **Jews were blamed even though Jesus remained a Jew unto his last breath on the Roman cross.**
- **Jews were blamed even though Jesus pleaded for no blame to be placed on his people.**
- **Jews were blamed even though Christianity claims to be a religion of love, not hate.**

The result of this blame has been two thousand years of sorrow for Jews and shame for Christians.

Paul or "Pauline writers and later forgers of his writings" shaped the Church in a manner which stripped away all links to Judaism and cursed it at the same time. Simply said the New Testament says Judaism is bad and abandoned by God, while Christianity is good and beloved. It says the law of Moses is not valid and the Covenant is dead for the Jews. Conveniently the Church's laws and dogmas and the "New" Covenant take their place. In sum, God loves Christians and has no love for Jews; the Jews are "damned" and the Christians "saved". This is what Christianity has taught and Christians, including the clergy, have used this philosophy to batter and bloody the Jew during two thousand years of persecution. The Jewish people have suffered, through the Church's hatred of Jews and Judaism, all manner of humiliation, ostracism, hardship, degradation, misery, torture, and murder, culminating in Auschwitz and the Holocaust in Christian Europe.

Christianity's evil effect on Jews should be admitted and condemned by all good Christian people. Christianity bears a responsibility to examine and correct their teaching concerning Judaism, which has been the root cause of great harm to the Jewish human being. As their words have caused persecution, so their words must end persecution and their actions memorialize "the Christ's" teaching of love. For too long the words of the New Testament's Christ have been Christianity's own accuser from Matthew 7:18,20 (Luke 6:43-44),

"A good tree cannot bring forth evil fruit . . . Wherefore by their fruits ye shall know them."

If the reader has any knowledge of Christian history and the horrors done by the Christian Church to mankind then the above passage is very telling. Furthermore, ironically, the following seems befitting the people of Israel, rather than Christians, namely Matthew 5:11,

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."

How very, very ironic.

While Rome and pro-Roman "Pauline" writers advanced separation from Judaism, the New Testament Jesus announced Judaism's greatness. The same New Testament, when closely read both debases and extols Judaism. This should make you think about what is going on and who wrote this stuff anyway. One thing is for certain and it is simply said that this cannot be blamed

on God. We have gathered in this Website, as well as others by Bet Emet Ministries, those portions of the New Testament which show the debasing of Judaism and the altering of the faith and religion of a Jew named Jesus which is accomplished by purposeful fraud and deceit by misapplying, misinterpreting, misquoting of the Hebrew Scriptures in the Christian Bible; not to mention outright Scriptural "invention". Jesus' depiction in the New Testament is one of a practicing and believing Jew who taught faithfulness to his religion's Torah. He affirmed it was the way to God and eternal life. He and his family all observed the Jewish customs, holidays, and Saturday Sabbath in synagogue. Jesus said personal salvation is obtained in Judaism (Salvation is of the Jews and not Rome)!

Christianity has in their New Testament announced a new way to salvation, through a mental belief in Jesus' vicarious atonement for sins and his resurrection from death. If one ever does their own personal study into Sun worship the you see that the New Testament Jesus and the "Jesus Story" is but a "retelling" of the same ancient stories of prior Sungods who "did the same things" and "said the same things" as does Rome's New Testament Jesus. Further study into this problematic area of study will show you that these same "Jesus Stories" find their ultimate origin in Astronomy since the time of Egypt. This is problematic to the "thinking believer". But more to our point, Rome's new way to salvation does not invalidate Jesus' own words in Christianity's own Book (in places). If one looks hard you can find the "Mind of Christ" hidden among the forgeries of the Hebrew Scriptures in the New Testament. Christians as well as Jews need not investigate Christianity's claim, for the New Testament itself proclaims Judaism's eternal truth. To see it one only has to know what the Judaism of Jesus taught and yet still teaches today about God and His way to salvation for all mankind! I guess it is time to study Judaism for yourself and ask yourself why Christianity, the supposed fulfillment of Judaism, changed its mother's faith and persecuted it so viciously!

In no place in the New Testament did this Jesus claim to be God, or God incarnate, or part of a Trinity, or in any way a special substance of God. This idea of Christianity and the theology of the Council of Nicea has no basis in Jesus' pronouncements. We have in this Website gathered all pertinent verses in the New Testament to demonstrate that Jesus' God is the God of the Jewish people as the Jewish people have know Him, no other. As well we proved the evidence of Christian tampering and forgery of such Jewish Scriptures in order to create a replacement religion as well as transform the Jewish Messiah. As startling as this may be to Jews and Christians, when searched with an open mind, the New Testament of Christianity shows that the character of Jesus lived and died a Jew who believed in Judaism, the God of Judaism, and the everlasting nature of Judaism. Jesus was not a Christian and would never hold to the vast majority of Christianity's theological doctrines; simply because they conflict and contradict most of what Jesus as a Jew believed as a Jew about God and his Jewish faith!

Answer for yourself: If you understood the above statement then as a Christian following the Christian Bible we should ask ourselves if we really are followers of this Jesus in the first place?

Even though Jesus the Jew in the New Testament believed in the Jewish religion, it is obvious that Christianity does not. Christianity is not the religion of Jesus, but the religion about Jesus.

Answer for yourself: Do you follow "the religion and faith of Jesus" or a religion created "about this Jesus"?

In this Website we reveal the host of Scriptural contradictions and conflicts that exist in the New Testament when these same passages and quotes are compared with the Hebrew Scriptures. The evidence is there for all to see.

What we present in this Website is evidence that, contrary to Christianity's claim, there is no confirmation of Christology in the Hebrew Scriptures, none whatsoever. Christianity uses proof-texts to advance their position that Christianity is the fulfillment of Hebrew Scripture. The so-called proof-texts are used to confirm Christianity's beliefs about Jesus. In this Website you will see for yourself as we demonstrate that these verses

from our Hebrew Bible are not proof-texts at all for the message of Christianity. These proof-texts are all erroneously utilized being purposefully misquoted, mistranslated, and often invented out of thin air yet written to mislead the reader to think that they are the "fulfillment" of the Jewish Bible which are are not! We have organized them and explained them, commenting on their fallacies as presented by Christianity. You will come to see for yourself as have untold numbers before who do these studies that not one alleged proof-text has any merit in proving Christianity or their claims about this Jesus. They are faulted in many ways. They are taken out of context, twisted in meaning, forced in connection, mistranslated, misquoted, or a combination of these formidable defects. Millions read this New Testament never knowing this simply because they have never compared their New Testament passages with the earlier forged Greek texts which "butchered" the Hebrew when translated from the Hebrew texts in the 3rd Century B.C.E. In addition, many of the events related in the New Testament were clearly written to fit or were created to fit the Hebrew Bible's verses. We need not ascertain whether the event really occurred or not. The New Testament openly states that it was *"done that it may be fulfilled."* Such a fulfillment is obviously valueless as a proof; especially when one does study in comparative texts from the Hebrew Bible and trace their "purposeful mistranslations" into the Greek and later again this "purposeful mistranslations" into the English of our Christian Old and New Testaments. The forgeries are there for all to see. Biblical prophesy says nothing of Christology, and Christology has no legitimate basis in the Hebrew Bible. The Jewish Messiah was always "just a man" and never a God. Christianity's Messiah is NOT the Jewish Messiah!

What we do find in the Hebrew Bible are verses which show that personal salvation and life eternal is obtained through Judaism as these same Divine Concepts in Judaism can be shown to have existed since the beginning of time with Egypt which gave the world the first "monotheistic religion". Many Christians are unwilling to see this, for if they did their whole mission of soul salvation for the Jew would crumble. The self-perpetuating theology of Christianity and its fund raising for the salvation of the world would be thwarted. We are talking about a lot of money here to fight a spiritual war that simply does not exist; at least not in the way Rome has taught it. But, the Holy Bible is replete with passages which prove personal salvation is secured through Judaism with a faith in God and not a fictitious "godman". Moreover, "the Christ" also said this in the New Testament itself. God is shown in the Holy Bible to have a special relationship, a Covenant, with the people of Judaism, which is perfect, unbreakable, and eternal. Besides that the New Testament attests that within Judaism is a place for the non-Jew without conversion (Acts 10 with Cornelius, Acts 15 and the Laws of Noah, etc.).

The Hebrew Messiah is not the Christ of Christianity. The Bible describes the Messiah and the Messianic Era. The Hebrew Messiah and the Christ of Christianity have absolutely nothing in common. Jesus did not fulfill the Messianic expectations for the Messiah at all and this becomes all the more plain to the reader and student once he sees the forgeries of the texts in his Christian Bible which are supposed "fulfillments". If you don't do the studies you will never see this for yourself. Conveniently when one sees this the the rabbit is pulled out of the hat by Rome in teaching that their failed Messiah, Christianity's Christ, is supposed to have a second coming to accomplish the expectations. However, there is nothing in the Hebrew Scriptures about a second coming that is every connected to the Jewish Messiah. This is back seat driving at its best and of course such a concept is later incorporated into Rome's Bible to make it appear that this was always expected in Judaism when it was not! The New Testament is made to say by Rome that Jesus' followers waited for his immediate return during their lifetime in order to accomplish his supposed Messianic role. This, of course, did not happen, and Christianity has had to explain this non-occurrence in their own terms. But, their explanation still leaves the Hebrew Messiah awaited.

Judaism is strictly monotheistic, with God being "one" and not divisible or being of multi-essence. Although Judaism meditates on God's being, He is left unknowable. Except for the assertion of His "oneness" and belief that God has no bodily form, being uniquely spiritual, Judaism leaves the understanding of God's basic nature to God alone. Yes, God is humanized so that He is brought nearer to man's understanding, but He is never corporeal. On the other hand, Christianity worships a Triune God, in God the Father (as in Judaism), God the Son (God incarnate as Jesus Christ), and God the Holy Ghost (Spirit of God). Truly, we share Him, but He is

who He is to each and again let it be said for many their ideas in these areas can be shown to be based upon "forged texts".

As if all of the above is not enough let it also be stated that Judaism's and Christianity's atonement methods differ dramatically and are in opposition to each other.

Answer for yourself: Has Christianity changed true Biblical atonement and we not know it? Let me just say that this is one of the most important studies that you can ever do so get ready to be shaken to your very core!

Judaism is optimistic about man's efforts being capable of earning God's approval. Man is considered able to fulfill God's desires for man's conduct. Just as God made man with faults, with a capacity for sin, He also made man with a pure nature. God planned that man must choose life through good conduct or death through bad conduct. God planned it this way. Righteousness is within mankind's reach. To follow God's Torah and make life's moments holy is sufficient for atonement. Effort is what is required, not perfection of achievement. Each human being is responsible for his own personal salvation in Judaism. On the other hand, Christianity teaches vicarious atonement, belief that man is unable to attain God's approval through good deeds and needs help beyond himself. This Christian view of salvation and atonement finds it origin with Osiris in Egypt by the way. Mankind is considered hopelessly sinful through "original sin" according to Christianity but ironically there is no concept of "original sin" in Biblical Judaism. For Christianity salvation is obtained by belief that Jesus Christ made vicarious atonement for man's sinfulness through his sacrificial death but such a belief shows that one has not the slightest understanding of how the Jewish Sacrificial System operated and how atonement was procured through it. This study is in itself a life changing experience once you come to see the role of "blood" in the Sacrificial System and how it was the "Soul in the blood" and "not the blood" that acquired atonement from one's sin! If you have never seen this then ask for the articles on atonement and I will send them to you explaining just how this worked. For Christianity this Jesus' resurrection offers hope of salvation to all believing Christians. Efforts to goodness are auxiliary to belief and not essential for salvation but again Judaism teaches just the opposite!

Sin, the transgression against God, is a deeply divergent idea in our religions. Judaism says man's soul is pure and transgression is the result of weakness and inclination to wrong-doing, rather than basic depravity and incapacity for righteousness. Judaism teaches that man's soul grows and matures the longer it submits itself to the Laws and Torah of God and in time comes to master Sin. Our free will choice to follow God's laws maintains our harmony with God and acquire "acceptance with God" as we see in Peter's confession in Acts 10:

Acts 10:34-35 34 Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: 35 But in every nation he that feareth him, and worketh righteousness, is accepted with him (God). (KJV)

Following our good impulses allows man to rule over sin. On the other hand, Christianity teaches that man has the profound guilt of original sin from which he cannot escape by himself. He is blemished with a corrupt nature which good behavior cannot overcome. He needs an intercessor, Jesus Christ, to take away his sinfulness.

Seeking happiness, as necessary to appreciate the majesty of God's creation, is encouraged in Judaism. The bodily desires are God-given, to be used in purity. The human vessel, created by God, is to be piously employed and appreciated. On the other hand, Christianity asks for a passing through this life in denial of the flesh in order to obtain piety. The body's desires are evils to be suppressed and overcome.

LAWS OF MOSES OR LAWS OF NEW COVENANT

The Holy Torah's laws are the path to righteousness for Jews, as well as the non-Jew, for they guide man in doing God's will. God and man meet in the performance of God's Laws and Commandments. The Torah brings

holiness to every part of our life and is spiritually fulfilling because of the sacredness of duty to God. The immutable Covenant is connected to the duties of Torah observance, which are a certain bond to God for the Jew and Gentile. On the other hand, Christianity denies the value of the Laws and Commandments of God and instead substitutes its own laws and church dogmas which must be fulfilled and "believed". It presumes that Judaism's Torah is of no value and that Christianity possesses a New Covenant, which replaces the original; all the while failing to inform its readers that the word "New" means "renewed, reaffirmed" and never meaning "replaced". You see this "Old Covenant" has been renewed for both the Jew and the Non-Jew and not "replaced" as Rome would have us believe in their forged texts.

We have shown why Jews cannot be for Jesus, the Christ of Christianity; nor "informed" Christians.

Answer for yourself: How about being for a Jew like this Jesus who taught Judaism as the way for Jews and non-Jews to God? I like that better in light of what I shared above.

Jews cannot be for Jesus as a prophet, because Hebrew prophets justified their pronouncements on God's Holy Torah. The Roman Jesus, in contrast, used his personal authority for justification of his teachings. Also, Jews cannot be for Jesus as an inspired rabbi, because rabbis expound and preserve the laws, while the New Testament Jesus did not and champions a "New Covenant" which calls these Laws of God "death" and which "ended". Perhaps Jews might be for Jesus' teachings of goodness and morality and so should we but we must read with discriminating eyes to spot the "truth" from the "lies" but this is hard and almost impossible without knowledge concerning what we are reading, the reliability of our inherited Spiritual texts, and that takes years of study; trust me on this for I know about what I speak. In short, the New Testament and Roman Jesus has no place in Jewish belief in any context! It is time we study to show ourselves approved to see these issues of which I addressed above for only then can you hope to removed the confusion that surrounds the depiction of this New Testament Jesus and come to the truth about these very important matters.



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THE ORIGIN OF THE MESSIANIC IDEA IN JUDAISM

The oppression of the Jews by the foreigner aroused in them thoughts of a Messiah and the need for a Redeemer!

Though the Christian idea of the Messiah, or in Greek parlance, the Christ, is one of a divine redeemer, it is quite different from the older, Jewish conception of a Messiah, a warrior who would free them from their enemies and institute the kingdom of G-d on earth in which the Jews would be the elite.

The Messiah is perfectly described in the Book of Daniel written about 200 years before Yeshua [notice the real Daniel did not write it] when the Jewish state was oppressed by the Greeks. Even then Jews were seeking a Saviour.

***...and, behold, one like unto the son of man came with the clouds of Heaven, and came even to the ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.* Daniel 7:13 -14**

The description above should be familiar to most Christians as it parallels the description of the expected Messiah from the Gospel of John where we find more of a "super-human" Messiah than a "human" Messiah.

In the non-canonical Psalms of Solomon, written not by Solomon, the king, but by unknown authors between 70 and 40 BC - only about 70 years before Yeshua, we get a detailed description (edited here for brevity) of what Israel expected and looked forward toward in their Messiah. In this book [The Psalms of Solomon] which is unfortunately not in our Bibles, the Messiah of the house of David shall gather the nation together and evict the foreigners from Jerusalem.

- *O G-d, raise up unto them their king, the Son of David that he may reign over Israel thy servant. And gird him with strength that he may shatter unrighteous rulers, and that he may purge Jerusalem from nations that trample her down to destruction. He shall destroy the g-dless nations with the word of his mouth. At his rebuke the nations shall flee before him. All nations shall be in fear before him.*
- *Wisely, righteously he shall thrust out sinners from the inheritance. He shall destroy the pride of the sinner as a potter's vessel. With a rod of iron he shall break in pieces all their substance and he shall reprove the sinners for the thoughts of their hearts. And he shall purge Jerusalem making it holy as of old.*
- *And he shall gather together a holy people whom he shall lead in righteousness. And he shall divide them according to their tribes upon the land, and neither visitor nor stranger shall remain with them any more.*
- *And he shall judge the tribes of his people which has been sanctified by the Lord. And he shall not suffer unrighteousness to lodge any more in their midst, nor shall there dwell with them any man that knoweth*

wickedness, for he shall know them that they are all sons of G-d.

- *And he shall be a righteous king, taught of G-d, over them, and there shall be no unrighteousness in his days in their midst, for all shall be holy and their king the anointed of the Lord. The Lord himself is king, the hope of him that is mighty is through his hope in G-d.*
- *He will bless the people of the Lord with wisdom and gladness, and he himself will be pure from sin, so that he may rule a great people and relying on his G-d throughout his days he will not stumble; for G-d will make him mighty by means of his holy spirit, and wise by means of the spirit of understanding, with strength and righteousness.*
- *His hope will be in the Lord: who then can prevail over him? He will be mighty in his works and strong in the fear of G-d; he will be shepherding the flock of the Lord faithfully and righteously and will suffer none among them to stumble in their pasture. He will lead them all aright, and there will be no pride among them that any among them should be oppressed.*
- *He shall judge peoples and nations in the wisdom of his righteousness. And he shall have the heathen nations to serve under his yoke.*

Take time and re-read the above description of the expected Messiah of Israel. You will note that a pacifist preaching goodwill to all men was not the Jews' best idea of a leader suitable to free them from the yoke of their oppressors. The chief heathen nation was, by the time of Yeshua in the first century AD, the Romans. The political position of the Jews under the Romans seemed hopeless. Consequently popular Jewish hopes were of this imminent redeemer, this warrior king, born in the image of and of the line of King David, a supernatural being sent by G-d who would overthrow the foreigners, impose Jewish authority over the world and institute a kingdom of G-d on earth which he would rule assisted by the Jews as the elite. The Messiah had become a fervent belief.

These visions of G-d giving dominion of a kingdom to his Messiah, an everlasting kingdom which encompassed all peoples and nations, ignited the torch of Jewish nationalism for several centuries. Leaders of varying degrees of credibility were to step forward from the death of Herod to the defeat of Bar Kosiba claiming to be the Messiah of G-d.

Both the Hebrew word, Messiah, and the Greek word, Christos, mean one who is anointed, or rather it is always given as meaning one who is anointed. Actually Messiah is made up of the Egyptian root MS, as in Moses, meaning a child or, if the child is male, a son, and the Hebrew word, iah which is G-d. Thus Messiah means literally "Son of G-d". The Christian gospel writer Matthew identified Jesus Christ with Moses, whose name is also of course "a son".

Answer For Yourself: If Moses is the Egyptian word for a son who was he a son of? If you know anything about Egypt and their religion Moses was the "son of G-d" or the "son of Ra."

Answer For Yourself: Was Moses also a Messiah? He was! Moses was adopted by Pharaoh's daughter who found him in the bulrushes. And a Pharaoh was a g-d (according to Egyptian religion).

Moses's brother, the priest Aaron, died and was buried at a place called Moseroth, Moserah or Mosera, the site of the Israelite camp near Mount Hor. Curiously Mosera can be read as Egyptian for Son of Ra or Son of G-d, Ra being the Egyptian word for g-d. The father of Moses and Aaron, according to the *Old Testament*, was Amram interpreted as the Hebrew for exalted people when it is plainly a corruption of the Egyptian Amun-Ra. Amun-Ra was the high G-d - Amun meaning the Hidden One - of the Egyptians. From the time of the pyramid builder, Cephren in the IVth dynasty all Pharaohs were considered to have been Ra's son, in other words they were Sons of G-d or Messiahs. Mosera is the purely Egyptian word from which the compound word Messiah was constructed. It is the same word, with roots in a different order, as Rameses, the name of several Pharaohs - Sons of G-d. One of the inscriptions of Rameses the Great records Amun-Ra addressing the Pharaoh with words familiar to a modern Christian:

I am thy father. I have begotten thee like a g-d.

The Pharaoh replies:

I am thy son. Thou hast given me the power of a g-d.

Thus both Moses and his brother were considered Sons of G-d, both were literally Messiahs. Moses and Aaron combine the roles of king, priest and prophet. Later David was identified as the Great King and Moses took the single role of the prophet, but it is plain that, in leading the Israelites out of Egypt, his role was that of king as well as prophet.

Jochebed, Amram's wife was also his Aunt. This ties in with the practice of the Pharaohs whose title came through the female line. Thus they usually married their sisters to become king but could marry their mother's sister - their maternal aunt - or even their mother - to succeed to the throne. Plainly the Israelites led away from Egypt by Moses, a Messiah, were thoroughly Egyptianised and ruled by a Pharoah-like king, if not an actual dissident Pharoah. It seems the word Messiah, a Son of G-d, came into the Jewish religion from Egypt.

THE EVOLUTION OF THE MESSIAH CONCEPT

From the time of exile in Babylonia the word messiah took on the meaning of a G-d-sent saviour or deliverer. The Jewish concept was not of a divine Messiah: as the extract from the *Psalms of Solomon* makes clear, he was entirely human, though possessing G-d-given supernatural powers. Judaism had become strictly monotheistic - it had only one g-d and it was a heresy for Jews to think otherwise - even their Messiah could not be regarded as divine. A Jew proclaiming a Messiah as a g-d at the time of Yeshua would have been stoned for blasphemy. But it was no blasphemy to claim to be a Messiah, a man. Under the Romans most Jews felt they had suffered enough and were expecting a man of power backed by the supernatural might of G-d to lead the people to freedom. The idea of a saviour Messiah spurred Jewish nationalism. From 4 BC to 135 AD several Messiahs were proclaimed as the Jews yearned for an end to the trials and indignities of Roman rule. Each led an unsuccessful revolt and died.

PARADOX: SUFFERING SERVANT VS A WARRIOR KING

Failure fertilized the growth of another concept, the suffering servant. The despised and rejected servant of G-d in *Isaiah* would suffer to redeem the world in a spiritual rather than physical sense. The suffering servant was a personification of the sufferings of the Jewish people rather than a model for their Messiah. But the Messiah had to be demonstrably of the highest morals as the moral judge of mankind. Possibly some Jews thought that suffering ensured great virtue and gave supernatural power. A suffering Messiah could have been part of G-d's plan to save the people. They expected the Messiah to suffer as the Jewish nation had. There is evidence of this in the Dead Sea Scrolls.

The contradiction of *Daniel* which pictured a glorious Messiah was resolved by the Messiah's glorious second coming when the world would end and the faithful would be saved. From this probably came the Christian idea of Christos meaning a divine redeemer, an incarnate G-d Yeshua who deliberately suffers, dies and is resurrected to atone for the inherent sins of mankind. Certainly the importance of the suffering Messiah concept largely emerged out of the events of the intertestamental years rather than before - many scholars believe it only reached prominence as a justification of Christianity.

Most ordinary Jews, though, were fed up with suffering. They had incessantly been humiliated by foreign rulers with only the Maccabees providing any hope. Submission had got them nowhere. Gentle Yeshua could not have fitted their preferred image - a warrior, a king David, a superman on the lines described in *Daniel*.

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WHAT WAS THE JEWISH BELIEF ABOUT THE MESSIAH IN THE FIRST CENTURY?

"I believe with complete faith in the coming of the messiah" (from Rambam's Thirteen Principles of Faith).

Answer for yourself: What did Judaism teach about the Messianic Age in the first century?

Answer for yourself: What does Judaism have to say about the messianic age today and has its teachings changed?

Answer for yourself: What sort of person will the messiah be?

Answer for yourself: What is the purpose of a "messianic age"?

Answer for yourself: Would G-d allow belief in a false messiah?

Many people, both Jew and non-Jew, ask these and other questions about the Jewish belief concerning the coming of the messiah.

WHAT ARE SOME OF THE SPECIFIC PROPHECIES THAT THE MESSIAH THAT THE JEWS EXPECTED WOULD FULFILL?

- **Jews will lead in Spiritual Guidance (Zechariah 8:23)**
- **World Peace (Isaiah 2:4)**
- **The Nile River in Egypt will run dry (Isaiah 11:5)**
- **World Knowledge of G-d (Isaiah 11:9)**
- **No more Death (Isaiah 25:8)**
- **Resurrection of Ancestry (Isaiah 26:19)**
- **Ingathering of all Jews in Israel (Isaiah 43:5)**
- **Joy and Gladness to the Jews (Isa. 51.11)**
- **Non-Jews will help Jews materially (Isaiah 60:5)**
- **Each tribe will receive its inheritance (Ezekiel 37:14)**
- **Building of the 3rd Temple in Jerusalem (Ezekiel 37:46)**
- **No More Weapons of War (Ezekiel 39:9)**

Answer for yourself: Did the above Messianic prophecies become fulfilled in and Yeshua or his ministry?

WHAT CHRISTIANS NEED TO HEAR....WHAT JUDAISM BELIEVED

ABOUT THE MESSIAH IN THE FIRST CENTURY

The answer for the above question as to if Jesus fulfilled the Messianic prophecies in the first century is "NO"!

The noun "prophecy" describes a “prediction of the future, made under divine inspiration” or a “revelation of G-d.” The act of making a prophecy is the verb, prophesy. As you might be aware there is a great difference of opinion as to if the Messianic prophecies of the Bible have been fulfilled yet or not depending to whom you ask...a Jew or a Gentile Christian.

Answer for yourself: Why is that?

Simply said as you have been reading in our ministry's articles is that the Christian Bibles we have inherited as Christians and followers of Jesus are corrupted and falsified when compared with the Hebrew Bibles from which they were supposed to come. The prophecies concerning the Messiah have been altered in our Christian Bibles in many, many places and changed; many are created out of thin air or by the manipulation of the Hebrew Scriptures to create a "fulfillment" when in reality there were none. The Gentile world in the first century who knew not Hebrew nor the Hebrew Scriptures in their original state had no idea that the "corrupted versions" of them that they were presented later were not true to the original Hebrew. This can be said for the quotes of these falsified translations we find in the New Testament as well as many are nothing more than further quotes from the purposefully corrupted Greek translation by the Essenes that made their way into the Gentile's Old Testament.

This explains why the Jews look to the coming of their Messiah and do not consider Jesus as a serious Messianic contender since the Hebrew Scriptures were unfulfilled. You can change these Hebrew Scriptures all day long but the Jewish people who know Hebrew and their Hebrew Bibles know better. It is we uneducated Gentiles who do not! Yet when these same Hebrew Scriptures are forged and corrupted and adulterated almost beyond recognition by the Essenes and later the Early Church Fathers in producing their versions of the Sun-g-dman from the Jewish "human" Messiah then we have find that these literary falsifiers found the necessity to "create" fulfilled prophecies to give validity to their Solar creation...the Christ of Faith. The historical Jesus and the Jesus of history vanishes and the Christ of Cosmic faith moves to the forefront. As Christians and followers of Jesus who have never seriously studied their faith and the corruption of their Christian Bibles (both Old and New Testaments) then this information is startling to say the least. It is a horrible experience to learn as a Christian adult that your Christian Bible if forged in many, many places and that the "picture" presented to you concerning Jesus is a lie and because of this "skewed" picture of Jesus that your religious beliefs up to this point in your life has caused you to live in idolatry and blasphemy and you never knew it. This corruption of the true Hebrew Scriptures and their presentation as such in the Christian's Bible explains why the Jews don't accept this "Roman Gentile Jesus" of the New Testament; they are looking for a Jewish human Messiah that Moses and the Prophets spoke and not a Cosmic personification of the Sun transformed into an incarnational-virgin born Sun-g-dman who fails to fulfill the Hebrew Scriptures as stated above.

This might seem perplexing and almost impossible to believe to the normative Christian but I assure you is not to the Jew who knows his Hebrew Bible and the prophecies within it that has remained unchanged through the thousands of years that the Jewish people have died to preserve these precious Divine truths. The reason for such a dichotomy as found in Judaism and Christianity today concerning "fulfilled" vs "nonfulfilled" Messianic prophecy is simply because the Old Testaments of the Jews and Christians disagree extensively in the readings of the Prophets and the Writings from which many of these Messianic prophecies originate. If one undertakes an unbiased study of such discrepancies, as I have which consumed me over 5 years, he will find that the Jewish Bible was purposefully corrupted when translated into Greek and many pagan astral and solar/sun-worship religious beliefs were mixed in the Greek translation by Hellenized Essene Jews of Alexandria, Egypt, which had long departed from normative Biblical faith. These Egyptian Hellenized Jews needed a divine book that give their group religious clout in Alexandria so they simply came up with one which did that would challenge the Jew's own book; but at the same time

the Divine Revelation of YHWH was altered and few know of this today....that is unless you undertake critical and tedious study into these areas. Let me assure you that many have and their lives are never the same following such a study.

Answer for yourself: **But how can that be...we both have the SAME Old Testament?** No we don't. As an ordained Christian Pastor I found out over years of intensive study and comparison of manuscript evidences that my Christian Bible and Old Testament was not accurate in hundreds of places when compared to the Jewish Hebrew Scriptures.

After such study I had to admit that in reality I did not really know what the true Messianic prophecies really were as I found out that my Christian Bible was full of many man-made created "fulfilled" prophecies that made it look as if Yeshua was fulfilling prophecy after prophecy, when in reality they were not Messianic prophecies in the first place. What is totally amazing is that many of these "fulfilled" prophecies that were later applied to Jesus were originally written concerning a sun-g-dman/savior of the Gentiles which had it's origin all the way back in Egypt and beyond. Rome just continued with what they already had...one more sun-g-dman was no problem for Rome which was into sun-worship anyway and let us not forget that ROMAN CHRISTIANITY gave us the New Testament. Your study has to begin here to find out the truth about the Messiah of Israel and the "sun-g-dman/savior of the Gentiles."

So we must begin our study by coming to the realization that there is a major difference between a Messianic prophecy and a man-made non-messianic prophecy which is presented as such in the New Testament. We have to deal with each text in our Christian Bibles and compare it to the Hebrew first then trace it's translation into the Greek and later the English in order to verify to our own satisfaction that the Hebrew Scriptures have been translated correctly in our Christian Bibles. When we find those that are not then understand we have found not the truth but lies and these passages and the doctrines that they espouse must be rejected and in their place the truth of Biblical Judaism be inserted since it was to the Jews that G-d gave His Divine revelation and not the Gentile world.

Eph 2:12 12 That at that time ye [Gentile world] were without Christ [Messiah], being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without G-d in the world: (KJV)

It is time to listen to the Jewish people as the light of the World and recover their truth; not only from them but their Bible as well.

- What does Judaism have to say about the messianic age?
- What sort of person will the messiah be?
- What is the purpose of a "messianic age"?
- Why did G-d allow the belief in false messiahs to spread?

Following this article will be an exhaustive examination of text after text to verify that we as follower of Jesus and as Christians we have the Divine truth that G-d intended we receive from Israel and their Bible. See these articles for yourself and the evidence will overwhelm you by what you learn and see for yourself. You only have to read!

IN CLOSING

Many people, both Jew and non-Jew, ask these and other questions about the Jewish belief concerning the

coming of the messiah. While an article of this size cannot possibly address such an important topic with the thoroughness that it deserves, it can present the basic points in the hope that it will lead to further study of the subject.

In his monumental work Mishneh Torah, Maimonides (1135-1204) spelled out the fundamental Jewish concept of the messiah as it was handed down by the Jewish people and their scholars, from generation to generation, from the time of the prophets. In his concise and lucid manner, the great Jewish philosopher and jurist herewith presents us with a clear picture of the promise which G-d made to the Jewish people.

MISHNEH TORAH, HILCHOS MELACHIM XI-XII

"The King Messiah will in some future time come, restore the kingdom of David to its former power, build the Temple, bring together the scattered of Israel, and all the ancient laws will again be in force. Sacrifices will be offered, and years of release and Jubilees will be kept as prescribed in the Torah. Whoever does not believe in him, or does not hope for his coming, shows a lack of faith not only in the prophets, but also in the Torah. For the Torah testifies concerning him in the words: "And the Lord your G-d will again bring back your captivity, and show mercy unto you, and again gather you from all the nations. If your outcasts be at the ends of the heavens, from there will the Lord gather you, and the L-rd will bring you into the land which your fathers possessed" (Deuteronomy 30:3-5).

You must not imagine that the messiah must prove his messianity by signs and miracles, doing something unexpected, bringing the dead to life, or similar things. The principle thing is this: the statutes and precepts of our Torah remain forever, and nothing can be added to them or taken from them.

If, therefore, a descendant of David earnestly studies the Torah, observes what the written and oral Torah enjoins, causes all Israelites to act similarly, exhorts those who are lax in the performance of the commandments, and fights the wars of the Lord, he may possibly be the messiah. If he does not succeed, or is killed in war, it is certain that he is not the messiah promised in the Torah. He is like all the other noble and good kings of the House of David who have died, and G-d only caused him to rise in order to try us thereby, as it is said, "And of the wise some will stumble, and through them the people will be tested, purified, and made white, till the time of the end comes; for there is yet a vision for an appointed time" (Daniel 11:35).

Also, Jesus the Nazarene, who imagined that he would be messiah and was killed, is alluded to in the book of Daniel, as it is said, "And the sons of the transgressors among thy people will rise, in order to establish a vision, and will stumble" (Daniel 11:14). Can there be a greater stumbling then this? All the prophets said that messiah will be a redeemer and a savior to the Israelites, will bring together their outcasts, and will strengthen their obedience to the Divine precepts, but he (Jesus) caused destruction by the sword to Israel, the dispersion of those left, and their humiliation. He changed the law, and misled many people to worship a being beside G-d.

But the thoughts of the Creator of the universe cannot be understood by any human being, for the ways of men are not His ways, nor their thoughts His thoughts. For all the events connected with Jesus, and with Mohammed that rose after him, served only to pave the way for the King Messiah, who will reform all mankind and lead them to the unanimous service of G-d, as it is said, "For then will I turn to the peoples a pure language, that all may call by the name of G-d, and serve him unanimously" (Zephaniah 3:9).

How can this be done? Almost all people have, through them (Jesus and Mohammed) become acquainted with the idea of messiah, with the words of the Torah and the Divine precepts. Through them the knowledge of the Bible spread even unto the remotest islands and unto many nations 'uncircumcised' in heart and uncircumcised in flesh. These nations seek to justify their disobedience to the precepts of the Torah. Some of them say that these precepts are Divine, but are not in force at present, and were never intended to be permanent laws. Others maintain that they must not be taken literally, as they are mere symbols, the meaning of which has already been explained by their 'messiah'. But when the true King Messiah will rise, he will prosper, be high and

exalted. All will then at once know that it was falsehood what their fathers have inherited, and that their prophets and their teachers have misled them.

It is not because they desired to have dominion over all lands and nations and be honored by all people, or because they desired to have plenty to eat and drink and other pleasures, that the wise men and the prophets longed for the days of the messiah, but because they would then be at leisure to study the Torah and its teachings without being interrupted by any oppressor, and would thus make themselves worthy of life in the World to Come.

There will not be in those days any famine, war, jealousy, or quarrel, because the good things will be in plenty and even luxuries will be found everywhere. All people will busy themselves with trying to know the Lord. Therefore, the Israelites will be great sages, knowing things which are at present hidden. They will obtain a knowledge of their Creator as far as possible by human understanding; "For the earth shall be full with the knowledge of the Lord as the waters cover the sea" (Isaiah 11:9).

SPECIFIC PROPHECIES THE MESSIAH WILL ACHIEVE.....LET US NOT FORGET THIS WHEN READING OUR NEW TESTAMENTS AND ABOUT JESUS

- Jews will lead in Spiritual Guidance (Zechariah 8:23)
- World Peace (Isaiah 2:4)
- The Nile River in Egypt will run dry (Isaiah 11:5)
- World Knowledge of G-d (Isaiah 11:9)
- No more Death (Isaiah 25:8)
- Resurrection of Ancestry (Isaiah 26:19)
- Ingathering of all Jews in Israel (Isaiah 43:5)
- Joy and Gladness to the Jews (Isaiah 51:11)
- Non-Jews will help Jews materially (Isaiah 60:5)
- Each tribe will receive its inheritance (Ezekiel 37:14)
- Building of the 3rd Temple in Jerusalem (Ezekiel 37:46)
- No More Weapons of War (Ezekiel 39:9)

Remember: "A person lacking instruction cannot be truly pious, nor can a timid person learn. (Talmud, Avot 2:6)



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ORDER OF EVENTS IN THE MESSIANIC ERA

Answer for yourself: In spite of the failure of the Messianic prophecies to be fulfilled Christianity continually teaches that the Messiah has come in the person of Jesus/Yeshua. The Jewish people today do not recognize Yeshua as Messiah because of this failure of the Messianic prophecies to be fulfilled. Who is right?

The following is taken from Faith Strengthened by Isaac Troki, from pp32-38, and are paraphrased by me for the most part. These are signs that signal the coming of Messiah. When these things occur and are visible for all to see then and only then look up for your redemption draws nigh. You be the judge if these things occurred or were accomplished by Jesus during his earthly ministry or has happened since. Shalom.

- **The ingathering of the Ten Tribes, and their union with Judah and Benjamin under the dominion of one king of the house of Judah (see Ezek. 37:16-22)**
- **The rise of Gog from Magog [Magog = from Gog], and their incursions into the territory of Israel (Ezek 38 and 39, also Zech 14:12)...**
- **The Mount of Olives shall be rent asunder (see Zech 14:4), "And his feet shall stand on that day on the mount of Olives, which is before Jerusalem, and the mount of Olives shall be rent asunder in the midst of the east and the west, so as to become a very extended valley"**
- **The river of Egypt dry up, and the Euphrates divided into 7 wadis, so that the exiles can cross them dry-shod prior to the gathering of the exiles of Judah (see Isaiah 11:15,16).**
- **Ezekiel 47 "...The waters issued out from under the threshold of the house eastward.... And by the river shall grow all trees for meat, whose leaf shall not fade, nor the fruit thereof be consumed. It shall bring forth new fruit according to his month. Because their waters they issued out of the sanctuary, and the fruit thereof shall be for meat, and the leaf thereof for medicine." See Zechariah 14:8, "And it shall be in that day that living waters shall go out from Jerusalem, half of them toward the former sea, and half of them toward the hinder sea, in summer and in winter shall it be." Joel 4:18, "It shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters [many of the rivers of Judah are dry wadis, that flow only on occasion when there is a lot of rain]; and a fountain shall come forth of the house of the L-rd, and shall water the valley of Sheetim."**
- **The fulfillment of Zech. 8:23 "They will say (to the Jews), we will go with you, for we have heard that G-d is with you."**

- The annual pilgrimage of the remnant [after the war of Gog] of all nations to Jerusalem "to bow down to ... the L-rd of Hosts," etc. see Zech 14:17
- The celebration of Shabbat, and the new moons by all the Gentiles.
- The total extinction of idolatry. See Isaiah 2:18, "And the idol he will consume completely;"
- Unity of faith shall prevail throughout the world. See Isaiah 45:23. "I have sworn by myself, a word of righteousness is gone out of my mouth, and shall not be reversed, That to me every knee shall bow, every tongue shall swear." Zech 14:9, "And the L-rd shall be a King over the whole earth; on that day shall the L-rd be one and His name one" ["i.e. the L-rd alone shall be worshipped and shall be invoked by His true name."--note from JPS Tanakh]

There are 10 more events to occur. This is only half of the list. NONE of them have occurred, so the messiah has not yet come in the opinion of the Jews, and let us remember it was to them he was promised. They, of all people, should know what to expect. If Yeshua is the Messiah these events were not accomplished by him or his followers following his resurrection. They yet await fulfillment. To those who say a second coming provides the platform for such fulfillments need look into what prompted the origin of such a teaching of a "second coming." After finding out that the original teaching of a "second coming" applied to the Essenes' Teacher of Righteousness originally, then we are hard pressed to say that such a teaching was a Divine revelation concerning Jesus. But yet not knowing the future only time will tell, but to say that Yeshua is "the" Messiah, when these Messianic events go lacking, must find the reason for such a declaration out of emotion only as the facts of history and the Jewish Bible do not lend support to such a belief. David Flusser, a very well known Jewish scholar today, says it best when asked if he thinks Jesus is the Messiah: "I will approach him and ask: 'been here before?'" Time will tell, will it not?



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WHAT DID G-D PROMISE US? A JEWISH MESSIAH OR A CHRISTIAN MESSIAH? #1

THE JEWISH IDEA OF MESSIAH IN BIBLICAL TIMES

It is crucially important to make something very clear: The great Hebrew prophets were not seers, crystal-ball gazers, or magical diviners. "To prophesy," as the Hebrew language itself indicates, is "to give utterance" to great moral truths, not to deal in end-of-the world scenarios. These towering Jewish teachers spoke to their own generations, to men of high or low position without the least regard for power or rank—to all who flouted or perverted the moral law of G-d. They frequently risked their lives, and often suffered rebuke and privation.

But a strange fate was to overtake the words and pronouncements which these and other Hebrew prophets brought to bear on the events of their own time. Later generations, living under changed and dramatically different circumstances, turned back to these "prophecies" meant for their own time and endowed them with the magical powers of foretelling and prediction. To later generations, these prophecies were quoted as intended not only to foretell distant, unknown future events, but to be "signs" of the wonders G-d would perform against all manner of evil at the very end of time itself!

A few examples from Isaiah can help us understand how prophets came to be seen as "foretellers" of the distant future, rather than serving as moral prods to the corrupt rulers of their own day. In the eighth pre-Christian century, a prophet known as Isaiah, a native of Jerusalem, was pondering the question of how to save his beloved city, and with her, the entire kingdom of Judah. Isaiah had analyzed the efforts of King Pekah of Israel (in the north) and King Rezin of Aram to force his own kingdom of Judah into a coalition against the expanding Assyrian empire (Isaiah 7-8). He urged his own government not to enter any such alliance, warning that neither Israel nor its Aramean ally would succeed, and both would surely be defeated. Behold, he said, "a young woman shall conceive and bear a son, and shall call his name Immanuel . . . For before the child knows how to refuse the evil and choose the good, the land before whose two kings you are in dread will be deserted" (7:14ff).

Jewish scholars are of one mind concerning what it was that Isaiah was trying to achieve. The historical context makes it abundantly clear that he was essentially analyzing the moral and political forces of the world in which he lived, hoping to convince his compatriots to accept his own analysis of the situation, as he understood it. Of course, the prophets used parables, similes, and metaphors; these helped to endow their eloquent public orations with drama and clarity.

Orlinsky describes the moment in this fashion:

Read in this light [Isaiah's parable] the reference to the young woman and her child becomes nothing more than a dramatic measure of time, a warning that before the unborn child will be old enough to know the difference between good and evil, the Lord will bring devastation on Judah's enemies. [Later Gentile Christian generations introduced an additional error, namely, that the pregnant young woman in question was a virgin. The Hebrew word in Isaiah 7:14, almah, means "young woman"—even one recently married

—not Virgin.] A similar statement was made by Isaiah in this very connection about his own wife and child, whom he called symbolically Maher-shalal-hash-baz, literally, The spoil speeds, the prey hastes," the double name referring to the two kingdoms of Aram and Israel (Isaiah 8:1-4). Yet when passages of this sort were read in a later and wholly different set of conditions, as Christianity has done, they laid the basis for the common belief that the prophets were foretellers and that their gift was based not merely on their power of analysis of an immediate situation, but that it derived from divine inspiration and implied distant and mystical promises (Harry Orlinsky, Ancient Israel (Ithaca, New York: Cornell University Press, 1954), p. 157).

Nowhere is such reading of the Prophets led to gross deception as when dealing with the "anointed" of G-d. Our term is in the English translated as "Messiah". Let us continue our investigation.

THE ANOINTED ONE

The biblical idea of the messiah is, nevertheless, rooted in the *primary meaning* given to it in the message and teachings of several Hebrew prophets. In' the Bible, a "messiah," literally "the anointed one," was the product of the prophetic belief that after the destruction of the Temple of Solomon (586 B.C.E.), G-d would restore his people to the land, under the rule of a descendant of the house of David. But the word "messiah" must be understood from its original biblical context. Anyone who was selected by G-d through his prophets to be the ruler of his people was regarded as "his messiah"—the anointed one.

In this way, Saul, Israel's first king, was called "the Lord's anointed," and so were other kings like David and Zedekiah. Even King Cyrus of Persia, whom the Second Isaiah regarded as G-d's agent for destroying Babylonia and restoring Israel to its land, is called "G-d's anointed ones (45:1). Always, and in every biblical case, the "anointed one" is a human, not a divine being. This is something the Christian Church has failed to realize! And as for the connection to King David, Bible readers will remember that when the first Babylonian exile was indeed terminated and the people restored to their land, it was Zerubbabel, of the house of David, who led the restoration.

Clearly, from the Hebrew Bible itself, there is no warrant whatever to consider the Jewish idea of a messiah in superhuman terms, or to endow "the anointed one" called "mashiach" with any of the miracle-making attributes which his first Jewish disciples had ascribed to Yeshua of Nazareth. Not a single word in the Hebrew Bible, Jewish scholars maintain, can be brought forward as proof that Yeshua as Messiah was already pointed to, in Hebrew Scripture, long before his own arrival in time. To arrive at that kind of messiah—a messiah with a capital "M"—who would become the Christian Christ, we have to look elsewhere. This is where it gets interesting.

Having understood now, in general terms, what G-d promised the Jewish people concerning their "Messiah" to come, let us focus on how a Jewish Messiah became a completely different entity…a Gentile Messiah for the Christian Church.

Answer for yourself: Where, then, shall we look to find clues explaining the metamorphosis of a Jewish Messiah into a Gentile Christian Messiah?

HOW THE MESSIANIC IDEA CHANGED IN RABBINIC TIMES

The idea of a superhuman, anointed leader is the product of a much later time, and the result of changed circumstances. The view that G-d would send a Messiah (with a capital "M") at some early or distant future time to intervene directly in defending Israel against its oppressors—or for that matter, to protect all of the righteous against the wicked—is a development that occurs only in later

rabbinic times, many centuries after the older Hebrew prophets. The trigger for these new views was, in fact, the oppressive, imperial rule of Rome. Seeking desperately to find some comfort and national hope in this difficult time of Roman oppression, Jews began to look for new answers that might mitigate their dark feelings of entrapment in the meshes of an all-powerful, arrogant, and pagan empire of Rome.

In these circumstances, which occurred only a few decades before the beginning of the Christian Era, a number of sects began to sprout within the Jewish community, each with a "formula" intended to serve as a way out of national despair. Many of these "sects" had their own rendition of Messianic salvation for Israel. One thing was common to all these Jewish sects; namely, they all needed and cried out for an imminent salvation from Roman oppression. **Until recently, what we knew about the nature of some of these Jewish sects derived principally from the pen of the leading Jewish reporter of his times, the historian Josephus. From him we learn of the existence of at least four such groups: Pharisees, Sadducees, Essenes, and "the Fourth Philosophy." This last sect got its unusual name because Josephus described the first three sects as "philosophies," and lacking a name for the last, he merely gave it a number. It should be noted that since Josephus, although a Jew, was writing for Greek readers and often indulged in propaganda rather than straightforward reportage—we should read him with many grains of salt. For example, we must be very skeptical of his description of the Pharisees as Stoics and the Essenes as Pythagoreans. Moreover, it will soon become clear why we must not—indeed we can not—assume that these four groups of Josephus accounted for all the sects that may have existed. Of them, only two, the Pharisees and Sadducees, are mentioned in the New Testament, or in the Talmud of the rabbis.**

Briefly, we can say that the Pharisees comprised the main rabbinical party. They asserted that henceforward, lay teachers, not only the priests, by reason of their learning and piety, could interpret Scripture. The second of these parties was the Sadducees, a priestly sect whose literal interpretation of the Torah-law the Pharisee-rabbis regarded as much too rigid. The latter were liberal, broad-constructionists, when it came to applying the traditional laws to their own times. The Sadducees, according to Talmudic sources, were a conservative, upper-class party of priestly aristocrats who, it is believed, derived their name from that of Zadok, the High Priest in the days of King David. Pharisees, called "perushim," in Hebrew, meaning the "people who set themselves apart from the rest of the community," and therefore since out of the mainstream of society, became the name given to these forerunners of rabbinic Judaism by the Sadducees. This epithet was intended derisively to suggest that the Pharisees were "schismatic," "deviationist," and "separatist." The Pharisees themselves usually referred to their own group as "haverim," or "members of the fellowship"; as "hahamim," the sages or teachers of Israel; or, as scribes, "soferim." From the Sadducees, we have inherited no literature at all, while the Talmud, that vast repository of law and learning which was accumulated from the first century B.C.E. to the sixth century C.E., is the product of the ruling Pharisee-party. As for Josephus' "Fourth Philosophy," we should understand it not as a "philosophy" at all, but as a band of activist "guerrillas," sporadic and loosely organized, whose answer to the oppressiveness of the Romans was more militaristic than spiritual.

But it is the Pharisees who set the stage for two separate, conflicting, and amazing phenomena. They first ensured Jewish survival after the fall of Jerusalem in 70 C.E. by expanding Judaism into a world religion, capable of and interested in receiving new converts into the fold. At the same time the "oral law," their Talmudic reinterpretations of biblical laws, created the conditions necessary for a national religion like Judaism to live on, even when its people were dispersed throughout the world, exiled from their beloved Jerusalem and its central sanctuary, the Temple.

It is within the matrix of these Pharisaic teachings that the rabbinic idea of the Messiah emerges, connected in spirit to the older expectations of the prophets, yet altered to a great extent to suit their view of the national crisis facing Israel under Rome. While the biblical prophets stressed the nature of the age called "the End of Days," the Pharisees focused, as well, on the person of their Messiah, who gives The Messianic age" its very name. In their view, although the Messiah may be endowed with special powers, as the future King of Israel, he is a human being; only an agent of G-d, and never an atoning Savior as Christians later believed. He is expected to attain for Israel the idyllic

blessings of the prophets. He is a comforter of his suffering people, Israel. Never is he seen as a suffering, or atoning Messiah. He was to defeat the enemies of Israel, restore his people to the land, reconcile them with G-d, and introduce a period of universal, spiritual, and physical bliss. He was, indeed, to be many things in one: prophet, comforter, warrior, judge, king, and teacher of Torah! He would appear as the successor of the house of David, to rule his people "at the end of days." Then, at the climax of human history, the Messiah together with his people was to serve as the instrument by which the sovereignty of G-d was established on earth.

It would be a serious mistake and a grievous misreading of the Pharisees to conclude that they were seized by mystical leaps of faith, or that they had concentrated their spiritual energies on Forcing G-d's hand" to send a Messiah forthwith, quickly, to put an end to their earthly miseries under Rome. They were much more preoccupied with life on this earth, and in the process, centered their attention on performing mitzvot, divine commandments, here on earth, as prescribed in the Torah-law of Moses. **It was in this essential way that they transformed Judaism into a system of monotheistic ethics.** The Talmud, the recorded result of their efforts in this direction, is ample testimony of their dedication to the perfection of man and the building of a just society in this world.

Having understood the above, and understanding that Christianity accepts and teaches a completely different Messiah than the one G-d promised the Jews, as seen in the Old Testament.

The Christian, in order to uncover the origin of Messianic concepts he accepts today, has to look beyond the Pharisees to the various apocalyptic sects to find the roots for his Messianic beliefs. **The Pharisees were indeed innovators, but still in the center of the conservative community life of Second Temple Judaism. The latter apocalyptic sects were on the fringe of Judaism. This is all the more revealing when we understand that Yeshua was a Pharisee and not an apocalyptists that advocated military uprising to bring in the Kingdom of G-d.** To believe as Yeshua believed about the Messiah, one has to separate the beliefs of the Pharisees as over against the Essene apocalyptists concerning the Messiah.

APOCALYPTICS: THE ESSENES AND THE "DEAD SEA SECT" AND THEIR INFLUENCE ON THE CONCEPT OF THE MESSIAH

The greatest archaeological excitement of the century, sometimes bordering on commotion, has been about the Essenes, who for so long had been regarded as a quaint and unique Jewish sect, but about whom very little was known. Like the Sadducees, the Essenes, it appeared until a few decades ago, had left the world without a trace; they had no known literature or written record. All of this changed with the discovery in the late 1940s of the now famous "Dead Sea Scrolls."

The Essenes, like other Jewish apocalyptic sects of the time, rooted their basic doctrine in their fervent expectation of the imminence of "the end of days." With its advent, according to Essene writings, evil was to be destroyed and Israel would finally be freed from the "yoke of the nations"—freed from its political and military subjugation by Gentile powers. In varying degrees of intensity, all of these sects shared a common belief: either preceding the great event, or during the "final era," G-d would raise up (some even believed had already raised up) for himself a community of "elect" who were destined to be saved, as a nucleus of the future Israel. For two hundred years, beginning with the first century B.C.E. until the fall of the Temple in 70 C.E., this relatively small but deeply pious sect had split off into a variety of highly organized communities—not unlike monastic orders—who had dedicated themselves to living in a state of religious purity to await the great day coming which they believed was soon to occur during their lifetimes.

For decades now, some scholars have been suggesting that since the dominant theme of early Christianity is the "renunciation of life," as part of its messianic expectancy, its connecting link to Judaism, if not its very origin,

was to be found in the Essene sect or some variant of it. Indeed, some like Heinrich Graetz, the great nineteenth century Jewish historian, believed that John the Baptist was himself an Essene—or at least deeply influenced by this unusual Jewish sect. He and other similarly minded scholars felt that if we could somehow know more about their beliefs and practices than Josephus had sketchily detailed, we might also find the "missing link" between Pharisaic Judaism and early Christianity. Then, in 1947, ancient Hebrew scrolls, dating to a time very close to the era of John the Baptist and Yeshua, were discovered near the Dead Sea. It was later determined that they were the work of a Jewish sect that dwelled nearby along the shore of the sea at a place called Qumran. Ever since, the sect of the scrolls was called the "Qumran or Dead Sea Sect," and to this quaint group the attention of a host of Jewish and Christian scholars around the world now turned. In their initial excitement, some were even sure that this was the very apocalyptic sect to which John the Baptist belonged, and from whose sectarian teachings he had drawn his repetitive refrain: "Repent now, for the Kingdom of heaven is at hand!"

This is not the place to delve deeply into the vast new scholarly literature that has been developing around these important archaeological finds. I believe, however, that it will simply no longer do for anyone seriously interested in understanding the origins of the Jewish-Christian schism to mouth old sayings about "the blindness of the Jews" in "rejecting" Yeshua. Let me explain in detail.

A SUBSTITUTE JUDAISM...THE GIFT FROM THE APOCALYPTICS

We now discover that the models for the first Christians had pre-dated John the Baptist and Yeshua by over a century. These were Jews who lived as a small sectarian community at Qumran, presided over by their chief ruler and priest, their Teacher of Righteousness (or "Righteous Teacher"). They practiced a religious way of life that was already, one hundred and more years before the time of Yeshua, at the farthest fringes of the organized community. It was the sectarian Jews who had "rejected" current Judaism in whole by fleeing to the desert. It was they who established a "substitute" Judaism, not the organized community. It was they who established a "substitute" Messiah; the Messiah that the Christians hold sacred today instead of the Jewish Messiah of the Jewish Scriptures as found in normative Judaism.

WHAT KIND OF A "SUBSTITUTE" JUDAISM WERE THEY PROMOTING?

They, the Essenes, lived an ascetic life, set apart from other Jews in their Judean desert habitat near the Dead Sea. According to one of their scrolls, "The Manual of Discipline," as scholars now call it, they were apocalyptics who had left the evil priests (Sadducees) in Jerusalem, to dwell together in ritual and ethical purity in the desert, there to await the coming of the Jewish messiah who would "right" all wrongs. Many investigators believe that these Essenes anticipated the arrival of three separate and distinctive messiahs within Dead Sea writings: a priest-messiah, a king-messiah, and a prophet-messiah. They ardently believed in the Torah-law of Moses, regarding themselves as its most pious and pure fulfillers, in contrast to the "wicked priests"—the Sadducees—who administered the cultic ritual in the Jerusalem Temple. As a community, they regarded themselves as constituting "G-d's elect" who had entered into a "new covenant" to help all of Israel return in purity to the first covenant, the law G-d gave them at the hand of Moses at Sinai. It was never their intention to do away with the Law or replace the Law of G-d with grace as we have been told today. The key personality of the sect was their Teacher-Priest. It was he who had led his followers into this new Mosaic covenant, formed them into this religious order, and instructed them in the meaning of the scriptures, adding his own teachings and prophecies. He remained the martyred leader of the order, adored, venerated, and expected to play a part in the messianic age of the future.

Some of the commotion created by the discovery of the sect's scrolls was centered in the mistaken conclusion some scholars had jumped to: they were sure that, at long last, direct evidence had been unearthed of Yeshua, and they loudly trumpeted their belief that Qumran's Teacher of Righteousness was none other than Yeshua himself! When all the clamoring had died down, and especially after dating tests of the documents were made, it became clear that Qumran's Teacher of Righteousness had lived almost a century before the time of Yeshua.

By now, many believe that this teacher may have been Onias the Righteous, who, according to Josephus, was stoned to death in 65 B.C.E. The scrolls refer to the "Wicked Priest" and to the "Man of the Lie," and it is suggested that the "Wicked Priest" referred to the leader of the Sadducees, and the "Man of Lies" to the head of the Pharisees. Both of these larger parties were opposed to Onias, and both seem to have blamed his death on the other. In any event, while other apocalyptic sects had stressed either the kingly or the prophetic attributes of the messiah they anticipated, the Qumranites were essentially geared to the ideal type of the messiah-priest, their Teacher of Righteousness, and believed that either he or one of his progeny would soon lead Israel in the imminent "end of days."

THE DEAD SEA SCROLLS DEBUNK THE NOTION THAT THE JEWS REJECTED YESHUA...THE MISSING LINK HAS BEEN FOUND FOR THE JEWISH REJECTION OF YESHUA

What actually emerges from a careful study of this Dead Sea sect is a clear refutation of the claims of Christianity concerning Israel's "rejection" of Yeshua—not to speak of the recurrent physical and mortal terror which have been inflicted on generations of Jews in the name of those claims. It is wrong to use loaded words like "rejection" when describing the relationship of a far-out messianic sect like the Qumranites to the central Jewish community led by the Pharisees. The Pharisees did not accept the Essene theology. It is as simple as that. Since the people followed the Pharisees, they would neither accept Essene theology in mass. However, neither "totally" rejected the other or read them out of Jewish life. *Theirs were simply different religious approaches to the overwhelming Jewish problem of their time: how to survive the Roman oppressor.* The Sadducees had remained static, drawing their religious program and inspiration principally from the Temple, which they controlled. The Essene groups, of which the Qumranites, we now know, were an integral part, turned their minds away from this world, and sought to override and transcend the Roman problem, by relying on *messianic intervention:* peace and well-being for Israel would be achieved with the imminent "end of days." The Pharisees, or scribes, comprised the only party with an essentially pragmatic, this-world view, with a program that was compatible with the looming possibility of a broad and protracted dispersion of the Jews without the imminent intervention of a Messiah who would personally correct Israel's plight.

It was the Pharisees who gave meaning to the synagogue, as a "small sanctuary"—one that could survive anywhere in the world, even should the Temple fall or Jerusalem be destroyed. In their academies of Torah-learning, where they assiduously searched and re-searched the enduring and universal applications of Scripture, they set the stage for Judaism as a world religion. There, scholars, later to be known as Rabbis," sought to enlarge the meaning of the older biblical religion of cult and sacrificial altar, and to apply with new and creative spiritual energies the teachings of Moses and of the other Hebrew prophets. Although these Pharisees, like all other religious people, could not live only as rational men—they too, were deeply pious, and sometimes mystical—they did not eschew the rational. The Pharisees held to a *patient messianism*: they were unwilling to force G-d's hand, then and there, to bring an immediate end to human history. This, perhaps, is why the Pharisees regarded fellow Jews—the mystical Essenes and their like as persons unwilling or incapable of submitting to the day-to-day rational, human quest to overthrow evil and to build by just and ethical means the better world G-d had commanded as their Jewish duty. For the Pharisees, total and other-worldly absorption into the mystical realms of messianic speculation seemed to be an evasion of religious responsibility. Man needs G-d, they believed; but G-d, those Pharisees were bold to proclaim, needed man, as co-creator of the present and future human community. So now you understand the opposing theological conflicts between the Pharisees and the Essenes. It was a conflict over methodology more than it was over substance. Both believed in the coming of a Messiah, but how salvation and redemption was to be achieved lied at the core of the opposition.

What is important for our study is the fact that Christianity adopted the Essenic view of the Messiah over that of the Pharisee position. Such is the division between Judaism and Christianity today.

So now we have it, the "hard" archaeological evidence of the Qumran literature, and are thus able to open up the long-shut book of Essene history and religious thought. As a result, we also have a better fix on the question of the Jewish "rejection" of Yeshua and his Jewish followers, the sect of the "Nazarenes," who may be regarded as proto-Christians. Judaism did not reject Yeshua as Messiah, but as an Essene Messiah...as a Solar G-dman. Since this was Gentile Christianity's position, it had to be rejected as well. And we also have the so-called "missing link" between Judaism and Christianity, inscribed in the scrolls of that Essene-like sect, the Qumranites.

Upon analysis, however, the long-sought missing link turns out to be much more than a link; it is also our earliest source of radical Christian departure. Which is to say that several generations before the birth of Yeshua the Essene-Jewish movement which had served as a model, spiritual paradigm, and hope for Israel had already departed far out of the mainstream of Pharisaic Jewish life concerning the Messiah and the methodology of Messianic redemption. Had there been no Pharisees, Judaism would probably have died with the death of the Temple and the loss of Jerusalem. Pharisaic, or more properly, rabbinic Judaism, saved biblical religion for all men, and for all time. It saved the Jews from despair in exile, and from spiritual dehydration in their wide and vast dispersions. If it were not for rabbinic Judaism, the biblical books, prophets, teachings, laws—indeed, the monotheistic inspiration itself—would probably have become as strange, remote, and unknown to us as all the forgotten religions of the ancient world.

The scroll-discovery is also important as a reminder that the Jews of Qumran, like their fellow Essenes, had opted for a Judaism of another style, one that was not destined to survive within the Jewish world, but which, in effect, did become the cornerstone of the future Christian church. To the majority of Jews in their day, the Essenes and their various off-shoots seemed to have strayed very far from the biblically correct Judaism they were taught by their Pharisee teachers. It turns out, then, that the earliest forerunners of Yeshua and the Nazarenes were themselves fringe sectarian Jews whose philosophy and practice of religion was already regarded as unacceptable by the principal Jewish community, long before Yeshua even arrived on the scene.

With this new knowledge now at hand, it strikes me as willful and prejudiced for many Christians to continue to maintain even today, as they have steadfastly done for almost twenty centuries, that the Jews rejected Yeshua. It was not Yeshua, as such, they refused to follow, but also virtually thousands of their fellow Jews, members of one or another Essene-type sect whose apocalyptic fixations seemed to them excessive, non-rational, and thus unattractive. Yet were it not for Paul, it is possible that the Nazarenes would have remained within the Jewish fold, despite their minority status and their radical messianic claims. After all, there were other small Jewish splinter sects who had also made claims in behalf of a messiah of their own.

Continued in article #2



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WHAT DID G-D PROMISE US? A JEWISH MESSIAH OR A CHRISTIAN MESSIAH? #2

THE JEWISH IDEA OF MESSIAH IN BIBLICAL TIMES

In the previous article I shared with you the dynamics for how the Biblical Messiah and concepts concerning with him were altered by apocalyptic sects within Second Temple Judaism. As you saw for yourself you now understand how the apocalyptic Essenic believers in Messiah attached their beliefs to Yeshua in hopes of deliverance and salvation from the Roman yoke of bondage. Up to this time we have only theological diversity within Judaism. Notice I said "within Judaism". Now let us focus on how the Messianic Ideal, as taken from Jewish Scriptures, broke from Judaism and literally created for itself a new religion patterned after pagan mystery religions. Let us proceed.

THE FOUNDING OF A NEW RELIGION...NO LONGER A VARIANT FORM OR SECT OF JUDAISM...BUT A PAGAN MANIFESTATION OF JUDAISM...THANKS PAUL.....

But with the coming of Paul, a generation after the time of Yeshua, the Nazarenes would wholly adopt his views—a theology so far removed from the strict monotheism Jews had nurtured that it would be obvious that Paul was, in fact, founding a new religion. Indeed, he himself understood this, for he had successfully held out against James, the brother of Yeshua, who had urged a "mission" only to their fellow Jews, while Paul turned his attention to the pagan, gentile world as the major target for his Christianizing. Paul's religion used Judaism as its base, but it was equally indebted to the pagan and Greek mystery cults he had known in his native town of Tarsus, in Asia Minor, while still known by his Hebrew name of Saul. Pauline religion was thus no longer only a variant form of Judaism and to expect Jews to accept his paganized reinterpretation of their own ancestral heritage as the "real Judaism" is not merely wrong; it is nothing less than far-fetched, wishful thinking.

Answer for yourself: In what way did Paul's new religion, which constitutes the basic Christian theology that has endured through the centuries, differ from, and even appear to subvert, the meaning of Judaism itself?

PAUL THE THE PAGAN CULTS

The New Testament, as a result of Paul's radical revamping of Jewish doctrines and his borrowings from pagan cults, differs fundamentally in major respects from all Jewish literature, including the apocalyptic, messianic writings of some small sects; or the Dead Sea scrolls; or any rabbinic works. "The New Testament," writes one Jewish scholar, Tells us about the death of a g-d who was resurrected on the third day. Unless the death of a divine figure marks the end of an outworn religious cult, like the death of Pan, it can be given meaning only in terms of a scheme of salvation: and this is how the New Testament interprets it.

The death of Yeshua atones for the sins of mankind, who can escape damnation only by sharing in his death and resurrection.

Answer for yourself: Where in Jewish literature is the concept of the death of G-d to be found?

The answer is simple: nowhere.

Such a concept as the death of a g-d, associated everywhere in the ancient world with the renewal of nature in the spring, was banished forever from Judaism by its theology of a G-d superior to nature.

Hyam Maccoby, "Christianity's Break with Judaism," *Commentary,* August, 1984, p. 39, states: "Maccoby, correctly in my view, links Paul with the pagan Gnostic sects. Earlier, he wrote: "It used to be thought that the Gnostic sects, of which there were many, were all heresies derived from Christianity, but it seems probable that Gnostic sects existed before Christianity began, and it may be closer to the facts to explain Pauline Christianity in terms of Gnosticism rather than the reverse . . . In Gnosticism there was a Savior (in Greek, 'Soter') who was one of a Trinity of divine beings . . . He redeemed mankind by his suffering and then ascended to Heaven to sit by the side of the Father in glory. An interesting and significant fact is that the Gnostic writings, even before the birth of Christianity, were bitterly anti-Jewish." Accordingly, Maccoby pointedly concludes: The bulk of Paul's adherents certainly had a pagan Hellenistic background which enabled them to respond to the Gnostic aspects of his teaching" (Revolution in Judaea (New York: Taplinger, 1981), p. 88.

The above information is available to the reader from hundred of sources that exist today. This I assure you is not an isolated example or some weird idea I cooked up. The reason most are not aware is that they have never know that such materials exposing the falsehood of their Messianic beliefs exist. I found them by accident when looking and studying in-depth. Others who never study or look never find them.

Answer for yourself: But if this is the Jewish view, are there no Christians who see these matters in a similar vein?

Unfortunately, the answer is mostly negative.

Answer for yourself: What of Christian scholars? Are they not also committed to "objective research," and do they not also seek to reconstruct the past through true scholarship?

Again, the reply is hardly positive. Very few of them are willing to open up a wide and ranging discussion of these topics with laymen; and even within their own circles, a certain conservative reticence reigns—this because many academic Christians are also ordained clergymen, whose intention is to preserve the older tradition, not amend it. Their paychecks depend upon it. They continue to hold to the "consensus" of church tradition, for the most part. Few indeed have written for general consumption and discussion what A. Powell Davies has done so compellingly in his popular book on the scrolls:

"The traditional view of the founding of Christianity taken by the typical layman is that Yeshua preached its gospel, died as Messiah and Redeemer, arose from the dead and founded the Christian church, which spread out through the world, beginning with the work of the apostles. Or, if he does not believe in the Resurrection, he supposes that the apostles, moved by the spirit of Yeshua, founded the church upon his gospel . . .

. . . In any case, he assumes the originality of Christian doctrine, and it does not occur to him that much of it existed previously (except perhaps as it was foreshadowed by Moses and the prophets), or that a great deal of it is indebted to sources that do not appear in the Bible.

What the layman does not know, and the scholar does, is that there were many Pagan deities for whom quite similar claims were made and in whose names were preached quite similar doctrines. Mithras was a Redeemer of mankind; so were Tammuz, Adonis, and Osiris. The view eventually taken of Yeshua as a Redeemer was not a Judaic

concept; nor was it held by the first Christians in Palestine. The Messiah the Jews and the Judaic Christians expected was not the Son of G-d but a messenger from G-d, not one who saved by blood-atonement but one whose salvation came from his rule of the earth in a Messianic kingdom....

. . . It was when Christianity spread out into the Pagan world that the idea of Yeshua as a Savior G-d emerged. This idea was patterned on those already existing, especially upon Mithras. It was the birthday of Mithras, the 25th of December (the winter solstice) that was taken over by the Pagan Christians to be the birthday of Yeshua. Even Sabbath, the Jewish seventh day appointed by G-d in the Mosaic Law and hallowed by his own resting on this day after the work of Creation, had to be abandoned in favor of the Mithraic first day, the Day of the Conquering Sun…

. . . In the Mediterranean area during the time of Christian expansion, nowhere was there absent the image of the Virgin Mother and her Dying Son. Originally, it was the earth itself that was the g-ddess, virginal again with every spring. Her son was the fruit of the earth, born only to die, and in dying, to be implanted once more in the earth, as the seed that would renew the cycle. This was the "vegetation myth" from which the drama of the "Savior-g-d" and the "Mater Dolorosa" was drawn, soon to be elaborated . . .

. . . These examples are but the barest indications of what must be encountered in the quest for historicity in the New Testament scriptures . . .

. . . This obviously does mean . . . that when there are new suggestions, such as those arising from the discovery of the (Dead Sea) Scrolls, it is entirely appropriate to give them full consideration. If they are disturbing to the consensus, or quasi-historical field of reference, formerly arrived at by scholars, it may be because we need a new consensus **(A. Powell Davies, The Meaning of the Dead Sea Scrolls (New York: New American Library, 1961), pp. 89-92).**

DO YOU HAVE THE COURAGE TO RESEARCH WHAT YOU ARE SEEING FOR YOURSELF?

Several truths now emerge. In the first instance, there can be no doubt that in its origins what we now call Christianity was a Jewish sect. **The first followers of Yeshua, we have seen, were sectarian Jews—not yet full-blown Christians—who differed from other Jews principally in believing that their messiah-claimant had not died but would soon return to resume his interrupted mission of liberating his people from Roman rule.** It was Paul, as we have seen, tilting toward the pagans after the days of Yeshua, whose missionary zeal latched onto ideas anchored in the Greek and pagan mystery cults. **In so doing, he de-nationalized Judaism, divided faith from Biblical facts, and transformed the meaning of the death of Yeshua into a world-wide invitation to share in the salvation offered by his atoning sacrifice.** One would hardly expect the mass of Palestinian Jews, with their undiluted loyalties to their own people, to accept his bidding. **But as the eminent classicist Michael Grant has shown,** even "the Jews of Asia Minor [who were acculturated to Greek ideas] mostly rejected Paul because they regarded his doctrine of the divinity of Yeshua Christ as a blasphemous betrayal of their tradition of monotheism.

So Paul turned to the Gentiles instead, infusing his reinterpretation of Yeshua's message, at times, with some degree of Hellenism in order to make it more palatable" **(Michael Grant, From Alexander to Cleopatra: The Hellenist World (New York: Charles Scribner's Sons, 1982), p. 79).** In the process of becoming the Apostle to the Gentiles, Paul also became the "arch-apostate" of the Jews.

Indeed, Grant suggests that Paul not only ***changed*** *but also* ***subverted*** *the teachings of Yeshua. "Comparisons," he notes, "between the instruction ascribed to Yeshua and to Paul scarcely even touch on the most vital difference between them. The faith which Paul himself came to hold, and desired others to hold with him, was faith in the Crucifixion and Resurrection of Yeshua Christ and in the consequences of those events for mankind. This was by far the most important part of his beliefs*

and his preachings and teachings, and it means that they can scarcely be compared at all with those of Yeshua. For, even if Yeshua in his last days came to foresee his own violent death as in some way redemptive, this idea had manifestly not stood in the forefront of his ministry which, throughout his career, had centered instead upon the dawning and shortly to be consummated Kingdom of G-d. It was scarcely surprising, then, that Paul showed so little interest in Yeshua's life. ***What the two men preached was quite different, and the Christianity that we have today is largely Paul's creation"*** *(Michael Grant, Saint Paul (New York: Charles Scribner's Sons, 1976), p. 194).*

How Paul won the day in his desire to attract new converts has been pithily described by one acute observer:

The infant Church was split in twain on the issue of the validity of Mosaic precepts for Gentile proselytes. The Gentile converts brought with them into Christianity their own legalist and cultural system; they viewed with abhorrence the civilization and law of Jewry, both on theological and national grounds. Peter and the so-called "Judaizing" group championed the opinion that no Gentile could enter Christianity except through the gate of Judaism; Paul on the other hand urged the admittance of Gentiles without circumcision and observance of Jewish food-laws. The Council of Jerusalem discussed these problems and attempted to fix rules for future action. The Gentile group in the Christian communion triumphed; Paul, though at moments he relapsed into adherence to the Old Law, rejected its authority and literal validity for Christian believers (Louis I. Newman, Jewish Influence on Christian Reform Movements (New York: Columbia University Press, 1925), p. 9).

Paul, however, could never fully resolve the internal Jewish contradictions of his Christianizing theology, which, as I have been seeking to demonstrate, has remained at the heart of the continuing Christian problem. Paul needed to retain his ties to his Jewish heritage in order to validate Yeshua as the true Messiah. This is why some regard him as a Jewish "loyalist" who was still able to think of himself as a committed Pharisee even after his conversion. "Brethren," he said, I am a Pharisee, a son of Pharisees." (Acts 23:6.) Yet Paul also needed to discard the Jewish nation—his very own—as a living organism, since it was the essential vehicle of the ongoing expression of the fullness of the Jewish faith he was rejecting, as surpassed by Christ. It thus turns out that Paul needed the Jews for their past—but as for their future, as a "real-life" people, I believe that he needed them not at all. He was preoccupied as the Apostle to the Gentiles. The future he foresaw for Jews was only as a Christianized "Israel"—either converted in this life, or restored to Christ in the world to come.

Even when Paul referred to "Israel" as the "old stock whom G-d *will not forever reject and which could flower again,"* which Israel did he really mean? "Paul takes Israel seriously," a Jewish writer correctly observed, "but it is an Israel in which no Jew believed. The Israel of Paul is a theological construction and a theological necessity; it is an intermediate device which must be employed [by him] that the pagan world be redeemed in Christ—at which point, hopefully in the spirit of Romans (11:1-24), G-d might return to graft on once more the broken shoots of the old stock of Israel. Israel is for Paul and for the Christian the first thought and the last [in the end of days] but the middle is all of Christ. Such a use of the presence of Israel cannot be less than a falsehood in our Jewish] sight."

In my view, I also see him as guilt-ridden, ambivalent, and, at times even a self-hating Jew, whose relationship to his Pharisaic roots after his "conversion to Yeshua" on the road to Damascus bears all the marks of the love-hate mechanism of many another apostate. To prove the zeal of their new love, they often go to odd lengths to reject their old one. Following what sociologist Lewis Coser has said about the nature of social conflict—"the closer the relationship, the more intense the conflict"—Paul's volatile and often contradictory views about the destiny of a Christless Jewry may perhaps be traced to his obsessive remorse and his wrenching, inner conflicts as an apostate Jew.

Finally, to conclude this discussion of what the generations after Paul had made of Yeshua as the Christ, I rely on the historical record to substantiate my claim that Christians have a moral, psychological, and spiritual

problem, not only with Jews and Judaism, but also with themselves. To that record I would also add this personal, admittedly, subjective, intuition: I continue to ask myself whether Christians— unwittingly, and even unconsciously—have perhaps often understood (as did Paul, on many introspective, mystical occasions) that it was *they* who were the renegades—*from Judaism.* It has been said that the renegade is one whose "attack on the values of his previous group does not cease with his departure, but continues long after the rupture has been completed." It strikes me that this psychological side of The Christian problem"—its "protesting too much" against Judaism for long centuries after the initial rupture took place—has not been sufficiently probed or discussed.

The position which sees Christianity as the religious heir of Judaism is a rather extravagant view, as we have seen. It should be clear that Yeshua himself could never repudiate, deny, revile, or wish to expunge his own people from the annals of history and of human hope. Even if, in the confusion or insecurity of their own hearts, some Christians still feel that they "owe" Jews nothing, they surely *owe Yeshua* this much: to resolve this Pauline-Christian problem they have made of the Jews, in his name. Shalom.



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ANCIENT TRADITIONS OF THE MESSIAH...& THE BORROWING OF PAGAN CONCEPTS

We have a hard task ahead of us. Since growing up in Christianity, as did most of this ministry's readership, we grew up the the traditional Christian teachings concerning Israel's Messiah. We heard week after week the passages contained in the New Testament as applied to Jesus which in our minds convinced us that he is the Messiah of Israel. Over and over we heard the "oral traditions" concerning Jesus as recorded for us in the New Testament and over time the picture of Israel's Messiah was permanently fixed in our minds. Before Fortunately for me before Seminary I had begun to read books on the "Jewish perspectives" of Christianity and continued to do so after graduation. I knew the "Gentile Christian" stance on Jesus but was deficient on the "Jewish understanding" of Biblical Messiah. At that time I figured that there would be little difference between the two because I had been told my whole life by my spiritual authorities that the reason the Jews don't see in Jesus what I do is that G-d had chosen to "blind" them to this fact in order that I, an non-Jew, could see Jesus as the Messiah. But somewhere in my heart and mind I realized that this just did not make sense in light of the fact that G-d also had called Israel to be a light to the Gentile nations [you and me] concerning all things spiritual, and that included their Messiah.

Answer for yourself: How do we reconcile the picture of the Christian Messiah and the Jewish Messiah which are opposite in so many different theological positions?

Well there is a way of course but it is slow and tedious let alone expensive as one must equip himself with the necessary materials to engage in such a comprehensive study. Over the years of my Christian Pastorate I continued to read about a Jewish Jesus and contrast that with what I had been taught by my Gentile teachers. Slowly I began to see a different picture than the one presented in the New Testament concerning Jesus. As book after book was researched, as history was examined from hundreds of sources, and as I patiently prayed through these difficult times of reconciling my "Gentile beliefs about the Messiah" as over against the "Jewish beliefs about their Messiah" I came to the very troubling conclusions and it all began with the FACT that my Christian Book [The Christian Old Testament] was a forgery when compared with the Jewish Scriptures. This of course opened a can of worms of unlimited proportions. Since Seminary I was equipped to do the kind of studies that the normal Christian is not and I began to set out diligently to find the truth of the matter because I believed it mattered to G-d, Jesus, and should matter to me, what we believe since our actions or lack of them are related to our "religious beliefs." Along the way I discovered I had learned about a "Gentile Messiah" in the disguise of solar-g-dmen and what I thought was the "Jewish Messiah called Jesus" as pictured in the New Testament had little to do with Judaism. In fact such a "Christian Messiah" never lived because the Jesus of the Bible was a Jew who never departed from his faith nor ever displaced it in order to create a new religion like we have today in his name.

Answer for yourself: Need I remind you that he was a Jew and not a Catholic, Baptist, Methodist, 7th Day Adventist, let alone a Gentile?

Along the way I learned that my Gentile beliefs concerning Israel's Messiah had been contaminated with sun-worship and was aghast to find so. Then the horrible realization struck me; I was an idolator and never knew it! That about killed me and through many profuse tears and prayers I begged G-d for forgiveness for allowing

myself to be deceived in this most important part of my life. I realized that if I had loved G-d more than I did earlier in my life then I would have drawn closer to Him and in so doing my errors of religious belief would have been exposed sooner. I am a firm believer that the closer you draw to G-d in "truth and obedience" the light of His revelation expels the darkness in all parts of one's life; whether in conduct or beliefs. Today I live with the regret of lost time when my love for G-d was seen by Him, but not me, as an abomination. I hope to help multitudes reconsider these very important issues in their lives by making available the necessary information whereby they can not only become aware of the truth that has been held back from them by the anti-Semitic Gentile Christian establishments for almost two millennia, but be so challenged to begin such a through study on their own to see for themselves that the things I researched out and share with them are indeed the truths from G-d long kept from them. Having the ability to see both "sides" of the Messianic coin "so to speak" will the the reader be able to make an intelligent decision concerning these very difficult issues.

To begin such a study we must begin at the beginning. That means we must start with the Messianic idea of Israel and what G-d had taught them and what Israel was prepared to both know and recognize in their soon coming King.

THE ANOINTED ONE

In Israel the term "anointed," from which we draw the term "messiah," was related to three different classes of people.

The High Priest

"Remarkably and characteristically, the term *Mashiah* - of which 'Messiah' is the Anglicized form - had preceded the Messianic concept by many centuries. Originally, in Biblical usage, it simply meant 'anointed', and referred to Aaron and his sons, who were anointed with oil and thereby consecrated to the service of G-d." - Raphael Patai, The Messiah Texts

"And you shall put them upon Aaron your brother, and upon his sons with him, and shall anoint them and ordain them and consecrate them, that they may serve me as priests." - Exodus 28:41

"The legitimacy of the priesthood...was supposed to descend lineally from Aaron through the Tribe of Levi. Thus, throughout the Old Testament, the priesthood is the unique preserve of the Levites. The Levite high priests who attend David and Solomon are referred to as 'Zadok'- though it is not clear whether this is a personal name or an hereditary title." - Baigent, Leigh & Lincoln, The Messianic Legacy

"The High Priest, in particular, was termed 'the Anointed *[Mashiah]* of G-d'.

The King

With the establishment of the monarchy, the same term was applied to the king: he was 'the Anointed of the Lord' because he was installed in the high office by receiving the sacrament of anointment." - Raphael Patai, The Messiah Texts

"The adversaries of the LORD shall be broken to pieces; against them he will thunder in heaven. The LORD will judge the ends of the earth; he will give strength to his king, and exalt the power of his anointed." - 1 Samuel 2:10

Solomon is anointed by Zadok, thereby becoming 'the Anointed One', the 'Messiah' - '*ha-mashi'ah'* in Hebrew." - Baigent, Leigh & Lincoln, The Messianic Legacy

"Your throne, O G-d, endures for ever and ever. Your royal scepter is a scepter of equity; You love righteousness and hate wickedness. Therefore G-d, your G-d has anointed you [in the Greek of the Septuagint,

***enchrisen se*, has made you Christ] with the oil of gladness above your fellows." - Psalm 45:6-7**

The Prophet

"A third type of the divinely elected, the prophet, could also undergo the ceremony of anointing: Elizah, we read, was commanded by G-d to anoint Jehu as king over Israel, and Elisha as prophet in his own place."- Raphael Patai, The Messiah Texts

"And Jehu the son of Nimshi you shall anoint to be king over Israel; and Eli'sha the son of Shaphat of A'bel-meho'lah you shall anoint to be prophet in your place." - 1 Kings 19:16

"Still in early monarchic days the person of 'the Anointed of the Lord' came to be considered sacrosanct: to harm him or even to curse him, was a capital offense." - Raphael Patai, The Messiah Texts

"But David said, 'What have I to do with you, you sons of Zeru'iah, that you should this day be as an adversary to me? Shall any one be put to death in Israel this day? For do I not know that I am this day king over Israel?'" - 2 Samuel 19:22

"A further development of this concept can be seen in the belief that G-d provided special protection to His anointed king. The Psalms contain several references to the idea of divine intervention for 'the Anointed of the Lord', the idealized Davidic king:" - Raphael Patai, The Messiah Texts

"Now I know that the Lord saveth His Anointed *[Mashiah]*, He will answer him from His holy heaven With the mighty acts of His saving right hand." - Psalms 20:7

"While David was king of Israel (tenth century B.C.E.), the belief developed that his House would rule forever, not only over Israel but also over all the nations:" - Raphael Patai, The Messiah Texts

"The G-d who giveth me vengeance, And bringeth down peoples under me.... Therefore I praise Thee, O Lord, among the nations. And will sing unto Thy name, Who increaseth the victories of His king And dealeth graciously with His Anointed, With David and his seed for evermore." - 2 Samuel 22:48-52, Psalms 18:42-52

In the seventh century B.C.E., Judah and its capital were besieged by the Assyrians. Micah prophesied deliverance by someone from Bethlehem, the home village of the house of David, in terms that are resonant with Messianic expectations centuries later:

"Now you are walled about with a wall; siege is laid against us; with a rod they strike upon the cheek the ruler of Israel. But you, O Bethlehem Eph'rathah, who are little to be among the clans [or rulers] of Judah, from you shall come forth for me one who is to be ruler in Israel, whose origin [Hebrew 'goings out'] is from of old, from ancient days [*olam* or from days of eternity]. Therefore he shall give them up until the time when she who is in travail has brought forth; then the rest of his brethren shall return to the people of Israel. And he shall stand and feed his flock in the strength of the Lord, in the majesty of the name of the Lord his G-d. And they shall dwell secure, for now he shall be great to the ends of the earth." - Micah 5:1-5

"The word *'olam'* is derived from the primitive root *alam*, meaning to veil from sight, to conceal. An analysis of the passages where *olam* appears shows clearly that the word does not express 'eternity' or 'everlasting' as it has been frequently translated in the King James Version. Rather, it simply expresses a duration, a time during which a person, thing, or state of a thing exists - literally an age of time which has a definite beginning and conclusion. the duration of an age in scripture is sometimes defined and sometimes undefined." - Dallas E. James, "Putting the Sword to Churchianity"

ZOROASTRIAN PRECEDENTS FOR THE MESSIANIC IDEA

The "Spirit of G-d" and the "Evil One"

"After the Exile of the Jewish people and later through contacts with Jews of the Diaspora in many parts of the Mediterranean world, Zoroastrian concepts influenced Jewish thought. Certain ideas about last things, salvation, and Satan (the Evil One) stem from Zoroastrianism." - Ninian Smart, The Religious Experience of Mankind

"...The Persian Mazda worshippers looked for the birth of a Savior from a virgin mother." - Frederick Thomas Elworthy, The Evil Eye

"We worship the guardian spirit of the holy maid Esetât-Jedhri, who is called the all-conquering, for she will bring him forth who will destroy the malice of the demons and of men." - Sacred book of Zoroaster

"The old Persian faith was an abstract and subtle religion, offering many new ways of looking at divinity and the idea of the holy. Its influence upon the minds of Jewish scribes and rulers, men like Nehemiah and Ezra, was probably greater than surviving evidence can show. There are, however, numerous hints of this influence in the Old Testament. The 'Spirit of G-d', for example, that moves on the face of the waters in the opening of Genesis is a most remarkable idea...Yet in surviving Persian writings the idea of a 'spirit of god' is a common one." - John Romer, Testament

"The Spirit of the Lord G-d is upon me, because the Lord has anointed me; he has sent me to bring good news to the oppressed..." - Isaiah 61:1 (Deutero-Isaiah 5th C. B.C.E.)

"The Babylonian Captivity had exposed the Jews to the Zoroastrian pantheon, with its good gods headed by Ahura Mazda ('G-d of Light') and its bad god headed by Ahura Manah or Ahriman ('G-d of Darkness'). This led to the belief that the prolonged overlordship that outlasted the captivity was the fault of the bad gods, rebel messengers who has refused to obey Yahweh's orders.

"Alternative versions of the seraphs' original disobedience were postulated, the most popular being that they were the sons of the gods who had sired the giants by illegally recreating with mortal women. Such rebels had to have a leader, and since the concept of a divine antagonist, a Jewish Ahriman, had been assimilated before there was any speculation as to the antagonist's identity, he was simply styled the Enemy *(ha-satan)*. The first reference to the Enemy as a male in Jewish mythology was made by Zechariah in 520 B.C.E." - William Harwood, Mythologies Last G-ds: Yahweh and Yeshua

"And the Lord said to Satan, 'The Lord rebuke you, O Satan! The Lord who has chosen Jerusalem rebuke you! Is not this a brand plucked from the fire?'" - Zechariah 3:2

Death and Resurrection

"Similarly, some of the optimistic Persian notions of the afterlife seem to have entered into the later *Books of the Prophets* in the Bible. A rare view of the traditional Israelite afterlife (the afterlife is not often mentioned in older biblical writings) is briefly glimpsed in the tale of Saul's meeting with the dead Prophet Samuel, who is 'called up' by the Witch of Endor (1 Samuel 28:7-21) from a kind of Hades; it is a shadowy survival." - John Romer, Testament

"The king said to her, 'Have no fear; what do you see?' And the woman said to Saul, 'I see a god coming up out of the earth.' He said to her, 'What is his appearance?' And she said, 'An old man is coming up; and he is wrapped in a robe.' And Saul knew that it was Samuel, and he bowed with his face to the ground, and did obeisance."- 1 Samuel 28:13-14

"But in the *Book of Isaiah*, which was certainly compiled after the Babylonian exile, a full-blown theory of death and resurrection is implicit throughout, a forerunner of one of the major themes of the New Testament." - John Romer, Testament

"Thy dead shall live, My corpses shall arise, Awake and sing Ye dwellers of the dust, For a dew of light is thy dew And the earth shall bring forth the shades." - Isaiah 26:19

"Greek *geenna* represents Aramaic *gehinnam*, which in turn represents Hebrew *ge-hinnom*, an abbreviation of the full title, 'valley of the son of Hinnom'. The name probably is that of the original Jebusite owner of the property. In the Old Testament this is a geographical term which divides ancient Jerusalem (Zion) from the hills to the south and west. It is the modern Wadi er Rababi, which joins the Wadi en Nar (the Kidron) at the southern extremity of the hill of Zion.

"The valley was a point on the boundary between Judah and Benjamin (Joshua 15:8, 18:16). This usage is reflected in Nehemiah 11:30. The valley had an unholy reputation in later Old Testament books because it was the site of Tophet, a cultic shrine where human sacrifice was offered (2 Kings 23:10; 2 Chronicles 28:3, 33:6; Jeremiah 7:31, 19:2 ff, 32:35). It is called simply 'the valley' (Jeremiah 2:23). Because of this cult Jeremiah cursed the place and predicted that it would be a place of death and corruption (7:32, 19:6 ff). The valley is referred to, not by name in Isaiah 66:14, as a place where the dead bodies of the rebels against Yahweh shall lie. Their worm shall not die nor shall their fire be quenched..." - John L. McKenzie in Endtime: The Doomsday Catalogue

"The authors of Enoch (150 B.C.E) [adapted] the physical Gehenna to the mythology of Zarathustra to produce an Essene/Pharisee purgatory, identical with the Christian Hell except for the lack of permanence. Prior to Yeshua, the Essenes had pictured Gehenna as a monstrous torture chamber that sinners needed to endure as the only method of cleansing them of their sins and making them fit for the afterlife of the saints. It was not...the suffering through which a sinner was purified, but rather exposure to the sacred power of Fire. Zarathustra did not quite deify Fire, but he saw it as an aspect of the divinity of Ahura Mazda." - William Harwood, Mythologies Last G-ds: Yahweh and Jesus.

"Their spirits are going to be thrown into a blazing furnace. They are going to be wretched in their immense agony, and into darkness and chains and burning flames...you will have no peace....We have been tortured and destroyed and not hoped to see life from day to day." - 1 Enoch 98:3, 103:7-10

The author of Revelation, over 200 years later, would write of how Hades itself would be consumed by fire: "Then death and Hades were thrown into the lake of fire. The lake of fire is the second death." - Revelation 20:14

MESSIANIC PROPHESIES FROM THE AGE OF EXILE

Cyrus the Great

"...After the period of exile, other major themes of both Judaism and Christianity also begin to appear in the Bible, not the least import of which is the idea of the Messiah - the 'Anointed One'. Cyrus the Great is the first biblical person to be given this title." - John Romer, Testament

(All books from Deuteronomy to 2 Kings were constructed from various texts, such as the court narrative of King David, by D, the Deuteronomist, most probably a single author living in the age of exile - c. 550-540 B.C.E. Deutero-Isaiah, who wrote about Cyrus, lived *c.* 530 B.C.E.)

"Thus saith the Lord...that hath said of Cyrus: 'He is My shepherd, and shall perform all My pleasure, even saying of Jerusalem, 'She shall be built', and to the Temple, 'Thy foundation shall be laid'."

"Thus saith the Lord to His Anointed [Messiah] to Cyrus whose right hand I have holden to subdue nations before him....'I will go before thee and make the crooked places straight...'" - Isaiah 44:28-45:2

"The Greek historian Herodotus claimed to know many different stories of Cyrus's death, but pointedly, he tells the version in which the king is berated by a queen of the barbaric Scyths. Far away beyond the River Oxus, Cyrus invades the Central Asian steppes, only to be told that he is thoroughly aggressive and 'insatiate of blood'. The Scyths then kill him in the ensuing battle and their queen fills a wine-skin with human blood, she seeks out Cyrus's corpse and stuffs the head of the 'Lord's Anointed' into the wine-skin to take the revenge which this man of war deserves." -Robin Lane Fox, The Unauthorized Version

"Later, biblical scribes redefined the term [Messiah] so that it came to mean, quite specifically, a son of the House of David, a defender of the Children of Israel who will establish a new era on earth and a new kingdom with its capital in Jerusalem." -John Romer, Testament

Victory Over Gog and Magog

"The word of the Lord came to me: 'Son of man, set your face toward Gog, of the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him and say, Thus says the Lord G-d: Behold, I am against you, O Gog, chief prince of Meshech and Tubal; and I will turn you about, and put hooks into your jaws, and I will bring you forth, and all your army, horses and horsemen, all of them clothed in full armor, a great company, all of them with buckler and shield, wielding swords; Persia, Cush, and Put are with them, all of them with shield and helmet; Gomer and all his hordes; Beth-togar'mah from the uttermost parts of the north with all his hordes--many peoples are with you'." -Ezekiel 38:1-6

"The shape of the future occupies a prominent place in the prophecies of Ezekiel, who lived in Babylonia....Among his prophecies are two which subsequently became the basic building blocks of the Messianic myth. One is that of the great apocalyptic war of Gog and Magog, and the other his famous vision of the dry bones." -Raphael Patai, The Messiah Texts

"And I saw, and behold, there were upon them sinews, and flesh came up, and skin stretched upon them on the top, but spirit was not in them. And He said to me: Prophesy to the spirit, prophesy Son of Man, and say to the spirit: Thus saith the Lord G-d: From the four winds come, O spirit, and breathe into these slain ones so that they may live! And I prophesied as He commanded me, and the spirit came into them and they live, and they stood upon their feet, an army, very, very great. And he said to me: Son of Man! These bones are all the House of Israel." -Ezekiel 37 7-14

SON OF ADAM?

"In the Hebrew Bible, the phrase 'son of Adam' is used in three different senses.

1. The phrase is employed to refer to the human species as insignificant creatures in the presence of G-d."

"How then can a man be righteous before G-d? How can one born of woman be pure? If even the moon is not bright and the stars are not pure in his eyes, how much less man, who is but a maggot - a son of man, who is only a worm!" - Job 25:4-6

2. "The phrase was also used to identify human beings as next to G-d in the order of creation."

"When I consider your heavens, the work of your fingers, the moon and the stars, which you have set in place, what is man that you are mindful of him, the son of man that you care for him? You made him a little lower than the heavenly beings [or 'than G-d'] and crowned him with glory and honor. You made him ruler over the works of your hands; you put everything under his feet..." - Psalms 8:3-6

3. "The Jewish scriptures portray the human being as the agent to exercise control over every living creature (Genesis 1:28). This ideal decisively shaped Jewish visions of the end of history." - Robert W. Funk, Roy W. Hoover, and the Jesus Seminar, The Five Gospels

"G-d blessed them and said to them, 'Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground.'" - Genesis 1:28

"Ezekiel claimed, in chapter after chapter (2:1, 3:1, 4:1), that Yahweh habitually addressed him as Ben Adam. This salutation, usually translated 'son of man', is more accurately rendered 'descendant of Adam', or simply 'human'. Because the title *ben Adam* carried the implication that the person so styled was the second Adam it came to be viewed as a title for the messiah, once the concept of a messiah was invented in post-exilic days. Both the Book of Daniel (7:13) and the Book of Enoch (46) referred to Ben Adam in terms that persons with a messiah-belief were bound to view as messianic." -William Harwood, Mythologies Last G-ds: Yahweh and Jesus

"Ever since Ezekiel, 'Son of Man' has been a designation signifying special nearness to G-d of the person so called."

Ezekiel's "prophecy of Resurrection in contemporary with the destruction of the First Temple of Jerusalem (586 B.C.E.). Ezekiel, however, had no Messianic idea in mind; the purpose of his prophecy was theological-political-psychological: he wanted to implant the belief in a speedy return to their own land into the hearts of the despairing Judean exiles in Babylonia."

"Just as Moses had brought the Children of Israel to the threshold of the Promised Land and then died, so the Messiah leads them to victory over Gog and Magog, culminating in the elimination of Armilus [their Satanic master], and then fades away, disappears from the scene." -Raphael Patai, The Messiah Texts

"As for you, son of man, thus says the Lord G-d: Speak to the birds of every sort and to all beasts of the field, 'Assemble and come, gather from all sides to the sacrificial feast which I am preparing for you, a great sacrificial feast upon the mountains of Israel, and you shall eat flesh and drink blood. You shall eat the flesh of the mighty, and drink the blood of the princes of the earth--of rams, of lambs, and of goats, of bulls, all of them fatlings of Bashan. And you shall eat fat till you are filled, and drink blood till you are drunk, at the sacrificial feast which I am preparing for you. And you shall be filled at my table with horses and riders, with mighty men and all kinds of warriors,' says the Lord G-d." -Ezekiel 39:17-20

"It is G-d who resurrects the dead, who judges the pious and the wicked, who sits with the saintly at the great feast, who pours wine into their cups, who entertains them by dancing before them, who teaches them the new Torah, and who receives the homage of the entire rejuvenated, and sanctified world. Where is the Messiah in all this? We are told nothing of him, and were it not that in the earlier phases of the Messianic myth we were assured that he would, after the ultimate victory, reign in Jerusalem as the Prince of Peace, we would not even suspect that he is present."

"Thus, and in this primarily, the Messiah proves to be essentially a Moses figure, and Moses to be the accurate prefiguration of the Messiah. Both are Redeemers, but neither of them has a part in the great era to whose threshold they lead their people at the price of their lifeblood." -Raphael Patai, The Messiah Texts

"In Christian tradition, where so much in the Old Testament is taken as a symbolic prefiguring of the events of the New, Moses is - inevitably, one might almost say - taken to prefigure Jesus, who was the superior and culminating figure." -David Daiches, Moses - Man in the Wilderness

"For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house. For every house is builded by some man; but he that built all things is G-d. And Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after; but Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." -Hebrews 3:3-6

MESSIAH BEN JOSEPH AND MESSIAH BEN DAVID...IS JESUS IN

ANY OF THIS?

"About half a century after Ezekiel, there lived in Babylonia the anonymous prophet of consolation and Israel's national restoration, usually referred to a Deutero-Isaiah. This great poet-prophet spoke repeatedly about the 'Servant of the Lord', describing the call, mission, sufferings, death and resurrection of this mysterious individual." -Raphael Patai, The Messiah Texts

"Behold, My Servant whom I uphold, My Elect whom My soul wanteth: I have put My spirit upon him; he shall send out justice to the nations." -Isaiah 42:1

"As to the identification of the 'Servant', there is no scholarly consensus to this day. The debate is divided into 2 camps: those who understand the "Servant" as the corporate nation of Israel and those few who believe in the the *Aggada*, the Talmudic legend, and identify the "Servant" with the Messiah, and understands especially the descriptions of his sufferings as referring to Messiah ben Joseph."

"Messiah ben Joseph, also called Messiah ben Ephraim, referring to his ancestor Ephraim, the son of Joseph, is imagined as the first commander of the army of Israel in the Messianic wars. He will achieve many signal victories, but his fate is to die at the hands of Armilus in a great battle in which Israel is defeated by Gog and Magog. His corpse is left unburied in the streets of Jerusalem for forty days, but neither beast nor bird of prey dares to touch it. Then Messiah ben David comes, and his first act is to bring about the resurrection of his tragic forerunner." -Raphael Patai, The Messiah Texts

After reading these short summary quotes it would seem that my Christian ideas concerning Messiah ben Joseph are completely wrong!

"Wondrously show thy steadfast love, O savior of those who seek refuge from their adversaries at thy right hand. Keep me as the apple of the eye; hide me in the shadow of thy wings, from the wicked who despoil me, my deadly enemies who surround me. They close their hearts to pity; with their mouths they speak arrogantly. They track me down; now they surround me; they set their eyes to cast me to the ground. They are like a lion eager to tear, as a young lion lurking in ambush. Arise, O Lord! confront them, overthrow them! Deliver my life from the wicked by thy sword, from men by thy hand, O Lord, from men whose portion in life is of the world." - Psalm 17:7-14

"The tremendous cruelties of the age [of exile] were rejected in visions of a Second Coming leading to a new Heaven and new Earth. This vision, that had first been seen and recorded by prophets in Babylon, was now celebrated in the *Book of Psalms*, that wonderful collection of hymns ancient and modern designed for use in the new Temple that Zerubbabel built in Jerusalem [between 520 and 515 B.C.E.]. All illness, all wickedness will be banished from the earth, they tell us; Jehovah's Law will be written not on papyrus not on scrolls of vellum but on men's hearts, so that they will grow in understanding of their G-d. It was a dream of paradise, a paradise prepared for the nation that kept Jehovah's Law." - John Romer, Testament

"The Lord swore to David a sure oath from which he will not turn back: 'One of the sons of your body I will set on your throne. If your sons keep my covenant and my testimonies which I shall teach them, their sons also for ever shall sit upon your throne.' For the Lord has chosen Zion; he has desired it for his habitation: 'This is my resting place for ever; here I will dwell, for I have desired it. I will abundantly bless her provisions; I will satisfy her poor with bread. Her priests I will clothe with salvation, and her saints will shout for joy. There I will make a horn to sprout for David; I have prepared a lamp for my anointed. His enemies I will clothe with shame, but upon himself his crown will shed its luster'." - Psalms 132:11-18

"...The author of 4 Ezra [350 B.C.E.] unmistakably refers to the Messiah...when he puts words in the mouth of G-d to the effect that after four hundred years (counted from when?) *My son the Messiah shall die*." - Raphael Patai, The Messiah Texts

"And whosoever is delivered from the predicted evil shall see My wonders. For My son, the Messiah, shall be revealed, together with those who are with him, and shall gladden the survivors four hundred years. And it shall be, after those years, that My son, the Messiah, shall die, and all in whom there is human breath. Then shall the world be turned into the primeval silence seven days, as it was at the first beginnings..." -4 Ezra 7:27-30

THE THIRD SIBYLLINE ORACLE

"How beautiful on the mountains are the feet of him who brings the news, announcing peace, bringing good news, announcing salvation, saying to Zion, 'Your G-d reigns as king!'" - Isaiah 52:7

"The *Sibylline Oracles* comprise various Jewish and Christian poems, written in Greek and purporting to be the (often political and minatory) prophecies of various famous prophetesses of the ancient world."

The Third Sibylline Oracle, "written around the middle of the 2nd century BC in Egypt...tells how G-d sends a savior king who puts an end to all war and grants deliverance to the Jews. The reference is to some Hellenistic Egyptian ruler, either Ptolemy VI Philometor or his successor. The concluding section of the oracle prophesies a kingdom that G-d will raise up. The hopes of Isaiah are echoed as the Jerusalem temple becomes the goal of pilgrimage for all the nations, the conditions of paradise return, and universal peace prevails....All this is done by G-d, who is referred to throughout the oracle as 'the great King'. Additions were made to the Third Oracle in the 1st century BC. They prophesy the coming of a 'holy prince' who will rule over a universal kingdom, inaugurated by the fiery judgment of 'the great king, immortal G-d.' Again all this takes place on Earth." - John P. Meier, A Marginal Jew - Rethinking the Historical Jesus, Vol. 2.

"The Egyptian Sibylline tradition is remarkable for its lack of the otherworldly dimension so characteristic of the apocalyptic literature. There is no talk of angels and no expectation of resurrection." - John J. Collins, "The Kingdom of G-d in the Apocrypha and Pseudepigrapha"

CONCLUSION

If you are somewhat acquainted with the history of Israel you are familiar with the captivity of Israel by Babylon. You might think that assimilation of "pagan-ideas" into Jewish beliefs only began with the Babylon captivity but I can assure you that is not true. Ever since Israel became a nation following the Egyptian experience and the Exodus we find the assimilation of neighboring Gentile country's religious beliefs in with the Jew's religious beliefs. It might be best said that the Jewish people were not against "borrowing religious beliefs" from those in which they had contact; either through travel, trade, war, etc. I realize that this is not comforting especially in light of the traditional Christian teaching that Israel was G-d's chosen people but the facts of archeology, Biblical history, linguistics, textual analysis, etc., all tell the same story. What is important for our study is the fact that the multitude of various religious concept concerning "the" Jewish Messiah were not an original idea with them. Many of these "beliefs" concerning the Messiah were picked up along the history of the nation by the various methods described above.

So as I have shown you the concepts of the Messiah are drawn from many ancient beliefs...some of which were pagan concepts.

Answer for yourself: Does this fact destroy the whole of the "Messianic concept" of Israel? No!

This does not discount the reality of the coming redeemer promised by Samuel to David. But we need to be aware that the picture of the Messiah we have inherited from our churches and synagogues are build upon many different manifestations of "redeemer" type figures. What should concern both the Jew and the Christian is the ability to "filter out" those aspects of solar-myths which have become attached to the Jewish concept of the Messianic Redeemer over time. To this effort Bet Emet

Ministries has devoted itself and continues to present such information to our valued readership. More in other articles in this series. Shalom.



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WHAT WAS THE JEWISH BELIEF ABOUT THE MESSIAH IN THE FIRST CENTURY?

"I believe with complete faith in the coming of the messiah" (from Rambam's Thirteen Principles of Faith).

WHAT JUDAISM BELIEVED ABOUT THE MESSIAH IN THE FIRST CENTURY

The noun prophecy describes a "prediction of the future, made under divine inspiration" or a "revelation of God." The act of making a prophecy is the verb, prophesy. As you might be aware there is a great difference of opinion as to if the Messianic prophecies of the Bible have been fulfilled yet or not. This might seem perplexing to the normative Christian but I assure you is not to the Jew who knows his Bible. The reason for such a dichotomy as found in Judaism and Christianity today concerning "fulfilled" vs "nonfulfilled" Messianic prophecy is simply because the Old Testaments of the Jews and Christians disagree extensively in the readings of the Prophets and the Writings from which many of these Messianic prophecies originate.

Answer for yourself: But how can that be...we both have the SAME Old Testament? No we don't. As an ordained Christian Pastor I found out over years of intensive study and comparison of manuscript evidences that my Christian Bible and Old Testament was not accurate in hundreds of places when compared to the Jewish Hebrew Scriptures.

After such study I had to admit that in reality I did not really know what the true Messianic prophecies really were as I found out that my Christian Bible was full of many man-made created "fulfilled" prophecies that made it look as if Yeshua was fulfilling prophecy after prophecy, when in reality they were not Messianic prophecies in the first place.

So we must begin our study by coming to the realization that there is a major difference between a Messianic prophecy and a man-made non-messianic prophecy which is presented as such in the New Testament.

- ***What does Judaism have to say about the messianic age?***
- ***What sort of person will the messiah be?***
- ***What is the purpose of a "messianic age"?***
- ***Why did God allow the belief in false messiahs to spread?***

Many people, both Jew and non-Jew, ask these and other questions about the Jewish belief concerning the

coming of the messiah. While a pamphlet of this size cannot possibly address such an important topic with the thoroughness that it deserves, it can present the basic points in the hope that it will lead to further study of the subject.

In his monumental work Mishneh Torah, Maimonides (1135-1204) spelled out the fundamental Jewish concept of the messiah as it was handed down to us, from generation to generation, from the time of the prophets. In his concise and lucid manner, the great Jewish philosopher and jurist herewith presents us with a clear picture of the promise which God made to the Jewish people.

Mishneh Torah, Hilchos Melachim XI - XII

"The King Messiah will in some future time come, restore the kingdom of David to its former power, build the Temple, bring together the scattered of Israel, and all the ancient laws will again be in force. Sacrifices will be offered, and years of release and Jubilees will be kept as prescribed in the Torah. Whoever does not believe in him, or does not hope for his coming, shows a lack of faith not only in the prophets, but also in the Torah. For the Torah testifies concerning him in the words: "And the Lord your God will again bring back your captivity, and show mercy unto you, and again gather you from all the nations. If your outcasts be at the ends of the heavens, from there will the Lord gather you, and the L-rd will bring you into the land which your fathers possessed" (Deuteronomy 30:3-5).

You must not imagine that the messiah must prove his messianity by signs and miracles, doing something unexpected, bringing the dead to life, or similar things. The principle thing is this: the statutes and precepts of our Torah remain forever, and nothing can be added to them or taken from them.

If, therefore, a descendant of David earnestly studies the Torah, observes what the written and oral Torah enjoins, causes all Israelites to act similarly, exhorts those who are lax in the performance of the commandments, and fights the wars of the Lord, he may possibly be the messiah. If he does not succeed, or is killed in war, it is certain that he is not the messiah promised in the Torah. He is like all the other noble and good kings of the House of David who have died, and God only caused him to rise in order to try us thereby, as it is said, "And of the wise some will stumble, and through them the people will be tested, purified, and made white, till the time of the end comes; for there is yet a vision for an appointed time" (Daniel 11:35).

Also, Jesus the Nazarene, who imagined that he would be messiah and was killed, is alluded to in the book of Daniel, as it is said, "And the sons of the transgressors among thy people will rise, in order to establish a vision, and will stumble" (Daniel 11:14). Can there be a greater stumbling then this? All the prophets said that messiah will be a redeemer and a savior to the Israelites, will bring together their outcasts, and will strengthen their obedience to the Divine precepts, but he (Jesus) caused destruction by the sword to Israel, the dispersion of those left, and their humiliation. He changed the law, and misled many people to worship a being beside God.

But the thoughts of the Creator of the universe cannot be understood by any human being, for the ways of men are not His ways, nor their thoughts His thoughts. For all the events connected with Jesus, and with Mohammed that rose after him, served only to pave the way for the King Messiah, who will reform all mankind and lead them to the unanimous service of God, as it is said, "For then will I turn to the peoples a pure language, that all may call by the name of God, and serve him unanimously" (Zephaniah 3:9).

How can this be done? Almost all people have, through them (Jesus and Mohammed) become acquainted with the idea of messiah, with the words of the Torah and the Divine precepts. Through them the knowledge of the Bible spread even unto the remotest islands and unto many nations 'uncircumcised' in heart and uncircumcised in flesh. These nations seek to justify their disobedience to the precepts of the Torah. Some of them say that these precepts are Divine, but are not in force at present, and were never intended to be permanent laws. Others maintain that they must not be taken literally, as they are mere symbols, the meaning of which has already been explained by their 'messiah'. But when the true King Messiah will rise, he will prosper, be high and exalted. All will then at once know that it was falsehood what their fathers have inherited, and that their prophets and their teachers have misled them.

It is not because they desired to have dominion over all lands and nations and be honored by all people, or because they desired to have plenty to eat and drink and other pleasures, that the wise men and the prophets longed for the days of the messiah, but because they would then be at leisure to study the Torah and its teachings without being interrupted by any oppressor, and would thus make themselves worthy of life in the World to Come.

There will not be in those days any famine, war, jealousy, or quarrel, because the good things will be in plenty and even luxuries will be found everywhere. All people will busy themselves with trying to know the Lord. Therefore, the Israelites will be great sages, knowing things which are at present hidden. They will obtain a knowledge of their Creator as far as possible by human understanding; "For the earth shall be full with the knowledge of the Lord as the waters cover the sea" (Isaiah 11:9).

Specific Prophecies the Messiah Will Achieve

- **Jews will lead in Spiritual Guidance (Zechariah 8:23)**
- **World Peace (Isaiah 2:4)**
- **The Nile River in Egypt will run dry (Isaiah 11:5)**
- **World Knowledge of God (Isaiah 11:9)**
- **No more Death (Isaiah 25:8)**
- **Resurrection of Ancestry (Isaiah 26:19)**
- **Ingathering of all Jews in Israel (Isaiah 43:5)**
- **Joy and Gladness to the Jews (Isaiah 51:11)**
- **Non-Jews will help Jews materially (Isaiah 60:5)**
- **Each tribe will receive its inheritance (Ezekiel 37:14)**
- **Building of the 3rd Temple in Jerusalem (Ezekiel 37:46)**
- **No More Weapons of War (Ezekiel 39:9)**

Take a second to get up from your computer and look outside your front door. Has any of the above happened yet? NO! It is not the time to get into this now but I have on other sites but if one honestly looks as the Jesus of Christianity then we have a huge problem trying to understand him as Messiah in the wake of the failure of the above prophecies of the Holy Men of Old. But there are reasons why such prophecies were not fulfilled in the days of Jesus and as we study we find them out. I pray your study increases.

Remember: "A person lacking instruction cannot be truly pious, nor can a timid person learn. (Talmud, Avot 2:6)



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WHAT WAS THE MESSIAH EXPTECTED TO DO WHEN HE APPEARED?

There were as you say many DIFFERENT beliefs regarding the Messiah among various groups of Jews in the BCE period.

To me it seems highly probable that the first-century Jewish Nazarenes in the time of Yeshua had a rather different understanding of "Messiah" from that of pagan converts later in the century. These pagan converts added a new ingredient, namely the notion of a divine Son of a divine Father and earthly mother, who can bring salvation -- a concept that looks far more akin to the divine son of a union between a g-d and a woman, prominent in so many first century Hellenistic religions of the pagan cultures from which the early Gentile converts came, than to the JEWISH understanding of Messiah son of DAVID as the anointed Crown Prince eligible to ascend the throne of Judah.

We do have two HEB/OT texts that point to the concept or symbol of an eschatological Messiah. One is Daniel 9:25-26, which appears to refer to a Jewish-style Messiah, the "anointed" one of David's line, who will rebuild Jerusalem (and presumably lay claim to the throne?). That idea seems par for the course, especially in light of the earlier text in Deutero-Isaiah (ch. 45:1) where the prophet identifies as "G-d's anointed" Cyrus (!), who, as Isaiah's listeners certainly knew, was not a biological son of David at all. This very fact points strongly to what has consistently been the primary Jewish view of the messianic role, i.e., that the Messiah will get the Jews and their land back together --either (as Cyrus in fact did) by sending Jewish exiles back to their land, or (as Yeshua's followers probably expected of him) by restoring Jewish hegemony over the land by kicking out the Roman rulers and restoring the Davidic throne.

Certainly (as someone pointed out earlier) that's what the Romans seem to have thought the Nazarenes were claiming about Yeshua - since this seems to be why they crucified him. As for a Messiah who can bring personal salvation and help people into the afterlife, I don't see where this was ever a Jewish view of the Messiah's task -- he was to be a Redeemer of the people and the land, but only G-d Himself had the power of individual salvation.

WHAT'S THE PRACTICAL RELEVANCE OF THESE DISTINCTIONS?

It's surely significant that this separation between a redeeming Messiah and a saving G-d was perceived as so important by those who created the early Jewish liturgy, that they put it right at the beginning of the central Amidah prayer (recited three times daily by traditionally observant Jews). No doubt whoever composed it wanted to underscore at the outset the difference between a purely human Redeemer and a Divine Saviour, which Jews perceived as two entirely distinct concepts that had somehow become conflicted in Christianity. Year after year, I'm amazed at how few (Jewish, Christian, or other) have any awareness of these rather crucial differences between Jewish and Christian understandings of Messiah.

what was the messiah expected to do when he appeared?

We need to be able to differentiate between an apocalyptic, eschatological messiah and the more mundane "anointed leader," who could be a king or a high priest.



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WHAT ARE THE REQUIREMENTS FOR BEING "THE" MESSIAH?

- **The revelation of his identity must be announced by Eliyahu haNavi (Mal. 3:1, 23-24).**
- **He must be a human being, born in the natural manner of natural parents (Isaiah 11:1).**
- **He must be a Jew (Num. 24:17, Deut. 17:15).**
- **He must be a member of the tribe of Judah (Gen. 49:10).**
- **He must be a proven direct descendant (natural son of natural son of natural son) of King David (II Sam. 7:12-16, Is. 11:10, Jer. 33:17, Ps. 89:29-38, I Chron. 17:11).**
- **He must be a descendant of Solomon and no other son of David (I Chron. 22:10, II Chron. 7:18).**
- **The Jewish people must be gathered from exile to their Holy Land (Is.11:12, 27:12-13).**
- **The third Temple must be rebuilt, as will Jerusalem (Michah 4:1).**
- **There must be global peace (Is. 2:4, 11:5-9, Michah 4:3-4).**
- **He must prevail upon all his fellow Jews to :Torah observance with a complete heart and unfair commitment (Is.10:20-22). Assumed as secondary evidence, or indications, under both this and the next criteria are linguistic proficiency, charisma, use of mass media, being a Torah-true Jew himself, and thus guiding his fellow Jews in G-d's ways.**
- **He must influence the entire world -- every individual of every nation-- to abandon and be ashamed of their former idolatry/paganism/atheism, and acknowledge and serve only the One True G-d of Israel (Is. 11:9-10, 40:5, Zeph. 3:9).**
- **He must execute justice (Is. 11:3-6).**
- **World leaders will honor him and send him gifts, for his right to rule Israel will be undisputed the world over (Is.11:10, 42:1-4, 49:7-8, 23).**

Most of the above are summed up nicely in Ezekiel 37:24-28. Note as well that nobody fulfilling even any 12 of the 13 above cannot have been or be the real Moshiach. Many groups of people, even learned Jews, have been fooled through history, not only by Christianity's founder and others (Bar Chochba, Shabtai Tzvi, bar Kochva, etc.). May the "real Messiah" be revealed soon, speedily, and in our days. An honest assessment of the "true" Messianic prophecies in the Jewish Bible will reveal that Yeshua did not fulfill all of the above. This allows for the coming of Messiah for these to be accomplished. If it is a resurrected Yeshua or a "returning" Yeshua, so be it. But with the non-fulfillment of the "true" Messianic Prophecies then the

identity of "the" Messiah remains a mystery. Only time will tell who the "real" Messiah is to be and if he has been here before. Arguing "emotional" sentiments does very little good, if not harm. Let the facts of the Jewish Scriptures speak for themselves and let this criteria, and this criteria alone, determine whom the Jewish Messiah is to be . The Spirit and the Bride say come.



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WHAT KIND OF A MESSIAH DOES THE JEWISH BIBLE TEACH US TO LOOK FOR?

In the Hebrew Bible, G-d declared to Abraham, Isaac and Jacob that their descendants would inherit a land of their own. In later biblical history, Scripture foretells of a future redemption which will be brought about through an anointed agent of the Lord. Such a kingly figure, the early prophets maintained, would be a descendant of David and that his throne would be secure for all time. Eventually there arose the view that the house of David would rule over both the Northern and Southern Kingdoms as well as neighboring peoples. Later the eighth-century prophets such as Amos and Hosea predicted the destruction of the nation because of its iniquity, yet in accordance with the divine promise they prophesied that there would be an ingathering of the exiles and the dominance of the Israelites over surrounding nations. Such suffering was to serve as a means of moral reform: Israel is to endure devastation before such redemption can take place. Then the Lord will have compassion upon his chosen people and return them to their former glory. This message of destruction and restoration continued in the ministries of later pre-exilic prophets: for such figures as Isaiah, Micah, Zephaniah and Jeremiah G-d would in time deliver the Israelites - they would not be cut off forever. A new redemption, they proclaimed, would bring about a new spiritual life. In the post-exilic period, the message of hope and consolation was a predominant theme: again the prophets reassured the nation that G-d would be reunited with his people and Zion would undergo future glory. The theme of a future redemption was echoed in the Psalms: there, too, the promise of a future king became a predominant theme. Finally, the Book of Daniel predicts the coming of a divinely appointed deliverer-the Son of Man is to be given dominion over all the earth.

FROM THE PATRIARCHS TO PRE-EXILIC PROPHECY

The term 'Messiah' is an adaptation of the Hebrew HaMashiah ('the Anointed'); in time it came to refer to the redeemer at the End of Days. Although there are no *explicit* references to such a figure in the Torah, the notion of the redemption of the Jewish nation is alluded to in the promises made to the patriarchs. Thus, in the Book of Genesis, Abraham is told that he will be the father of a multitude:

And I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and him who curses you I will curse; and by you all the families of the earth shall bless themselves. (Genesis 12:2-3)

Again, in Genesis 26:3-4 Abraham's son Isaac is told that his descendants will be as numerous as the stars and that through them all nations will be blessed:

I will give all these lands, and I will fulfill the oath which I swore to Abraham your father. I will multiply your descendants as the stars of heaven, and will give to your descendants all these lands; and by your descendants all the nations of the earth shall bless themselves.

Finally, Isaac's son Jacob is reassured in a dream that his offspring will be as the dust of the earth, the source of G-d's blessing to all peoples:

And he (Jacob) dreamed that there was a ladder set up on the earth, and the top of it reached to heaven; and behold,

the angels of G-d were ascending and descending on it! And behold, the Lord stood above it and said, 'I am the Lord, the G-d of Abraham your father and the G-d of Isaac; the land on which you lie I will give to you and to your descendants; and your descendants shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south; and by you and your descendants shall all the families of the earth bless themselves.' (Genesis 28:12-14)

Although these verses do not express a clear conception of the Messiah, they form the background to the evolution of the doctrine of the deliverance of the nation.

In the Book of Samuel the notion of redemption through a divinely appointed agent was explicitly expressed: here Scripture asserts that the Lord had chosen David and his descendants to reign over Israel to the end of time. **Thus 2 Samuel 23 proclaims:**

Now these are the last words of David: The oracle of David, the son of Jesse, ... the anointed of the G-d of Jacob ... The G-d of Israel has spoken, the Rock of Israel has said to me: When one rules justly over men, ruling in the fear of G-d Yea, does not my house stand so with G-d? For he has made with me an everlasting covenant, ordered in all things and secure. (2 Samuel 23:1, 3, 5)

In this passage David is depicted as the anointed in the sense that he was consecrated for a divine purpose.

Of similar significance are the verses in 2 Samuel and 1 Chronicles where Nathan the prophet assured the king that his throne would be established for all time and that his throne would be secure forever. **Speaking to David about the construction of the Temple, he declared:**

Thus says the Lord of hosts, I took you from the pasture, front following the sheep, that you should be prince over my people Israel; and I have been with you wherever you went, and have cut off all your enemies from before you; anti I will make for you a great name, like the name of the great ones of the earth. And I will appoint a place for my people Israel, and will plant them, that they may dwell in their own place ...(2 Samuel 7:8-10)

This early biblical doctrine assumed that David's position would endure through his lifetime and would be inherited by a series of successors who would carry out G-d's providential plan. With the fall of the Davidic empire after the death of King Solomon, there arose the view that the house of David would eventually rule over the two divided kingdoms as well as neighboring peoples. **In the words of the eighth-century prophet Amos:**

'In that day I will raise up the booth of David that is fallen and repair its breaches, and raise up its ruins, and rebuild it as in the days of old; that they possess the remnant of Edom and all the nations who are called by my name,' says the Lord who does this. (Amos 9:11-12)

Yet despite such a hopeful vision of Israel's future, the pre-exilic prophets were convinced that the nation would be punished for its iniquity. Warning the people of impending disaster, Amos spoke of the Day of the Lord when G-d would unleash his fury against those who had rebelled against Him. This would not be a time of deliverance, but of destruction:

'Woe to you who desire the day of the Lord!', he declared. 'Why would you have the day of the Lord? It is darkness, and not light' (Amos 5:18).

Here the prophet portrayed such a day in the most negative terms:

Therefore thus says the Lord, the G-d of hosts, the Lord: 'In all the squares there shall be wailing; and in all the streets they shall say, "Alas! alas!" They shall call the farmers to mourning and to wailing those who are skilled in lamentation, and in all vineyards there shall be wailing; for I will pass through the midst of you'. (Amos 5:16-17)

For Amos the Day of the Lord will be bitter - feasts will be turned into mourning and songs to lamentation

(Amos 8:10). Those who are secure in Samaria will go into captivity, and Israel will be driven into exile (Amos 6:7; 7:17).

For Amos, then, the Day of the Lord is the necessary result of sin: this fearful prediction serves as the backdrop to deliverance. Before Israel can be redeemed, the nation is to suffer exile, destruction and slaughter. Only after such terrible events will the house of David be restored to its former glory and the kings of the house of David rule over the ten tribes. At the time of salvation there will be an ingathering of the exiles and Israel will rule over all foreign powers.

Like Amos, Hosea believed that G-d would punish his people for their sinfulness. Predicting the end of the Northern Kingdom, he prophesied that the people will be exiled to Assyria and Egypt:

They shall not remain in the land of the Lord; but Ephraim shall return to Egypt, and they shall eat unclean food in Assyria. (Hosea 9:3)

Such suffering, however, is to serve as the means to moral reform. Israel is to endure the pangs of childbirth before redemption can come (Hosea 13:13). Such chastisement is to bring about repentance and dedication to the covenant. Then the Lord will have mercy on his chosen people and exalt them among the nations:

Hosea 6:1-3 1 Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. 2 After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. 3 Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth. (KJV)

There is thus a direct link between destruction and redemption. According to Hosea, although the people shall be deprived of their king this situation will change once the Israelites mend their ways and return to the Lord:

For the children of Israel shall dwell many days without king or prince, without sacrifice or pillar, without ephod or teraphim. Afterward the children of Israel shall return and seek the Lord their G-d, and David their king; and they shall come in fear to the Lord and to his goodness in the latter days. (Hosea 3:4-5)

Echoing Amos, Hosea predicted that the Day of the Lord will be great and abundant: it will result in earthly prosperity and bliss:

I will be as the dew to Israel; he shall blossom as the lily, he shall strike root as the poplar; his shoots shall spread out; his beauty shall be like the olive, and his fragrance like Lebanon. They shall return and dwell beneath my shadow, they shall flourish as a garden. (Hosea 14:5-7)

The captives and the exiles shall return to their own land, and in another passage Hosea prophesied that the order of nature will be fundamentally altered:

'And I will make for you a covenant on that day with the beasts of the field, the birds of the air, and the creeping things of the ground; and I will abolish the bow, the sword, and war from the land; and I will make you lie down in safety, (Hosea 2:18).

Here in embryonic form is the concept of perfect peace in the end of days. Drawing faith from the closing chapters in the history of Northern Israel, both Amos and Hosea predicted a future age in which the glories of the Lord would be manifest in the land.

FROM ISAIAH TO THE FALL OF THE SOUTHERN KINGDOM

The Book of Isaiah begins by explaining that what follows is an account of the prophesies of Isaiah concerning

Judah and Jerusalem. In the first prophetic oracle the prophet presents G-d as disappointed with his people because of their iniquity. Nonetheless he predicted the eventual triumph of G-d's kingdom on earth:

It shall come to pass in the latter days that the mountain of the house of the Ford shall be established as the highest of the mountains, and shall be raised above the hills; and all the nations shall flow to it, and many peoples shall come, and say: 'Come, let us go up to the mountain of the Lord, to the house of the G-d of Jacob; that he may teach us his ways and that we may walk in his paths.' For out of Zion shall go forth the law, and the word of the Lord from Jerusalem. He shall judge between the nations, and shall decide for many peoples; and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more. (Isaiah 2:2-4)

This future vision, however, is overshadowed by calamity. In chapter 2 Isaiah levelled criticism against idolatry, foretelling that such rebellion against G-d will bring about the destruction of the Temple. After discussing the place of Assyria in G-d's providential plan of devastation, Isaiah returned to the promise of salvation. A child will be born, he stated, who will be the Prince of Peace yet this promise is placed into the context of G-d's dissatisfaction with his people. According to the prophet, G-d will use Assyria as an instrument of punishment. Only a faithful remnant will remain, from which a redeemer will issue forth to bring about a new epoch in the nation's history:

There shall come forth a shoot from the stump of Jesse, and a branch shall grow out of his roots. And the Spirit of the Lord shall rest upon him ... He shall not judge by what his eyes see, or decide by what his ears hear; but with righteousness he shall judge the poor, and decide with equity for the meek of the earth; ... The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the lion and the fatling together. (Isaiah 11:1-2, 3-4, 6)

In another passage, the prophet presented a song of praise which is to be sung on the day of Israel's redemption:

In that day this song will be sung in the land of Judah: 'We have a strong city; he sets up salvation as walls and bulwarks. Open the gates, that the righteous nation which keeps faith may enter in. Thou doth keep him in perfect peace, whose mind is stayed on thee Trust in the Lord for ever, for the Lord G-d is an everlasting rock.' (Isaiah 26:1-4)

A contemporary of Isaiah, the prophet Micah prophesied in the Southern Kingdom from 750 to 686 B.C.E. Condemning both Samaria and Judah for their wickedness, he declared that G-d will bring about judgment of the people: Samaria will be reunited and the places of idolatry destroyed. Yet despite this dire prediction, the prophet wished to reassure the nation that it would not be utterly cut off. G-d, he stated, has a purpose for them in the future:

I will surely gather all of you, O Jacob, I will gather the remnant of Israel; I will set them together like sheep in a fold, like a flock in its pasture, a noisy multitude of men. (Micah 2:12)

Confident in the restoration of the people, he looked forward to an age of prosperity and fulfillment. Like Isaiah he predicted a time of messianic redemption. All nations, he declared, will go to the mountain of the Lord and dwell together in peace; in those days swords will be turned into ploughshares and each man will sit under his vine and fig tree:

For out of Zion shall go forth the law, and the word of the Lord from Jerusalem. He shall judge between many peoples, and shall decide for strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more; but they shall sit every man under his vine and under his fig tree, and none shall make them afraid. (Micah 4:2-4)

The prophet Zephaniah was active in Judah during the reign of Josiah in about 625 B.C.E. Like the prophetic figures who preceded him, he warned against the nation's unfaithfulness: in his view, impending destruction would be the result of sinfulness. The great Day of the Lord is at hand, the prophet announced - it will be a time

not of fulfillment but of calamity:

a day of distress and anguish, a day of ruin and devastation, a day of darkness and gloom, a day of clouds and thick darkness, a day of trumpet blast and battle cry against the fortified cities and against the lofty battlements. (Zephaniah 1:15-16)

Nothing will be able to prevent this outpouring of G-d's wrath; nonetheless, such devastation will not totally overwhelm the people. In the final part of his book, Zephaniah called on the Israelites to wait for G-d's vindication: he will gather the nations and pour out the heat of his anger. But at that time he will change the speech of all nations so that they will call on the name of the Lord and serve him with one accord. Knowing that their chastening is over, the people can exult. Certain of G-d's loving kindness, the nation can look forward to restoration and renewal.

'Sing aloud, O daughter of Zion,' he declared. 'Shout, O Israel! Rejoice and exult with all your heart, O daughter of Jerusalem' (Zephaniah 3:14). **Confident of the future, the prophet declared in G-d's name:**

'Behold, at the time I will deal with all your oppressors. And I will save the lame and gather the outcast, and I will change their shame into praise and renown in all the earth. At that time I will bring you home, at the time when I gather you together; yea, I will make you renowned and praised among all the peoples of the earth, when I restore your fortunes before your eyes,' says the Lord. (Zephaniah 3:19-20)

In 626 B.C.E. Jeremiah was commissioned as a prophet during the reign of Josiah - his ministry continued until the destruction of Judah. Jeremiah's earliest prophecies date from the time of Josiah: Judah, he stated, had forsaken G-d and in consequence will be punished. What is now required is repentance: if the inhabitants refuse, G-d will send forth an invader to subdue the country:

Flee for safety, O people of Benjamin, from the midst of Jerusalem! Blow the trumpet in Tekoa and raise a signal on Beth-hac-cherem; for evil looms out of the north. (Jeremiah 6:1)

Although persuaded that the country was doomed, Jeremiah was certain that the Lord will not completely destroy his people: a remnant will return with a new king at its head:

Behold, the days are coming, says the Lord, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. In his days Judah will be saved, and Israel will dwell securely. (Jeremiah 23:5-6)

In his view, this new redemption will bring a new spiritual life for the Israelites. The Lord will create a new heart for his people and pour out a new spirit upon them:

Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah, not like the covenant which I made with their fathers when I took them by the hand to bring them out of the land of Egypt, my covenant which they broke, though I was their husband, says the Lord. But this is the covenant which I will make with the house of Israel after those days, says the Lord: I will put my law within them, and I will write it upon their hearts; and I will be their G-d, and they shall be my people. (Jeremiah 31:31-33)

For Jeremiah, in this blissful time a noble king filled with fear of the Lord will rule over the people:

Behold, the days are coming, says the Lord, when I will fulfill the promise I made to the house of Israel and the house of Judah. In those days and at that time I will cause a righteous Branch to spring forth for David; and he shall execute justice and righteousness in the land. In those days Judah will be saved and Jerusalem will dwell securely. And this is the name by which it will be called: 'The Lord is our righteousness.' (Jeremiah 33:14-16)

POST-EXILIC PROPHECY

Dwelling in Babylon, the prophet Ezekiel began his ministry seven years before the conquest of Jerusalem. Like the earlier prophets, he castigated the Jewish people for their iniquity - because they had turned away from G-d further punishment will be inflicted upon them. Yet, despite the departure of G-d's glory from the Temple, Ezekiel reassured the nation that it will not be abandoned:

'Thus says the Lord G-d: I will gather you from the peoples, and assemble you out of the countries where you have been scattered, and I will give you the land of Israel' (Ezekiel 11:17).

In this spirit the prophet offered words of comfort and hope after the fall of Judah. In his view, G-d takes no pleasure in the death of sinners; what he requires instead is a contrite heart. Using the image of a shepherd and his flock, Ezekiel reassuringly declared that G-d will gather his people from exile and return them to the Promised Land:

For thus says the Lord G-d: Behold, I, I myself will search for my sheep, and will seek them out. As a shepherd seeks out his flock when some of his sheep have been scattered abroad, so will I seek out my sheep; and I will rescue them from all places where they have been scattered on a day of clouds and thick darkness. (Ezekiel 34: 11-12).

This prophecy is followed by a further vision of restoration - the Lord promises that cities will be reinhabited and their ruins rebuilt. Such national restoration, the prophet continued, will be accompanied by personal dedication to the law. This reassurance was reinforced by Ezekiel's vision of dry bones: although the nation had been devastated, it will be renewed in a further deliverance:

As I prophesied, there was a noise, and behold, a rattling; and the bones came together, bone to its bone. And as I looked, there were sinews on them, and flesh had come upon them, and skin had covered them ... Then he said to me, 'Son of man, these bones are the whole house of Israel. Behold, they say, "Our bones are dried up, and our hope is lost; we are clean cut off." Therefore prophesy, and say to them, Thus says the Lord Cod: Behold, I will open your graves, and raise you from your graves, O my people; and I will bring you home into the land of Israel . .. And I will put my Spirit within you, and you shall live, and I will place you in your own land ...' (Ezekiel 37:7-8,11, 14)

This vision is followed by a description of a future king who will rule over his people. Under his dominion Jerusalem will benefit from the promises of the covenant:

My servant David shall be king over them; and they shall all have one shepherd. They shall follow my ordinances and be careful to observe my statutes. They shall dwell in the land where your fathers dwelt that I gave to my servant Jacob; they and their children and their children's children shall dwell there for ever; and David my servant shall be their prince for ever. (Ezekiel 37:24-25)

Like Ezekiel, Second Isaiah was anxious to offer words of consolation to those who had experienced the destruction of Judah. In place of oracles of denunciation, the prophet offered the promise of hope and restoration. According to Second Isaiah, the Lord will return in triumph to Jerusalem as a shepherd leading his flock:

'He will feed his flock like a shepherd, he will gather the lambs in his arms, he will carry them in his bosom, and gently lead those that are with young' (Isaiah 40: 11).

All the world will witness this act of deliverance and declare that the G-d of Israel is Lord.

In chapter 49 the prophet depicted the servant of the Lord through whom salvation will be brought to the ends of the earth - he (singular pronoun referring to the whole of the nation) will be mocked and despised. This theme is further developed in chapter 53:

He (singular pronoun referring to the nation) was despised and rejected by men; a man (singular pronoun again referring to the nation) of sorrows, and acquainted with grief, and as one from whom

men hide their faces he was despised, and we (Gentile kings are speaking) esteemed him not. Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by G-d, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; upon him was the chastisement that made us whole, and with his stripes we are healed. (Isaiah 53:.3-5)

Second Isaiah concluded with a vision of the future glory of Zion: G-d will be reunited with his people, and all will be fulfilled.

Echoing the predictions about the restoration of Zion in Second Isaiah, Third Isaiah emphasized the role of the Jewish people in G-d's providential plan. Through Israel's redemption all nations will be blessed, and the Temple will become a focus of worship for all peoples. Chapter 60 continues with a description of the glory of Zion. Jerusalem will be honored throughout the world because of G-d's greatness. This theme is developed in the next chapter which speaks of a figure on whom the Spirit of G-d will rest; he will liberate all captives, bring tidings to the afflicted, and rebuild Zion:

The Spirit of the Lord G-d is upon me, because the Lord has anointed me to bring good tidings to the afflicted; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; ... They shall build up the ancient ruins, they shall raise up the former devastations; they shall repair the ruined cities, the devastations of many generations. (Isaiah 61:1, 4)

At this time Jerusalem will be acknowledged as the place where the Lord's redeemed dwell. Although G-d will judge those who have been unfaithful, the promise of restoration is offered to all who are loyal to him. Here Third Isaiah spoke of a new heaven and a new earth that will be created at the end of days:

'For behold, I create new heavens and a new earth; and the former things shall not be remembered or come into meld. But be glad and rejoice for ever in that which I create; for behold, I crease Jerusalem a rejoicing, and her people a joy . . .The wolf and the lamb shall feed together, the lion shall eat straw like the ox; and dust shall be the serpent's food. They shall not hurt or destroy in all my holy mountain.' (Isaiah 65: 17-18,25)

The prophet Haggai, together with Zerubbabel, engaged in the rebuilding of the Temple. In a series of discourses he described the glories of the rebuilt Temple. G-d, he declared, is with his people. No longer is he determined that they should be punished because of their iniquities as he was when he used the Assyrians and Babylonians to accomplish his purposes. G-d, he stated, will be victorious over Israel's enemies. In this context, he emphasized that the Lord has chosen Zerubbabel as his servant- he is to be G-d's signet ring:

The word of the Lord came a second time to Haggai on the twenty-fourth day of the month, 'Speak to Zerubbabel, governor of Judah, saying, I am about to shake the heavens and the earth, and to overthrow the throne of kingdoms; I am about to destroy the strength of the kingdoms of the nations, anti overthrow the chariots and their riders; and the horses and their riders shall go down, every one by the sword of his fellow. On that day, says the Lord of hosts, 1 will take you, O Zerubbabel my servant, the son of She-alti-el, says the Lord, and make you like a signet ring; for I have chosen you, says the Ford of hosts.' (Haggai 2:20-2.3)

Zechariah, a contemporary of Haggai, also focused on the importance of rebuilding the Temple. Although the Lord had punished Judah by sending its inhabitants into exile for seventy years, the nation has suffered sufficiently. Now G-d's mercies will be made known to his chosen people - the land will prosper and G-d's dwelling will be established in Jerusalem. Prophesying about such a glorious future, Zechariah foretold that a king will come who will reign over the people. In a vision of hope, the prophet described this messianic figure who will be a descendant of David. He shall enter the city in triumph riding upon an ass:

'Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Lo, your king comes to you; triumphant and victorious is he, humble and riding on an ass, on a colt the foal of an ass' (Zechariah 9:9).

According to Zechariah, G-d will redeem his people - he will strengthen them and bring them back to Zion; the inhabitants of Jerusalem shall be as though they had never been rejected:

I will signal for them and gather them in, for I have redeemed them, and they shall be as many as of old. Though I scattered them among the nations, yet in far countries they shall remember me, and with their children they shall live and return. (Zechariah 10:8-9)

Like Haggai and Zechariah, the prophet Malachi was a post-exilic prophet who was active after the exiles returned from Babylonia. In his view, Israel's sinfulness caused the Lord great distress. In order to remedy such transgression, G-d resolved to send his messenger to prepare the way for the Lord's entry into his Temple:

'Behold I send my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple; the messenger of the covenant in whom you delight; behold he is coming, says the Lord of hosts' (Malachi 3:1).

However, because of their iniquity the people will not be able to deal with such a message - the coming of the Lord will thus not bring about Israel's redemption. Rather, it will be like a refiner's fire which will purify the nation.

The prophet insists that the promise of G-d's forgiveness and restoration will be fulfilled. Even though Israel has been iniquitous, G-d will return to his people if they seek him. In a final section of the book, Malachi described the Day of the Lord: it will be a time of destruction for the wicked and reward for those who fear his name. In conclusion Malachi announced that G-d will send the prophet Elijah before the Day of the Lord so that the nation will be reconciled:

Behold, I will send you Elijah the prophet before the great and terrible day of the Lord comes. And he will turn the hearts of the fathers to their children and the hearts of children to their fathers, lest I come and smite the land with a curse. (Malachi 4:5-6)

THE PSALMS AND DANIEL

In addition to predictions about a future redemption of Israel found in the prophetic writings, the Book of Psalms contains numerous references to divine deliverance. The first of the messianic psalms begins with tumult. The world is in agitation - kings and princes have rebelled against G-d and his anointed. Yet, the Lord will prevail:

He who sits in the heavens laughs; the Lord has them in derision. Then he will speak to them in his wrath, and terrify them in his fury, saying, 'I have set my king on Zion, my holy hill.' I will tell of the decree of the Lord: He said to me, 'You are my son, today I have begotten you. Ask of me, and I will make the nations your heritage, and the ends of the earth your possession.' (Psalm 2:4-5)

The allusion to the enthronement of the king is echoed in Psalm 110; here there is the same promise of victory over the enemies of the Lord:

The Lord says to my lord: 'Sit at my right hand, till I make your enemies your footstool.' The Lord sends forth from Zion your mighty sceptre. Rule in the midst of your foes! (Psalm 110:1-2)

The subsequent verses promise defeat of Israel's enemies:

He will execute judgment among the nations, filling them with corpses; he will shatter chiefs over the wide earth. (Psalm 110:6)

Other Psalms, traditionally attributed to King Solomon, present a different picture of this future king: he is the righteous ruler and the guarantee of the nation's prosperity:

Give the king thy justice, O G-d, and thy righteousness to the royal son! May he judge thy people with righteousness, and thy poor with justice! Let the mountains bear prosperity for the people, and the hills, in

righteousness! May he defend the cause of the poor of the people, give deliverance to the needy, and crush the oppressor! (Psalm 72:1-4)

For the Psalmist there is a fundamental link between the righteousness of the king and the fruitfulness of the land. Repeatedly the moral character of his rule is expressed:

For he delivers the needy when he calls, the poor and him who has no helper. He has pity on the weak and the needy, and saves the lives of the needy. From oppression and violence he redeems their life; and precious is their blood in his sight. (Psalm 72:112-14)

Continuing the theme of kingly rule, Psalm 21 states that the king is G-d's beloved whom he has given long life, victory, glory and majesty:

Thou has given him his heart's desire, and has not withheld the request of his lips. For thou doth meet him with goodly blessings; thou doth set a crown of fine gold upon his head. He asked life of thee; thou gayest it to him, length of days for ever and ever. His glory is great through thy help; splendor and majesty thou doth bestow upon him. Yea, thou doth make him most blessed for ever; thou doth make him glad with the joy of thy presence. (Psalm 21:2-6)

Connected with this notion of kingly rule, Psalm 132 contains G-d's promise to David that a scion of his dynasty will always reign in Israel:

The Lord swore to David a sure oath from which he will not turn back: 'One of the sons of your body I will set on your throne. If your sons keep my covenant and my testimonies which I shall teach them, their sons also for ever shall sit upon your throne.' (Psalm 132:11-12)

In summary then the Book of Psalms depicts the king as the Anointed of the Lord; he is placed by the Lord on his throne, proclaimed as his son, and appointed to maintain righteousness and justice throughout the land. Through his actions he conveys divine blessing to his people, fertility to the soil, and victory over foreign powers. Ruling over the entire world, his throne is established for all time.

Turning from the Psalms to the Book of Daniel, a different picture is given of such a divinely anointed deliverer. According to tradition, Daniel lived in Babylonia In the sixth century B.C.E. during the final days of the Babylonian empire; most scholars, however, contend that the book was written in the second century B.C.E. Chapters 7 to 12 consist of a series of dreams foretelling future events. The first was a vision of beasts - a lion, a bear, a leopard and another creature terrifying in appearance. Each of these beasts symbolizes an empire: the lion corresponds to Babylonia; the bear the Medo-Persian empire; the leopard that of Alexander the Great; the fourth Rome. The theme is that Babylonia will be succeeded by these other empires until G-d's everlasting reign will be established. Here Daniel referred to one like the Son of Man who will be given dominion over all the earth:

I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him. And to him was given dominion and glory and kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed. (Daniel 7:13-14)

In the next vision a ram representing the Medo-Persian kings is succeeded by a goat-this denotes the king of the empire established by Alexander the Great. According to some scholars Daniel 8:23-25 refers to the coming of the Syrian King Antiochus IV, an enemy of the Jews:

'And at the latter end of their rule, when the transgressors have reached their full measure, a king of bold countenance, one who understands riddles, shall arise. His power shall be great, and he shall cause fearful destruction, and shall succeed in what he does, and destroy mighty men and the people of the saints.'

These visions are followed by Daniel's prayer for deliverance despite the Israelites' sinfulness. Here Daniel appealed to G-d's mercy to deliver his people from their plight. In a response, Daniel was assured concerning the future of Jerusalem and the coming of the Anointed One:

Seventy weeks of years are decreed concerning your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place. Know therefore and understand that from the going forth of the word to restore and build Jerusalem to the coming of an anointed one, a prince, there shall be seven weeks. (Daniel 9:24-25)

This supplication is followed in chapter 10 by a vision of the last days. On the twenty-fourth day of the first months a man clothed in linen whose loins were girded with rich gold of Uphaz appeared on the Tigris. In a series of speeches, he strengthened and encouraged Daniel, revealing to him later kings who would reign during the period of Greek rule. This passage is followed by prophecies concerning an unknown king, and a final assurance that the Lord will remain faithful to his people:

And there shall be a time of trouble, such as never has been since there was a nation till that time; but at that time your people shall be delivered, every one whose name shall be found written in the book. And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And those who are wise shall shine like the brightness of the firmament; and those who turn many to righteousness, like the stars for ever and ever. (Daniel 12:1-3)

There you have it...a composite picture of what the Jewish people expected. This again is the same picture the non-Jewish believer must examine to find the truths about the coming Messiah. Shalom



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WHAT WERE THE JEWS TOLD BY G-D TO EXPECT IN THEIR MESSIAH AND IN MESSIANIC TIMES?

One only has to be familiar with the Old Testament in order to understand what the Jews were told by G-d to expect in Messianic times. The selected passages are representative of the very many which are in the Bible. Of course, the Messiah has the function of presiding over the Messianic world, and his role as ruler is alone the reason for his being G-d's anointed! Therefore, the Messiah cannot be contemplated apart from the Messianic Era and the Old Testament Scriptures which define both him and what he is to both do and accomplish.

First, let's explain the word "Messiah." The Hebrew word "moshiach" is simply a word meaning "anointed one." Messiah or Moshiach is a title of honor which was given to ancient Hebrew kings. The Hebrew Messiah is to be a divinely appointed human being, with an earthly mission from G-d for the Chosen People and, through them, all mankind.

It is of interest to learn that the Bible does not always tell of a personality being the Messiah. Sometimes only Messianic occurrences are described, with G-d being the redeemer who brings about His people's rescue. At other times, the collective house of David, the whole people of Israel, is meant when expressing Messianic powers. It should be grasped that the Messiah is not described as the redeemer, but as the head of the redeemed people. G-d is the Redeemer of His people. The Lord's spirit and strength will be upon His anointed, yet, there is no merging of identity indicated. In other words, "the Messiah is not G-d"!

When the Messiah is mentioned as a person, however, he is certainly of lofty spiritual stature. He has wisdom, discernment and righteousness. He obeys G-d. He administers justice and judgment successfully as a perfect leader in the kingdom of G-d on earth, a kingdom which will exist eternally.

A SNAPSHOT OF WHAT THE MESSIANIC KINGDOM...LED BY THE MESSIAH...WAS TO BE LIKE

The Chosen People will reside in G-d's kingdom in Zion forever. Israel's enemies will be destroyed. The Hebrew people will have material abundance and spiritual excellence! There will be full joy, fruitfulness, tranquility, safety, and well-being. The Torah will be perfectly followed in a new, profound way. G-d's laws will be written on the hearts of the people so they cannot be broken or neglected. The people will be spiritually perfect, free from transgression, and sin will be overcome. G-d's spirit will be in the midst of the people and the Temple will be rebuilt permanently.

Moreover, all nations will look to Israel's spirituality, praise it, submit to it, and through Israel's light be guided to G-d and religious excellence! Idol worship will end. Peace will cover the earth, with oppression, suffering, and war at an end. What a glorious vision of earthly bliss and spiritual perfection for the Hebrews and Gentiles in Judaism's Messianics! It would be too mild to call it the supreme golden age of mankind, but that is, in

essence, the vision.

It is plain that the promises of the Messianic times did not flower when a portion of the Hebrew people returned from exile in Babylon to Jerusalem. The Second Temple was not the Messianic Temple. No Messiah had built it. It was missing the Ark of the Covenant and essential holiness. Moreover, it was destroyed, which cannot be the fate of the Messianic Temple. Nothing which occurred during the time of the Second Temple approximates the Messianic expectations. Indeed, the consequences of captivity continued even in the return from Babylon. G-d promised all tribes would be returned and gathered, but they were not. And so, the Messiah is awaited and still awaited.

The people of Israel have been brought into great misery, almost total destruction, due to sinfulness through disobedience to G-d's Torah. But, G-d wants to bring His people back to righteousness, not to punish them only. Therefore, although harshly treated by G-d, the remnant will repent and return to G-d, be given His help, and receive great blessing in the latter days. This blessing is the redemption. At the time of the redemption the Jewish people will all be gathered from exile throughout the earth into the Promised Land. With Israel's enemies destroyed, the Chosen People will build the land to which they have returned and prosper there for eternity. As a light to the Gentiles, Israel will bring all the world to worship G-d and have spiritual perfection, all this while material abundance is the Jew's happy lot.

As a Christian Pastor for over 15 years I noticed that in the contemporary Christian Church that there is a profound ignorance of the Old Testament. That being so there is a profound ignorance as well as what the real Messianic promises made to Jewish people really are. When accustomed to reading the New Testament almost exclusively one is continually reinforced with prophecies being fulfilled on almost every page by Jesus. After many years of investigative research into manuscript evidence I came to the conclusion that there was just one major problem that the normative Christian was not aware. Namely, the many presented "fulfilled prophecies" in the New Testament suffered from several problems that the Christian would never be aware of; that being that these "fulfilled" prophecies as applied to Jesus thereby making him to be "the" Messiah were fraudulent when compared with the Jewish Bible from which they were supposedly translated!

- **Jewish texts and phrases are lifted out of their places in the Hebrew Scriptures and given meanings in the New Testament which, at best, are forced as applied in the New Testament**
- **Preceding many of the prophetic verses which are quoted is the assertion, "What was said through the prophet was thus fulfilled." in this way the writers of the Christian Scriptures endeavored to show that the Tanakh anticipated and predicted the events recorded in the New Testament, when a close inspection of the Jewish Bible shows the clear adulteration of the passage as presented in the New Testament**
- **Those happenings, then, are presented as the fulfillment of the Hebrew Scriptures and are considered proof texts when again close examination of the Jewish Bible, when compared with these New Testament "fulfillments" will prove otherwise**
- **The techniques employed to establish proof include citation of verses out of context, mistranslation, and misquotation.**
- **Sometimes a figurative or poetic phrase is mistaken for a straightforward statement and vice versa.**
- **Sometimes sayings of different writers, living in different places, and in different centuries are run together.**
- **Often two or more of these methods are used in a single quotation.**

Since the above has occurred on the pages of your New Testaments, and you are not aware, and coupled with that the lack of in-depth understanding of the Old Testament and the true "Messianic prophecies" I think it is well past time that the followers of Yeshua, as well as those who call themselves "Christians" become familiar with what the real Messianic prophecies are which were given to the Jewish people throughout their history by the Prophets.

THE SORROW...BUT YET THE PROMISE

Leviticus 26:15-17,31,38,44, "And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant:. . . I will. . . appoint over you terror. . . and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you: and ye shall flee when none pursueth you. And I will make your cities waste, and bring your sanctuaries unto desolation,. . . And ye shall perish among the heathen, and the land of your enemies shall eat you up. And they that are left of you shall pine away in their iniquity in your enemies' lands;. . . (If they confess). . . I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for Jam the Lord their G-d."

Isaiah 64:7,10-11, Isaiah 65:8-9, 19, ". . . for thou host hid thy face from us, and hast consumed us, because of our iniquities. Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation. Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste for my servants' sakes. . . I may not destroy them all. And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her. . ."

Jeremiah 30:7-11,17, "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of hosts, that I will. . . burst thy bonds, and strangers shall no more serve themselves of him: But they shall serve the Lord their G-d, and David their king, whom I will raise up unto them. Therefore fear thou not, 0 my servant Jacob, saith the Lord; neither be dismayed, 0 Israel: for, lo, I will

save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, . . . and none shall make him afraid.

though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: . . . For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord. . ."

Jeremiah 32:42, "For thus saith the Lord; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them."

Hosea 3:4-5, "For the children of Israel shall abide many days without a king. . . and without a sacrifice. . . Afterward shall the children of Israel return, and seek the Lord their G-d, and David their king; and shall fear the Lord and his goodness in the latter days."

Amos 8:10, Amos 9:8,14-15, "And I will turn your feasts into mourning and all your songs into lamentation;. . . and I will make it

as the mourning of an only son, and the end thereof as a bitter day. Behold, the eyes of the Lord G-d are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord. And I will bring again the captivity (gathering) of my people of Israel (to Zion), and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof, they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy G-d."

Nahum 1:12, "Thus saith the Lord;. . . Though I have afflicted I thee, I will afflict thee no more."

Zephaniah 3:19, "Behold, at that time I will undo all that afflict thee: and I will save her that halteth . . ."

VERSES THAT TELL G-D WILL COMPASSIONATELY GATHER

HIS CHOSEN PEOPLE FROM ALL THE WORLD INTO THE PROMISED LAND

Deuteronomy 30:3, 5, ". . . the Lord thy G-d will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy G-d hath scattered thee. And. . . bring thee into the land which thy fathers possessed, and thou shalt possess it. . ."

Isaiah 11:12, "And he shall. . . assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

Jeremiah 12:15, ". . . after that I have plucked them out I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land."

Ezekiel 34:13, "And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country."

Zechariah 8:7-8, ". . . I will save my people from the east country, and from the west country; And I will bring them, and they shall dwell in the midst of Jerusalem: . . ."

VERSES THAT TELL ISRAEL WILL BE FRUITFUL AND PROSPEROUS

Deuteronomy 28:11, "And the Lord shall make thee plenteous in goods, in the fruit of thy body, (cattle), (ground), in the land which the Lord sware unto thy fathers to give thee."

Isaiah 65:21, "And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them."

Jeremiah 23:3, "And I will gather the remnant of my flock out of the countries whither I have driven them, and will bring them again to

their folds; and they shall be fruitful and increase."

Joel 2:24, 26, "And the floors shall be full of wheat, and the vats shall overflow with wine and oil. And ye shall eat in plenty, and be satisfied. . ."

Zechariah 8:12, "For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things."

VERSES THAT TELL THERE WILL BE EVERLASTING HAPPINESS FOR THE HEBREW PEOPLE

Isaiah 25:8, ". . . and the Lord G-d will wipe away tears from off all faces; and the rebuke of his people shall he take away. ."

Isaiah 35:10, "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Isaiah 55:12, "For ye shall go out with joy, and be led forth with peace . ."

Isaiah 61:3, "To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness . ."

Jeremiah 31:4,13, ". . . (Thou) shalt go forth in the dances of them that make merry. . . . Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow."

VERSES THAT TELL ILLNESSES WILL CEASE AND LONG LIFE BE GIVEN TO THE ISRAEL PEOPLE

Deuteronomy 7:15, "And the Lord will take from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee. ."

Job 5:26, "Thou shalt come to thy grave in a full age, like a shock of corn cometh in his season."

Isaiah 29:18, Isaiah 33:24, "And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. And the inhabitant shall not say, I am sick . ."

Isaiah 65:20, "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old. . ."

Zechariah 8:4, ". . . There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age."

VERSES THAT TELL THERE WILL BE SAFETY AND NO FEAR IN THE PROMISED LAND FOR THE CHOSEN PEOPLE

Isaiah 54:13-14,17, ". . . great shall be the peace of thy children. Thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee. No weapon that is formed against thee shall prosper. ."

Jeremiah 46:27, "But fear not thou, 0 my servant Jacob, and be not dismayed, 0 Israel:. . . Jacob shall return, and be in rest and at ease, and none shall make him afraid."

Ezekiel 38:8,11, ". . . and they shall dwell safely all of them. And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest that dwell safely, all of them dwelling without walls, and having neither bars nor gates,"

Zephaniah 3:13,15, ". . . for they shall feed and lie down, and none shall make them afraid. . . . thou shalt not see evil any more."

Zechariah 14:11, "And men shall dwell in it, . . . Jerusalem shall be safely inhabited."

VERSES THAT TELL OF WORLDWIDE PEACE

Psalm 72:7, "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth."

Isaiah 32:18, "And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places;"

Ezekiel 39:9, "And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears. . ."

Hosea 2:18, ". . . and I will break the bow and the sword and the battle out of the earth, and will make them to lie down softly,"

Micah 4:3-4 (Isaiah 2:4), ". . . and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid. . ."

VERSES THAT TELL OF WILD ANIMALS CAUSING NO HARM

Isaiah 11:6,9, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together;. . . They shall not hurt nor destroy in all my holy mountain. ."

Isaiah 65:25, "The wolf and the lamb shall fred together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."

Ezekiel 34:25, "And I will. . . cause the evil beasts to cease out of the land: and they shall dwell softly in the wilderness, and sleep in the woods."

Hosea 2:18, "And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground:. . . and will make them to lie down safely."

VERSES THAT TELL THE ENEMIES OF G-D'S CHOSEN WILL BE DESTROYED

Isaiah 14:2, Isaiah 41:11, ". . . and the house of Israel. . . shall take them captives, whose captives they were; and they shall rule over their oppressors. Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish."

Jeremiah 30:16, "Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey."

Daniel 2:44, "And in the days of these kings shall the G-d of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms. . ."

Joel 3:19-20, "Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land. But Judah shall dwell for ever. . ."

Micah 5:9, "Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off"

VERSES THAT TELL ISRAEL WILL RECEIVE HER FORMER ENEMIES' WEALTH AND SERVICE

Psalm 2:8, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

Isaiah 60:5-6,10,12,14, ". . . the Gentiles shall come unto thee. they shall bring gold and incense;. . . And the sons of strangers shall build up thy walls, and their kings shall minister unto thee:. For the nation and kingdom that will not serve thee shall perish;. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy fret; and they shall call thee, The city of

the Lord, The Zion of the Holy One of Israel."

Isaiah 61:5-6, "And strangers shall stand and fred your flocks, and the sons of the alien shall be your plowmen and your vinedressers. . . . ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves."

Zephaniah 2:9, ". . . the residue of my people shall spoil them, and the remnant of my people shall possess them."

Zechariah 14:14, "And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance."

ISRAEL'S REDEEMER IS THE LORD G-D OF ISRAEL

Job 19:25, "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth;"

Psalm 19:14, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, 0 Lord, my strength, and my redeemer."

Isaiah 48:20, ". . . The Lord hath redeemed his servant Jacob."

Isaiah 49:7, "Thus saith the Lord, the Redeemer of Israel. .

Isaiah 49:26, ". . . and all flesh shall know that I the Lord am thy Savior and thy Redeemer, the mighty One of Jacob.?

VERSES THAT TELL THE CHOSEN PEOPLE WILL BE PRAISED AND CALLED GREAT BY THE NATIONS BECAUSE OF ISRAEL'S SPIRITUAL EXCELLENCE, WHICH IN TURN WILL BLESS THE WORLD

Genesis 12:2-3, "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: in thee shall all families of the earth be blessed."

Genesis 18:18, "Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him.."

Isaiah 61:6,9, Isaiah 62:12, "But ye shall be named the Priests of the Lord: men shall call you the Ministers of our G-d: . . . And their seed shall be known among the Gentiles, . . . all that see them shall acknowledge them, that they are the seed which the Lord hath blessed. And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called Sought out, A city not forsaken."

Malachi 3:12, "And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts."

Zephaniah 3:19-20, ". . . I will get them praise and fame in every land where they have been put to shame. . . for I will make you a name and a praise among all people of the earth. . ."

VERSES THAT TELL ISRAEL WILL BE FREE OF SIN

Isaiah 60:21, "Thy people also shall be all righteous: they shall inherit the land for ever, . . . that I may be glorified."

Jeremiah 3:17, Jeremiah 50:20, ". . . neither shall they walk any more after the imagination of their evil heart. In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve."

Ezekiel 3 7:23, "Neither shall they defile themselves anymore with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their G-d."

Zephaniah 3:13, "The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth

Zechariah 8:16-17, "These are the things that ye shall do; Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates: And let none of you imagine evil in your hearts against his neighbor; and love no false oath. ."

VERSES THAT TELL IDOL WORSHIP WILL CEASE

Isaiah 2:18, "And the idols he shall utterly abolish."

Isaiah 2:20, "In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats;"

Ezekiel 36:25, "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you."

Micah 5:13, "Thy graven images also will I cut off, and thy standing images out of the midst of thee; and thou shalt no more worship the work of thine hands."

Zechariah 13:2, ". . . in that day, saith the Lord of hosts,. . . I will cut off the names of the idols out of the land, and they shall no more be remembered. .

VERSES THAT TELL A NEW MANNER OF KNOWING THE COVENANT WILL REPLACE THE OLD MANNER, WHEN THE LAWS WILL BE INGRAINED ON THE HEART

Deuteronomy 30:6, "And the Lord thy G-d will circumcise thine heart, and the heart of thy seed, to love the Lord thy G-d with all thine heart, and with all thy soul, that thou mayest live."

Jeremiah 31:31,33-34, "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah: But this shall be the covenant. . . I will put my law in their inward parts, and write it in their hearts; . . . they shall teach no more every man his neighbor (brother), saying, Know the Lord: for they shall all know me. . ."

Jeremiah 32:40, "And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me."

Ezekiel 36:26, "And a new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh."

Zephaniah 3:9, "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."

VERSES THAT TELL THE TORAH'S LAWS WILL BE OBSERVED ETERNALLY

Deuteronomy 4:6, "Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people."

Deuteronomy 29:29, ". . . those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law."

Isaiah 2:3 (Micah 4:2), Isaiah 52:1, "And many people shall... go up to the mountain of the Lord, . . . and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. . . . 0 Jerusalem, the holy city: for henceforth there shall no more come unto thee the uncircumcised and the unclean."

Isaiah 59:21, ". . . My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed. . . from henceforth and for ever."

Ezekiel 36:2 7, "And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."

VERSES THAT TELL ISRAEL WILL BE A LIGHT TO THE NATIONS, WHEREBY THE KNOWLEDGE OF G-D WILL FILL THE EARTH

Isaiah 42:1,6, "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. I the Lord have called thee in righteousness, . . . and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;"

Isaiah 49:3,6, "And (He) said to me, Thou art my servant, 0 Israel, in whom I will be glorified. . . . I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."

Isaiah 55:5, ". . . nations that knew not thee shall run unto thee because of the Lord thy G-d, and for the Holy One of Israel; for He hath glorified thee."

Isaiah 60:3-4, "And the Gentiles shall come to thy light, and kings to the brightness of thy rising. . . . thy sons shall come from far, and thy daughters shall be nursed at thy side."

Habakkuk 2:14, "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

VERSES THAT TELL JUDAISM WILL BE THE ONE WORLDWIDE RELIGION, JERUSALEM WILL BE THE CENTRAL HOLY PLACE FOR ALL PEOPLE, AND GENTILES WILL CONVERT TO THE LORD G-D OF ISRAEL AND SERVE HIM

Psalm 22:27, "All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee."

Psalm 102:15,22, "So the heathen shall frar the name of the Lord, and all the kings of the earth thy glory. When the people are gathered together, and the kingdoms, to serve the Lord."

Isaiah 2:2, ". . . the mountain of the Lord's house shall be established. . . and all nations shall flow unto it."

Isaiah 14:1, ". . . and the strangers shall be joined with them, and they shall cleave to the house of Jacob."

Isaiah 19:21, ". . . and the Egyptians. . . shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it."

Isaiah 45:23, ". . . unto me every knee shall bow, every tongue shall swear (to G-d)."

Isaiah 54:5, "For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The G-d of the whole earth shall he be called."

Isaiah 56:6-7, "Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people."

Isaiah 66:18,20,23, ". . . it shall come, that I will gather all nations and tongues; and they shall come, and see my glory. And they shall bring all your brethren for an offering unto the Lord out of all nations. . . to my holy mountain Jerusalem,. . . from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord."

Jeremiah 3:17, "At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem. . ."

Jeremiah 16:19, "0 Lord. . . the Gentiles shall come unto thee

from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit."

Zephaniah 2:11, "The Lord. . . will famish all the G-ds of the earth; and men shall worship him, every one from his place, even all the isles of the heathen."

Zechariah 2:11, "And many nations shall be joined to the Lord in that day, and shall be my people. .

Zechariah 8:22, "Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord."

Zechariah 8:23, "Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that G-d is with you."

Zechariah 14:9, "And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one."

Zechariah 14:16, "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the frost of tabernacles."

VERSES THAT TELL ISRAEL EXALTS, GLORIFIES, AND

SANCTIFIES G-D

Isaiah 2:11, "The lofty looks of man shall be humbled, . . . and the Lord alone shall be exalted in that day."

Isaiah 17:7, "At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel."

Isaiah 40:5, "And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it."

Isaiah 49:3, "And (the Lord) said unto me, Thou art my servant, O Israel, in whom I will be glorified."

Ezekiel 28:25, "Thus saith the Lord G-d; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob."

VERSES THAT TELL THE REDEMPTION OF G-D'S CHOSEN WILL BE FOREVER

Isaiah 45:17, "But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end."

Ezekiel 37:26, "Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them and multiply them, and will set my sanctuary in the midst of them for evermore."

Ezekiel 43:7, ". . . the place of my throne. . . where I will dwell in the midst of the children of Israel for ever. . ."

Joel 3:20-21, "But Judah shall dwell for ever, and Jerusalem from generation to generation. For I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Zion."

Micah 4:7, ". . . and the Lord shall reign over them in mount Zion from henceforth, even for ever."

VERSES THAT TELL G-D'S SPIRIT, THE SHEKINAH OF G-D, WILL DWELL IN THE MIDST OF THE PEOPLE OF ISRAEL

Isaiah 44:3, ". . . I will pour my spirit upon thy seed, and my blessing upon thine offspring:"

Ezekiel 39:29, "Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord G-d."

Joel 2:27-28, "And ye shall know that I am in the midst of Israel, I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:"

Zephaniah 3:15,17, ". . . the king of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more. The Lord thy G-d in the midst of thee is mighty; he will save, he will rejoice over thee with joy. . ."

Zechariah 2:10-11, "Sing and rejoice, 0 daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee. . ."

VERSES THAT TELL THE TEMPLE OF JERUSALEM WILL BE REBUILT AND WILL LAST FOREVER

Ezekiel 3 7:26-28, ". . . and (I) will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them. . . And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore."

Hosea 3:4-5, "For the children of Israel shall abide many days without a sacrifice, and without an image, and without an ephod, and without terephim: Afterward shall the children of Israel return"

Amos 9:11, "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof, and I will raise up his ruins, and I will build it as in the days of old:"

Zechariah 1:16, "Therefore thus saith the Lord; I am returned to Jerusalem with mercies: my house shall be built in it. . ."

Zechariah 6:12, "Behold the man whose name is The Branch; and he shall grow up out of his place, and he shall build the temple of the Lord:"

VERSES THAT TELL THROUGH REPENTANCE WE EXPRESS SORROW FOR WRONG-DOING AND RETURN TO G-D WHO FORGIVES OUR SINS AND GIVES US REDEMPTION

Deuteronomy 30:9-10, ". . . for the Lord will again rejoice over thee for good,. . . If thou shalt harken unto the voice of the Lord thy G-d, to keep his commandments and his statutes. . . and if thou turn unto the Lord thy G-d with all thine heart, and with all thy soul."

Isaiah 55:7, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our G-d, for he will abundantly pardon."

Jeremiah 3:12, Jeremiah 36:3, ". . . Return, thou backsliding Israel, saith the Lord;. . . for Jam merciful, saith the Lord, and I will not keep anger for ever. . . . that they may return every man from his evil way; that I may forgive their iniquity and their sin."

Ezekiel 33:11,19, ". . . I have no pleasure in the death of the wicked; but that the wicked turn from his way and live:. . . But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby."

Hosea 14:1-2,4, "0 Israel, return unto the Lord thy G-d; for thou host fallen by thine iniquity. Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously: I will heal their backsliding, I will love them freely; for mine anger is turned away from him."

VERSE WHICH TELLS THAT BEFORE JUDGMENT DAY ELIJAH THE PROPHET WILL APPEAR TO CALL PEOPLE TO REPENT, SO THAT MORE ARE WORTHY AND RIGHTEOUS BEFORE G-D

Malachi 4:5-6, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers. . ."

VERSES THAT TELL OF STRANGE HAPPENINGS

Isaiah 11:15, "And the Lord shall utterly destroy the tongue of the Egyptian sea;. . . and shall smite it in the seven streams, and make men go over dryshod."

Ezekiel 47:12, "And by the river upon the bank thereof, . . . shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months . . ."

Joel 3:18, "And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and a fountain shall come forth of the house of the Lord. . ."

Zechariah 14:4, ". . . and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south."

Zechariah 14:8, "And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea.

VERSES THAT TELL OF A DAY OF JUDGMENT, THE DAY OF THE LORD, WHICH IS TO COME. IT WILL BE TERRIBLE ON THAT DAY WHEN G-D WILL DESTROY SINNERS AND SAVE THE RIGHTEOUS. A NEW HEAVEN AND EARTH WILL BE CREATED WHERE ISRAEL WILL BE WITH THE LORD

Joel 2:1,10,32, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh,. . . The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."

Joel 3:14,16, ". . . for the day of the Lord is near in the valley of decision. The Lord also shall roar out of Zion. . . and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel."

Isaiah 13:9, Isaiah 65:17, Isaiah 66:22, "Behold, the day of the Lord cometh, . . . to lay the land desolate: and he shall destroy the sinners thereof out of it. For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain."

Zechariah 14:1-3, "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle."

VERSES THAT TELL OF THE WAR AGAINST ISRAEL BY GOG AND MAGOG, WHEN G-D WILL INTERVENE TO SAVE ISRAEL

Ezekiel 38:18-23, "And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord G-d, that my fury shall come up in my face. . . . Surely in that day there shall be a great shaking

in the land of Israel:. . . and the mountains shall be thrown down. . . And I will call for a sword against him throughout my mountains,. . . And I will plead against him with pestilence and with blood;. . . Thus will I magnify myself, and sanctify myself and I will be known in the eyes of many nations, and they shall know that lam the Lord."

Ezekiel 39:4,6,11,13, "Thou shalt fall upon the mountains of Israel, thou, and all thy bands. . . And I will send a fire on Magog, and among them that dwell carelessly in the isles: . . . And. . . I will give unto Gog a place there of graves in Israel, . . . and it shall be to them a renown the day that I shall be glorified, saith the Lord G-d."

VERSES THAT TELL THE MESSIANIC EXPECTATIONS ARE TO OCCUR IN THE "LATTER DAYS"

Deuteronomy 4:30, ". . . even in the latter days, if thou turn to the Lord thy G-d. . ."

Isaiah 2:2, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it."

Ezekiel 38:8, "After many days thou shalt be visited: in the latter years thou shalt come into the land. . ."

Daniel 2:28, "But there is a G-d in heaven that revealeth secrets, and maketh known to the king. . . what shall be in the latter days. ."

Hosea 3:5, "Afterward shall the children of Israel return, and seek the Lord their G-d, and David their king; and shall frar the Lord and his goodness in the latter days."

I HAVE PRESENTED PASSAGES OF MESSIANIC EXPECTATIONS WHICH ARE CLEARLY UNFULFILLED. THEREFORE, WITH COMPLETE CERTAINTY, JUDAISM KNOWS THE MESSIAH HAS NOT YET COME

Let's list in review all the Messianic expectations which are Biblically prophesied and are awaited in Judaism. These expected happenings must arise at the time of the Messiah. The Scriptures tell us this.

In those days, the Messiah is to preside over the land which has the Messianic expectations happening or fulfilled. We have the material prosperity expectations:-the Promised Land-fruitfulness-happiness-well-being-safety and no fear-peace-animals harmless-enemies destroyed-enemies wealth and service. In addition, we have the spiritual expectations: -We know Israel's Redeemer is the Lord G-d of Israel-His Chosen People will be made great-Israel will be free from sin-Idol worship will end-A new heart will perfect human righteousness in Jews-The Torah will be everlastingly observed-Israel's righteous conduct will be a spiritual light to the nations-Judaism will be the one worldwide religion-G-d will be exalted, glorified, and sanctified by His Chosen People-The redemption will be forever-G-d's spirit will be in the midst of Israel-The Temple will be permanently and perfectly rebuilt-Repentance is the means of returning to G-d for His forgiveness-Finally, we are to have Elijah the prophet, some strange happenings, the Day of Judgment, the war of Gog and Magog, and the designation of "latter days."

Answer for yourself: Can you find Jesus Christ in any of this or any of this in the Jewish History since the first century A.D.?

The answer is that "no" you cannot.

But the reason for the failure of these "Biblical prophecies" to be fulfilled, either by Jesus or another

"anointed" of G-d, can be easily understood when one become a little more familiar with what was "REQUIRED" by the people in order that they "merit" the Kingdom and her King. Failing their role and calling as a "Holy Nation" and "Royal Priesthood," and after seeing such requirements from the Biblical Text for the manifestation of the Kingdom and her King, and being familiar with the history of the period, both spiritually and morally, one is not hard pressed to understand why these momentous promises of G-d were not fulfilled through the life of G-d's anointed. Again I stress the failure was not with the messenger or the message both preached and taught, but the conditions of the hearts of much of the religious leadership of Israel in the first century as well as many of the people of first century Israel. That is why when Yeshua had sent the seventy out and upon the return of his men with their testimonies, upon hearing the conspicuous absence of any mention of "repentance, or sorrow for sin, and the lack of turning from sin" Yeshua made the next gesture which is rather unfitting for such a successful outing....he said basically "I am going to die." It simply would not happen and he knew it.

So in conclusion, the above were the prophecies that the Jewish people had been given by G-d and told to expect to occur when the "anointed" of the Lord comes. These events did not happen.

There are two points that need to be said in closing.

- **No wonder the Jewish people, when reading the New Testament, don't see in Jesus their Messiah...the events prophesied and connected with such a Messiah did not and have not yet since occurred and can be connected with no man.**
- **Lastly, when one understand the true Messianic prophecies as delineated above, and then when one looks at the New Testament where "fulfilled prophecies" are occurring on every page, it should make one wonder why what you just read above is not occurring in the New Testament as associated with Jesus. Instead, what we sadly find upon in-depth examination, are multiple misquotations of the Jewish Bible, multiple misapplication of Scriptural passages, numerous verses completely taken out of context, completely fabricated passages that never existed in the Jewish Bible, verses given Prophetic authority to which they never gave, many pagan myths recorded and applied to Jesus as if confirmation that he is the "Messiah," and many verses where bits and pieces have been "welded" together to make prophecies and all these have been cleverly applied to Jesus and events in his life and are called "Messianic fulfillments" when almost all of them were never such. This is a very deep and difficult study; make no mistake about it.**

But if you are like myself, and desire truth over religion, and want the truth about Yeshua and who he truly was, what he was to do, and how G-d used him, then that requires a ruthless reevaluation not only of redactive Biblical history but a ruthless investigation of the Jewish Bible and how its translation was corrupted whereby ultimately the true Messianic passages above were completely not addressed in the New Testament and "falsified prophecies" used in their place. Simply said there has been a great deception foisted upon millions of people and had it not been for the Jewish people who often failed G-d, to their credit is the fact that they, unlike our Gentile anti-Semitic Fathers, never changed the revelation of G-d. Possessing such a revelation to this day, and being familiar with the true Messianic passages, the Jewish people stand unconvinced that Jesus was their Messiah. Knowledge is the key, but of course implied is knowledge of the truth and the real Messianic prophecies.

I believe that one day "the" Messiah will come. Who knows who it will be? What if it just happened to be Jesus? What would you do? What if not? The real issue is that we are to be honest with the Jewish Text and the Messianic prophecies in it, as well as the alterations of it when translated into Greek, as well as the corruption of the Christian Old Testament as taken from the Greek, and by default all of the corrupted quotes thereby used from it in the New Testament, and if we know the truth about the history of the period both before and following the times of Jesus, it is hard to say he is the Messiah. One might lean upon emotion to verify a cherished belief but the facts remain. So for me, knowing what I have uncovered, the jury is out. But salvation with G-d was never based on "if" you believe so and so is the Messiah. Such is just tradition we find in the

Christian Church again lined to bogus passages in the New Testament, especially the Fourth Gospel. So we have no recourse other than to await the coming of G-d's Messiah and maybe, just maybe when asked "who are you" we just could hear "Yeshua." But then maybe again we will not. Time will tell.

Shalom



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MAIMONIDES...HIS THOUGHTS ON THE MESSIAH

"I Believe With Complete Faith In The Coming Of The Messiah...."

(from the Thirteen Principles of Faith)

Answer for yourself: What does Judaism teach about the Messianic Age?

Answer for yourself: What does Judaism have to say about the messianic age?

Answer for yourself: What sort of person will the Messiah be?

Answer for yourself: What is the purpose of a "messianic age"?

Answer for yourself: Why did G-D allow the belief in false messiahs to spread?

Many people, both Jews and non-Jews, ask these and other questions about the Jewish belief in the coming of the messiah. While a short paper of this size cannot possibly address such an important topic with the thoroughness that it deserves, it can present the basic points in the hope that it will lead to further study of the subject.

In his monumental work Mishneh Torah, Maimonides (1135-1204) spelled out the fundamental Jewish concept of the messiah as it was handed down to us, generation after generation, from the time of the prophets. In his concise and lucid manner, the great Jewish philosopher and jurist herewith presents us with a clear picture of the promise which G-D made to the Jewish people.

Mishneh Torah, Hilchot Melachim XI - XII.

The King Messiah will in some future time come, restore the kingdom of David to its former power, build the Temple, bring together the scattered of Israel, and all the ancient laws will again be in force. Sacrifices will be offered, and years of release and Jubilees will be kept as prescribed in the Torah. Whoever does not believe in him, or does not hope for his coming, shows a lack of faith not only in the prophets, but also in the Torah. For the Torah testifies concerning him in the words: 'And the L-rd your G-D will again bring back your captivity, and show mercy unto you, and again gather you from all the nations...If your outcasts be at the ends of the heavens, from there will the L-rd gather you...and the L-rd will bring you into the land which your fathers possessed...'(Deut. 30:3-5)

You must not imagine that the messiah must prove his messianity by signs and miracles, doing something unexpected, bringing the dead to life, or similar things. The principle thing is this: the statutes and precepts of our Torah remain forever, and nothing can be added to them or taken from them.

If, therefore, a descendant of David earnestly studies the Torah, observes what the written and oral Torah

enjoins, causes all Israelites to act similarly, exhorts those who are lax in the performance of the commandments, and fights the wars of the L-rd, he may possibly be the messiah. If he does not succeed, or is killed in war, it is certain that he is not the messiah promised in the Torah. He is like all the other noble and good kings of the House of David who have died, and G-D only caused him to rise in order to try us thereby, as it is said, `And of the wise some will stumble, and through them the people will be tested, purified, and made white, till the time of the end comes; for there is yet a vision for an appointed time.' (Dan. 11:35).

Also, Yeshua the Nazarene, who imagined that he would be messiah and was killed, is alluded to in the book of Daniel, as it is said, `And the sons of the transgressors among thy people will rise, in order to establish a vision, and will stumble' (Dan. 11:14). Can there be a greater stumbling then this? All the prophets said that messiah will be a redeemer and a savior to the Israelites, will bring together their outcasts, and will strengthen their obedience to the Divine precepts, but he (Yeshua) caused destruction by the sword to Israel, the dispersion of those left, and their humiliation. He changed the law, and misled many people to worship a being beside G-D.

[Craig's Commentary...it saddens me to read the above about Maimonides' views on Yeshua for his attitude and perspective is in response to the oral traditions and legends both fictionalized, created and attached to the memory of Yeshua through Christian theology. What we find in Maimonides' views is a "renegade Jew." Such charges as "changing the law" and "idolatry" laid at the feet of Yeshua is possibly the saddest fruit of Christian doctrine and theology and has discolored the true perspective of such a righteous preacher of repentance for almost all Jews since]

But the thoughts of the Creator of the universe cannot be understood by any human being, for the ways of men are not His ways, nor their thoughts His thoughts. For all the events connected with Yeshua, and with Mohammed that rose after him, served only to pave the way for the King Messiah, who will reform all mankind and lead them to the unanimous service of G-D, as it is said, 'For then will I turn to the peoples a pure language, that all may call by the name of G-D, and serve him unanimously' (Zeph. 3:9).

How can this be done? Almost all people have through them (Yeshua and Mohammed) become acquainted with the idea of messiah, with the words of the Torah and the Divine precepts. Through them the knowledge of the Bible spread even unto the remotest islands and unto many nations 'uncircumcised' in heart and uncircumcised in flesh. These nations seek to justify their disobedience to the precepts of the Torah. Some of them say that these precepts are Divine, but are not in force at present, and were never intended to be permanent laws. Others maintain that they must not be taken literally, as they are mere symbols, the meaning of which has already been explained by their 'messiah'. But when the true King Messiah will rise, he will prosper, be high and exalted. All will then at once know that it was falsehood what their fathers have inherited, and that their prophets and their teachers have misled them.

It is not because they desired to have dominion over all lands and nations and be honored by all people, or because they desired to have plenty to eat and drink and other pleasures, that the wise men and the prophets longed for the days of the messiah, but because they would then be at leisure to study the Torah and its teachings without being interrupted by any oppressor, and would thus make themselves worthy of life in the World to Come.

There will not be in those days any famine, war, jealousy, or quarrel, because the good things will be in plenty and even luxuries will be found everywhere. All people will busy themselves with trying to know the L-rd. Therefore, the Israelites will be great sages, knowing things which are at present hidden. They will obtain a knowledge of their Creator as far as possible by human understanding; `For the earth shall be full with the knowledge of the L-rd as the waters cover the sea.' (Isaiah 11:9).

Answer for yourself: Can we say that Isaiah 11:9 is fulfilled today because of Yeshua or his ministry?



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WHO ARE WE TO BELIEVE IN? THE HEBREW MESSIAH OR THE CHRISTIAN MESSIAH?

Christian missionaries to the Jews don't want to shock the Jew by handing out leaflets which proclaim Jesus is G-d. This belief is kept in the background, waiting for the potential convert to become interested by the declaration of Jesus being our own Hebrew Messiah. After all, if Jews are waiting for the Messiah (the Moshiach), maybe Jesus is he. But, Jews are not waiting for G-d. Consequently, the missionaries merely declare Jeshua ben Joseph is the Moshiach. His being G-d the Son of the Christian Trinity is advanced to the potential convert later. The full-page ads of the so-called "Jews for Jesus" organizations don't say a word about the Trinity, not a single word. Well, Jews need not contemplate this non-Jewish concept of a triune G-d.

If you are a regular reader of Bet Emet Ministries you know that we teach and have shown on many occasions that Jesus did not claim to be G-d incarnate and that he believed in the G-d of unity of the Hebrew Scriptures. The concept of the Trinity does not affect Jews, because it has no basis in the Hebrew Bible. Because of that it should not affect the Christian either, but sadly it does.

IS CHRISTIANITY'S CHRIST THE JEWISH MESSIAH?

However, Jews are deeply concerned about the Hebrew Messiah. Christians don't seem to be concerned about the Hebrew Messiah because they have one of their own; namely the Christian Messiah. The both are not the same! The Jewish Scriptures are filled with words of Messianic expectation. Both Jews and Christians wait for him daily. The question which is of interest to us is whether Christianity's Christ is the Hebrew Messiah.

Answer for yourself: Have Jews neglected to recognize that Jesus is their Messiah, because Christianity has claimed him as G-d the Son?

Answer for yourself: If it were possible to separate the Christologic Christ from the Jewish Jesus, would we then be able to find the truth about the Moshiach of the Hebrews? In other words, let's put aside the claims of Christianity and discover if Jesus fits the role of the Hebrew Messiah, as Judaism understands him from our own Scriptures. Let's first look at the attributes of the Messiah and the Messianic Era expectations as presented in the Hebrew Bible. Then we can ascertain if Jesus fulfilled the Messianic requirements and if he, indeed, is the Moshiach of the Jewish people.

Clearly, if his role was not that of the Messiah, as expressed in the written word of G-d, the Hebrew Scriptures, what Christianity has made of the Messiah is not Judaism's concern. Instead, if such can be proved then it become a nightmare of unimaginable proportions to the Christian believer. However, it certainly would be of very great concern and importance to the Jews if it could be shown from the Jewish Scriptures that Yeshua's life and accomplishments were that of the expected Messiah.

Answer for yourself: Has the Hebrew Messiah already come? We must use traditional interpretation of Biblical Messianic passages to find our answer. What do you think we will discover?

Answer for yourself: Have the Jews been in error through the centuries in their refusal to accept Yeshua as the Hebrew Messiah?

Answer for yourself: When they refused to succumb to conversion, and instead suffered martyrdom for Kiddush Ha-Shem (sanctification of G-d's name), were they wrong?

Answer for yourself: When persecution, torture, and death could be avoided, were the Jewish leaders and people mistaken to remain with their Judaism? How easy it would have been to accept conversion to Christianity. They could have prospered socially, and economically, and obtained peace in a diaspora of disdain and degradation for Jews. Actually, it is surprising that so few were lost to Judaism due to conversion. It seems surely a "sign" that Judaism's remnant in dispersion remained steadfast, even when offered the choice of the Christian cross or the Christian curse!

WHAT I UNCOVERED WHEN I STUDIED THIS OUT FOR MYSELF...THE GREEK TRANSLATION OF THE JEWISH BIBLE AND THE MESSIANIC PROPHECIES ARE CORRUPTED!

We shall find in the following articles that Jews have rejected Jesus as the Hebrew Messiah because of their intimate and profound knowledge of the Jewish Holy Scriptures, together with their devotion to the G-d of Israel! Scriptural passages are the basis of Judaism's understanding of the Messiah and Messianic expectations. Much must be fulfilled. Much must be established. The Messiah's tasks are still to be accomplished according to the Jewish Masoretic Text.

But this is not the case with the Greek translation of the Jewish Scriptures? Why?

I can honestly say that one of the greatest revelations that I have had over the last 20 years of Bible study is the revelation that the Greek translation of the Jewish Bible is an abomination before G-d. Hundreds of Jewish Scriptures were butchered and purposefully altered by the Essene translators of Alexandria, Egypt, with the expressed purpose of giving "Scriptural authority" to the previously existing religious beliefs which can be shown upon study to be a mixture of Judaism and Egyptian Sun-worship. The Messiah of the Jewish Scriptures was cleverly altered in the Greek translation to where he is almost unrecognizable by traditional Judaism. This is why the Jews who knew the Hebrew Scriptures could and would not accept the Greek translation of the Jewish Bible back then as well as now. They know what billions of good Christians were never told; namely, that the Word of G-d was "added and taken away from" in an attempt to restructure the Jewish Messiah into a form more palatable to the Gentile nations of the world. Simply said, such destruction of Divine Revelation concerning the Jewish Messiah and the substitute of a man-made solar g-dman as the personification of Sun-Worship is the reason today that we have both a Hebrew Messiah and a Gentile Christian Messiah. If you take the Jewish Masoretic Bible and compare the "Messianic prophecies" within it with the Greek translation of them done in 200 B.C.E. or the later Christian Old Testaments in English which came from it, or the Christian New Testaments which came from the corresponding Christian Old Testaments which came from the Greek, you will be simply horrified at what you see. Hundreds of very important and critical passages in the Hebrew are purposely mistranslated, misquoted, and lifted out of context in order to give a sense of "fulfillment" to events that are connected with the life of Jesus in one way or the other. Other "fulfilled" New Testament Scriptures are simply just made up and given prophetic authority in order to pass them off to the unsuspecting Gentile audience of their day. Guess what? It still works today!

What you need to understand and do is two things:

- **Having never read into this matter for yourself you should not believe anything I have said...without your personal intense study into this matter to verify what I have said is true.**
- **You need to begin today.**

This explains why the Jews of yesterday and today continually tell the Christian that there remains unfulfilled Jewish Scriptures that must be fulfilled before he can believe in anyone as "their Messiah." Christianity has tried to avoid the unfulfilled Messianic hopes by either minimizing them or changing them to fit their Christology. What I chronicled for you above was the "changing" of them to fit a pattern of sun-g-dmen both by the Essenes of 200 B.C.E. as well as Greek and Latin Church Fathers much later once they had possession of the documents from which the New Testament was to emerge.

WHAT DID THE CHRISTIAN CHURCH DO WHEN SUCH DECEPTION WAS NOTICED BY OTHERS?

When this could not be done, they advanced the time of fulfillment to a "second coming." Well, it must be understood that the Biblical foundation of Messianic hope cannot be disregarded or changed to suit Christianity's circumstances. It must be understood that belief that Jesus is the Messiah has to measure up to verses as written in the Hebrew Scriptures and not the forged and fraudulent Greek Septuagint (or the later Christian Old Testaments and New Testaments which quoted only from them). Expectations must be satisfied as written in the Hebrew and not the Greek (or English). After all, this is where the hope of the Messiah originated. If we find Messianic expectations unfulfilled in traditional terms, other terms will not do! What G-d says will occur is exactly what will occur. G-d said it clearly and repeatedly in His Holy Book and the Jews not only had it 2000 years ago but do so as well today. It is the Christian Community who has never read or seen this Jewish Holy Book. Literally, and I don't want to hurt anyone, but the Christian has never read the Word of G-d yet until he lays down his King James Bible (or other Christian translations that are tied to the abominable Greek translation) and buys and reads the Jewish Masoretic Text (called the Tanakh).

Moreover, what is to occur is to occur when expected, which is at the arrival of the Messiah. The Messiah's achievements cannot legitimately be placed forward to a future time, a "second coming," unless this is explicitly described in these holy verses. By now, it should be of no surprise to you to learn that no such double arrival, in order to accomplish the Messianic Era, is written in the Jewish Bible. The Scriptures do not describe a Messiah coming, dying, not achieving, leaving, returning, and then making the Messianic times a reality. Nowhere is it said that the Messiah is to return after having once failed in doing what the Messiah is to do. A "second coming" as well as Christologics, both, have absolutely no foundation in Judaism's Bible! Such a "second coming" is anticipated only in the New Testament, and we shall examine this error later in future articles.

Consequently, if the Scriptural expectations for the Messiah are unfulfilled and no "second coming" is propounded, it would appear that the Christian Messiah (Christ) and Hebrew Messiah (Moshiach) are two different entities! What I propose to do in this series of articles is present the Scripture as it was written in the Jewish Bible and understood by traditional Judaism as over against how it was later changed or altered and later viewed by the Greeks and later Gentile Christians. In so doing we can see together how the Messianic concepts once given to the Jews were altered and changed over time whereby we have ended up with a Hebrew Messiah (Moshiach) and a Christian Messiah (Christ).

BUT THERE IS ONE THING YET TO SAY...AND BOTH MY JEWISH AND CHRISTIAN FRIENDS NEED TO HEAR IT

I have not casually approached this subject. In fact the hours of study into these areas amaze me, let alone my wife and friends. Having taken this subject very seriously I am fully persuaded today on points that both the Jews and Christians will gladly accept and reject. I would ask you patience as you read the entire website and pertinent articles in these selected areas to fully understand both sides of this very delicate issue. So I will close with the reiteration of facts and not hypothesis. The facts are:

The Jewish Scriptures were altered in very important and sensitive spots by the Alexandrian Essenes in order to produce a "translation" that had G-dly authority which just so happened to agree with their existing religious belief system which was not normative Biblical Judaism, but a mixture of Judaism and Egyptian Sun-Worship whereby the human messiah of Judaism became the personified solar G-dman of the Greek Old Testament.

All subsequent translations of Christian Bibles, except the Latin, come from this corrupted Greek translation. Jerome could not use it because of it contained so many errors of which I speak when compared with the Hebrew. This means that among the pages of your English Old Testament [since taken from this corrupted Greek Old Testament] you are reading passages which you think G-d gave holy men of old concerning His Messiah which in reality G-d never did, and when these are compared line upon line with the Jewish Bible either do not exist as written in your English Bible or exist in a completely different wording or context. In fact Egyptian Sun-Worship has been personified in the form or a man with supernatural features and he is passed off by Alexandrian Essenes, the the Greek Fathers which were schooled under them in Alexandria, Egypt, as a Divine Revelation under various names of important Jewish Prophets and you, never suspecting this, read your English Old Testament as if inspired, infallible, and inerrant. The Jewish prophets never said much of which they are quoted for in the Greek Old Testament. I suggest you begin such a study to see this for yourself.

When reading your Christian Old Testament you read these "altered" passages and prophecies concerning this "anointed one" and they are burned into you mind and you recall them at a second's notice when asked about the Jewish Messiah; all the while not knowing that such was never written about the Jewish Messiah in the first place because you have never known of this corruption in the translations you both use in your personal life as well as in your church.

To compound matters you read the New Testament which quotes from your corrupted Christian Old Testament and again you never know what you are reading in Paul's name or in the various Gospels are nothing more than the rehash of forged, fabricated, misquoted, mistranslated, fraudulent and corrupted Jewish passages in the first place. The result of this whole deception is that you attribute to Jesus ideas and concepts that to you make him "your" Messiah but all the while the Jew who knows his own Jewish Tanakh stands in bewilderment at what you believe about Jesus and refused to accept such "good news" about Jesus. Any wonder now why?

But here is where it gets sticky and this is my personal interpretation after doing all the hard homework for 16 years. There are many reasons why the prophecies of the Jewish Bible COULD NOT HAVE BEEN FULFILLED in the first century no matter who might have been the Messiah in waiting. The failure of their fulfillment cannot be blamed on the failure of any one man, let alone Jesus. The failure of the Jewish Prophecies to be fulfilled lays at the feet of a holy nation and a royal priesthood who failed their calling. Failing such a calling guaranteed the Kingdom would not come and with it no King! Yeshua knew that and accepted the fate of his nation after the rejection of his Kingdom message which he had preached there for 3 years in Galilee. The Olive Tree had borne no fruit and Yeshua knew quite well that judgment was to come not only on the messenger but the nation as well.

That sure muddled everything now did it not? Here is a guy who tells you that you cannot believe your Christian Bibles and that Jesus is not the Jewish Messiah but the Christian Messiah as based off fraudulent and forged Jewish Scriptures which make him so at the expense of truth as found in the Jewish Bible. But what both the Jews and Christians need to know is that the Messiah could not have been revealed in the first century in the first place. That means that there is just no way to know if Jesus/Yeshua was or could have been, or was not to be "the" Messiah in the first century. Funny though is that through his name 1/3 of the world has come to the knowledge of G-d and saving faith; although much of the teaching and theology connected with Jesus is wrong. For me personally this is something I still ponder and the thoughtful result is simply this: When Messiah appears I hope to

ask him this: "Been here before" because it just might be Yeshua. But if not, I will gladly greet and welcome whoever comes in the name of the Lord. Please don't get mad at me straddling the fence on this one; it is a hard subject as I told you. I refer to a Hebrew scholar named David Pflusser who said he will ask the Messiah when he comes the very same question. I feel I am in good company especially if you know of and have read any of Mr. Pflusser's writings.

For me I don't know who the Messiah will be but I BELIEVE that there was a good chance, if everything had happened according to schedule, that the anointed of the Lord could have emerged in the first century and it just might have been Yeshua. But it did not happen that way. There is simply no way to tell who might have been the "anointed of the Lord" because the Jewish Scriptures were not fulfilled. Only through that way was the identify of the "servant" to be known. What I resent is that the Holy Word of G-d was altered and made to look like a sun-g-dman was written among the scriptures to validate the mixture of Judaism and Sun-Worship of the Essenes of 200B.C.E. and that these "solar" corruptions were later applied to Jesus in the New Testament as if they were "fulfilled Messianic prophecies" when they are not. There is a big difference saying "thus being fulfilled by the prophet" in the New Testament and the truthful prophet and what he said in the Hebrew! Trust me on that!

Giving millions of people, if not billions, a false belief about Jesus whereby many fall into idolatry because the religious documents that they trust are forged and they don't know it, is a crime of unimaginable proportions. **But such has been done. Either Jesus fulfilled the Jewish Scriptures are he did not. But you have to know what they are and what they say before any belief about Jesus should be attached to any idea of Messiahship. To take the false and fraudulent corrupted passages in the Christian OT and NT and accept a belief about the Messiah and attach such a personal belief to Jesus is foolhardy to say the least; especially now since you have been altered to the fact of such a corruption of the Jewish texts. You have no other option but to study to find out the truth for yourself then no man can lie to you any longer; whether on purpose or by accident.**

Just for your information it would be this very same "solar theology" which will be cherished by these Essenes some 200 years later and also later applied to Jesus following his death. Such oral traditions were soon fixed to his life and death and we have not been able to shake ourselves free from them some 2000 years later. Many of these "oral tradition" from astral-worship will find their way onto the pages of your "inspired New Testament." This is why when reading of Jesus in the New Testament you have a Hebrew Messiah and a Christian Messiah and both are at odds. Said another way that is why you have a human messiah and a G-dman Messiah. The Essene religious solar belief system permeates the New Testament as Acts 6 states:

Acts 6:7 7 And the word of G-d increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of thepriests were obedient to the faith. (KJV)

It would be these Essenes "priests" who would bring their corrupted Judaism, their Greek LXX and its adulterated passages into the Jesus Movement following his death since now identifying his death with that of their prior martyred Teacher of Righteousness.

Now, in the articles that follow I will attempt to study out the various passages and prophecies that are applied to Jesus as qualification and guarantee of his Messiahship. We must remember that if it can be shown that the Jewish passages never said such things then to build a belief that Jesus as the Messiah , or G-d no less, is not only wasted energy but an affront to G-d who alone deserves our worship. I firmly believe G-d is pleased when His children have and know the truth. I firmly believe that any lie that is cherished by overzealous and emotionally led individuals, when exposed as such, must be cast down since the knowledge of the truth has set them free from sin and destruction brought on by

deceit and lies. G-d, and Jesus no less, receives no honor when we believer or propagate lies in their names. Baruch HaShem.

Let us begin.



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THE TRANSFORMATION OF A JEWISH MESSIAH INTO A CHRISTIAN CHRIST

Belief in the coming of the Messiah has always been a fundamental part of Judaism. Thus, for example, Maimonides counts the belief in the Messiah as one of the thirteen cardinal principles of Judaism. It is a concept that is repeated again and again throughout the length and breadth of Jewish literature.

There have been many people in Jewish history who have claimed to be this Messiah. The most famous, of course, was Jesus. His followers therefore gave him the title Christ. *Mashiach* — the Hebrew word for Messiah —literally means the "anointed." The Greek word for "anointed" is Christos, and thus, Christ is really just another word for Messiah.

Although Christians claim that Jesus was the Messiah of the Jews, there are a number of important differences between the way the Jew looks at the Messiah, and the way the Christian does. It is most important to know these differences.

THE JEWISH MESSIAH

The Jewish concept of the Messiah is that which is clearly developed by the prophets of the Bible. He is a leader of the Jews, strong in wisdom, power and spirit. It is he who will bring complete redemption to the Jewish people, both spiritually and physically. Along with this, he will bring eternal peace, love, prosperity, and moral perfection to the entire world.

The Jewish Messiah is truly human in origin. He is born of ordinary human parents, and is of flesh and blood like all mortals.

As described by the Prophet *(Isaiah* 11:2), the Messiah is "full of wisdom and understanding, counsel and might, knowledge and the fear of G-d." He has a special feeling for justice, or, as the Talmud put it *(Sanhedrin* 93b), he "smells and judges." He can virtually sense a man's innocence or guilt.

The Prophet *(Isaiah* 11:4*)* goes on to say that the Messiah will "smite the tyrant with the rod of his mouth, and slay the wicked with the breath of his lips." Evil and tyranny will not be able to stand up before the Messiah.

Still, the Messiah is primarily a king of peace. Jewish Sages therefore teach *(Derech Eretz Zuta :* 1): "When the Messiah is revealed to Israel, he will only open his mouth for peace. It is thus written *(Isaiah 52:7),* 'How beautiful upon the mountains are the feet of the messenger who announces peace.' "

The first task of the Messiah is to redeem Israel from exile and servitude. In doing so, he will also redeem the entire world from evil. Oppression, suffering, war and all forms of g-dlessness will be abolished. Mankind will thus be perfected, and man's sins against G-d, as well as his transgression against fellow man, will be eliminated. All forms of warfare and strife between nations will also vanish in the Messianic age.

Most important, the Jewish Messiah will bring all peoples to G-d. This is expressed most clearly in the Alenu

prayer, which concludes all three daily services:

> **"May the world be perfected under the kingdom of the Almighty. Let all humans call upon Your Name and turn all the world's evildoers to You. Let everyone on earth know that every knee must bow to You . . . and let them all accept the yoke of Your kingdom."**

We find a very similar thought in the High Holy Day Amidah, where we pray, "Let all creatures bow before You. May they form a single band and do Your will with a perfect heart."

The Jewish Messiah will thus have the task of perfecting the world. He will redeem man from servitude, oppression and his own evil. There will be great material prosperity in the world, and man will be restored to an Eden-like existence, where he can enjoy the fruits of the earth without toil.

In the Messianic age, the Jewish people will dwell freely in their land. There will be an "ingathering of the exiles," when all Jews return to Israel. This will eventually bring all nations to acknowledge the G-d of Israel and accept the truth of His teachings. The Messiah will thus not only be king over Israel, but, in a sense, ruler over all nations.

Ultimately, redemption comes from G-d alone, and the Messiah is only an instrument in His hands. He is a human being, consisting of flesh and blood like all mortals. He is, however, the finest of the human race, and as such, must be crowned with the highest virtues that mortal man can attain.

Although the Messiah may achieve the upper limit of human perfection, he is still human. The kingdom of the Jewish Messiah is definitely "of this world."

Judaism is a religion based on a people serving G-d. It is from the Jew that G-d's teachings emanate to all humanity. The redemption of Israel must therefore precede that of the rest of mankind. Before G-d redeems the world, He must redeem His oppressed, suffering, exiled and persecuted people, returning them to their own land and restoring their status.

The ultimate promise, however, is not limited to Israel alone. The redemption of the Jew is closely linked to the emancipation of all humanity as well as the destruction of evil and tyranny. It is the first step in man's return to G-d, where all mankind will be united into a "single band" to fulfill G-d's purpose. This is the "Kingdom of the Almighty" in the Messianic Age.

Although the Messiah may occupy a central place in this "Kingdom of Heaven," he is still not the primary figure. This position can only belong to G-d Himself.

This, in brief, is the concept of the Jewish Messiah.

THE CHRISTIAN CHRIST

The primary figure in Christianity is its Messiah. Its very name indicates that Christianity is completely based on the personality of the Messiah. As mentioned in earlier articles, the name "Christ" comes from *Christos,* the Greek word for Messiah. The Christians are thus those who make the person of the Messiah central to their teachings.

The first major difference between the Jews and the early Christians was that the Christians believed that the Messiah had already come, while the Jews believed that he was yet to come. At first, this was the main point of controversy.

The Jews had one minor objection to the Christian Messiah, and that was the fact that he had been unsuccessful. Judaism had always taught that the Messiah would redeem Israel in a political sense,

and Yeshua had failed to accomplish this. **Instead, he had been scourged and humiliated like a common rebel, and finally crucified along with two ordinary thieves.**

Answer for yourself: How could the career of Yeshua be reconciled with the glorious picture of the Messiah as taught by the Prophets of Israel?

The early Christians faced this dilemma, and, in justifying Yeshua as the Messiah, readily altered the entire concept. These new Messianic ideas were developed in by the writer of the Gospel of John, and even more so in the Epistles of Paul.

THE TRANSFORMATION OF A JEWISH MESSIAH INTO A CHRISTIAN CHRIST

If we look in these sources, we find a gradual transition. The Messiah of the Jew progressively becomes transformed into the Christ of the Christian. This can be traced in a series of logical steps.

- Yeshua was totally unsuccessful in redeeming the Jews politically, and therefore the early Christians could no longer look upon this as the task of the Messiah. His redemption had to be given a new meaning. They therefore taught that his mission was not to redeem man from political oppression, but only to redeem him from spiritual evil.
- Once the Messiah's mission was redefined, it could also be expanded. Political oppression was a special problem of the Jews, but spiritual evil is worldwide. The early Christians therefore began to teach that Yeshua had come to redeem the whole world (universal perspective). They rejected the view that he would come to redeem the Jewish people and their land first, and only then redeem the rest of the world. The Messiah's reign is therefore universal, but only spiritual. The kingdom of Yeshua is thus "not of this world."
- Yeshua had been scourged and humiliated like a common rebel. His followers felt, however, that he had only preached repentance and good works, and therefore could not be a common rebel. They were then faced with an important and difficult question. If Yeshua was the true Messiah, then why did G-d allow him to undergo such frightful suffering? Why was he subjected to crucifixion, the most painful and shameful death of all? Why did G-d not save him from all this?

For his followers, there could only be one answer. The fact that Yeshua was scourged, humiliated and crucified had to be the will of G-d. But still, another question remained. If Yeshua did not sin, what purpose could there be in his suffering and death?

For this, the early Christians found a most ingenious solution. The only answer could be that he suffered and died because of the sins of mankind.

Answer for yourself: But the question was still not completely answered. Had there not been suffering and death

before this? Why did Christ himself have to suffer and die? What sin was so great that it required his sacrifice?

- **The early Christians answered that this was required to atone for the sin of Adam. All mankind is descended from Adam, and therefore, all inherit his sin. This "original sin" cannot be erased with good works, or even with ordinary human suffering. The only thing that could eliminate it was the death of Yeshua.**

The Messiah of the Christians therefore willingly went to a disgraceful and painful death in order that humanity might be redeemed from this "original sin." Mankind is therefore redeemed from evil, sin, suffering, death and the powers of Satan only by the blood of Christ.

Support for this belief was found in the 53rd chapter of Isaiah, where the Prophet speaks of G-d's suffering servant, who "bore the sin of many." But take special note of what I say next. Such concepts cannot be found in the Jewish Tanakh but only in the altered Greek translations of it! created later by the Christian Church. Those who taught such concepts had to look outside the Jewish Bible to find such "twisted Scriptures" that would allow such a belief. Instead of interpreting it to refer to the persecuted people, Israel, the early Christians claimed that it referred to Yeshua.

Answer for yourself: But still the question remained, how could the career of the Redeemer end in such a shameful death?

The story had to be given a sequel. Such an epilogue was found in another traditional Jewish belief, namely, that of the Resurrection of the Dead. The early Christians therefore taught that Yeshua had risen from the dead, and furthermore, that he was the first one to do so. Therefore Yeshua was not mortal like other men.

- **Yeshua' followers could not bring themselves to say that G-d had forced this suffering and death upon His Messiah. Therefore, they had to say that the will of the Messiah was exactly the same as the will of G-d, even when it came to his crucifixion. But how could a mere mortal undertake such suffering? The early Christians replied that Yeshua was not a mere mortal. Since his will was so uniquely related to that of G-d, he had to be related to G-d in some special way.**

- **During his lifetime, Yeshua often spoke of G-d as "my Father in Heaven." For the Jews, this was a common poetic expression, and one that is still used in Jewish prayers. For the pagan gentiles, however, it had a much more literal connotation. The Greeks already had legends about men who had been fathered by g-ds who had visited mortal human women. Legends like these had even sprung up about such eminent men as Plato, Pythagoras, and Alexander the Great. Why should Yeshua be any less? They therefore interpreted his poetic expression quite literally, to mean that he had an actual genetic relationship with G-d. Yeshua therefore became the "son of G-d," conceived when the Holy Ghost visited Mary. As the "son of G-d," Yeshua was not susceptible to sin or even death.**

The death of Yeshua was therefore only temporary. The only reason why it was needed at all was to atone for the sin of Adam. His followers taught that Yeshua was resurrected for eternity and ascended to heaven. There he sits at the "right hand of G-d," even higher that the angels.

This was the first step toward the deification of Yeshua, and it was not very difficult for the pagan world to take the second step. Yeshua was credited with such statements as *(John* 10:30), "I and the Father are one." He had

also spoken of *(Matthew* 28:19), "The Father, the Son, and the Holy Ghost." It was easy for the paganized Christians to identify Yeshua with the "Son."

Yeshua therefore became G-d-man—one person with two natures. He is G-d and man at the same time. This is the Essene's Messiah but not the Messiah of the traditional Jews! Christians therefore soon found themselves speaking of Mary as the "mother of G-d."

- **Still, there were many Messianic prophecies that Yeshua had failed to fulfill. The early Christians therefore taught that he would return to the world again in a "second coming." The Day of Judgment will then occur, and Yeshua, having taken his seat at the "right hand of his Father," will judge every man who has ever lived. Those who believed in him will be delivered, while those who did not will be eternally damned to hell.**

It is only after this judgment that Satan will be conquered. Evil will then end, sin will vanish, and death will pass away. The powers of darkness will thus be eliminated, and the kingdom of heaven established.

- **In this world, meanwhile, all prayer must be addressed to Yeshua. The Christian therefore concludes every prayer "in the name of Yeshua Christ our Lord." In this sense, Yeshua is the mediator between G-d and man.**

This, in essence, is what the early Christians did to the Jewish concept of the Messiah. The Messiah ceased to be a mere man, and passed beyond the limits of mortality. They taught that man cannot redeem himself from sin, and therefore G-d, clothed in the form of the Messiah, had to freely shed his own blood to redeem mankind. Since Yeshua did not fulfill the most important Messianic prophecies, they expected him to return to complete this task in a "second coming."

At first, Christians expected that this "second coming" would come very shortly, and prayed that they would see it in their lifetime. When their prayer was not answered, they began to hope that it would come a thousand years after Yeshua' death. This was the millennium or "thousand year kingdom." Finally, after a thousand years passed and Yeshua still had not returned, they postponed his "second coming" to an indefinite time.

We therefore see that the early Christians were forced to radically alter the Jewish concept of the Messiah in order to explain Yeshua' failure. This, compounded with the pagan influence in the early church, gave birth to a Messianic concept totally alien to Judaism.

NO WONDER THE JEWS REJECTED A PAGANIZED MESSIAH

Therefore it is not very difficult to understand why the Jews totally rejected the contentions of Christianity.

First of all, the Jews had a tradition, well supported in the teachings of the Prophets, that the Messiah would bring about major changes in the world. The "spiritual kingdom" did not in any way fulfill these prophecies. The Jews were furthermore unconvinced by the answer of the "second coming" since it was not even hinted at in Biblical literature, but was later written "backwards" into the Gentile Church's New Testament as an attempt to explain the failure of Yeshua to manifest himself as the Messiah of the Jewish Bible.

Thus, first of all, the Jew found absolutely no evidence to support Yeshua' claim to having been the Messiah. On the other hand, Yeshua's lack of success appeared to repudiate it.

Even more important, however, was the fact that the Christians had logically developed their belief in

Yeshua in such a manner that they radically altered many of the most basic Jewish beliefs. Even such a basic concept as G-d's unity was threatened by their teachings. Even if the evidence of Yeshua's Messiahship was more concrete, its logical consequences would have to be rejected.

THE ALTERATION OF G-D'S WORD AS CONTAINED IN THE NEW TESTAMENT...AN ATTEMPT TO TRY TO SUBSTANTIATE CHRISTIAN BELIEFS THAT OPPOSED WHAT THE PROPHETS TAUGHT

The early Christians tried to justify their contention by finding hints of it in the Jewish scriptures. They went over the entire Bible with a fine tooth comb, looking for any evidence, however flimsy, to prove that Yeshua was the Messiah, and that their entire logical structure was in accord with ancient Jewish teachings. In many cases, they were not above using verses out of context, changing texts, and even purposely mistranslating them, in order to prove their point and their "unique" interpretation of the Scriptures. One today would call such actions by this group a "cult." One needs no further evidence than the fact that most modern Christian Bible scholars totally reject almost all the "proofs" of the early Christians. Indeed, some of the best refutations of these "proofs" may be found in contemporary Christian Bible commentaries.

Most important, Christianity tried to set itself up as the new "Israel," and looked upon the Jews as utterly rejected by G-d. It therefore taught that Judaism was a corrupt and dying religion, with little hope of growth or success.

The Jews, on the other hand, did much more than argue this point with words. They refuted it by embarking upon one of the most creative periods in their history. The entire scope of Talmudic literature was developed essentially during early post-Christian times.

Thus, to the Jews, the strongest refutation of Christianity was the fact that Judaism itself remained alive and vital. The Jew has found that he can both exist and flourish without accepting Christian beliefs. He believes that the Messiah is yet to come, and that at that time, the truth will become known and the Jew will be justified before all the world. To this I concur wholeheartedly. Shalom



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THE PERSIAN INFLUENCE UPON THE JEWISH MESSIANIC BELIEF (INFLUENCE UPON THE ESSENES)

Among no people was the longing for redemption so lively and the expectation of a speedy end of the world so strong as among the Jews. Since the Babylonian captivity (586536 B.C.) the former Jewish outlook upon the world had undergone a great change. Fifty years had been spent by the Israelites in the land of the stranger. For two hundred years after their return to their own land the Jewish people were under Persian overlordship and religious influence. As a consequence of this they were in close connection politically and economically with the Achaemenidean Empire, and this did not cease when Alexander overthrew the Persian power and brought the whole Eastern world under Greek influence. During this lengthy period Persian modes of thinking and Persian religious views had influenced in many ways the old Jewish opinions, and had introduced a large number of new ideas.

- **First of all the extreme dualism of the Persians had impressed a distinctly dual character upon Jewish Monotheism. G-d and the world, which in the old ideas had often mingled with one another, were separated and made to stand in opposition to each other.**
- **Following the same train of thought, the old national G-d YHWH, in imitation of the Persian Ahuramazda (Ormuzd), had developed from a G-d of fire, light, and sky into a G-d of supernatural purity and holiness. Surrounded by light and enthroned in the Beyond, like Ahuramazda, the source of all life, the living G-d held intercourse with his creatures upon the earth only through the instrumentality of a court of angels. These messengers of G-d or intermediate beings in countless numbers moved between heaven and earth upon his service.**
- **And just as Angromainyu (Ahriman), the evil, was opposed to Ahurarnazda, the good, and the struggle between darkness and light, truth and falsehood, life and death, was, according to Persian ideas, reproduced in the course of earthly events, so many Jews too ascribed to Satan the role of an adversary of G-d, a corrupter of the divine creation, and made him, as Prince of this world and leader of the forces of hell, measure his strength with the King of Heaven.**

It is certain that the old Israelite YHWH only attained that spiritualized character for which be is nowadays extolled under the influence of the Persians imageless worship of G-d.

In the struggle of the two opposing worlds, according to Persian ideas, Mithras stood in the foreground, the spirit of light, truth, and justice, the divine "friend" of men, the "mediator," "deliverer," and "saviour" of the world. He shared his office with Honover, Ahuramazdas Word of creation and revelation; and indeed in most things their attributes were mingled. An incarnation of fire or the sun, above all of the struggling, suffering, triumphant light, which presses victoriously through night and darkness, Mithras was also connected with death and immortality, and passed as guide of souls and Judge in the under-world. He was the "divine son," of whom it was said that Ahuramazda had fashioned him as great and worthy of reverence as his own self. Indeed, he was in essence Ahuramazda himself, proceeding from his supernatural light, and given a concrete individuality. As companion in creation and "protector" of the world he kept the

universe standing in its struggle against its enemies. At the head of the heavenly host he fought for G-d, and with his sword of flame he drove the Daemons of Darkness in terror back into the shadows. To take part in this combat on the side of G-d, to build up the future kingdom of G-d by the work of a life-giving civilization, by the rendering fruitful of sterile wastes, the extinction of noxious animals, and by moral self-education, seemed the proper end of human existence. But when the time should have been fulfilled and the present epoch come to an end, according to Persian belief, Ahuramazda was then to raise up from the seed of Zarathustra, the founder of this religion, the "virgins son," Saoshyant (Sraosha, Sosiosch, which signifies the Saviour), or, as it ran according to another rendering, Mithras himself should descend upon the earth and in a last fierce struggle overwhelm Angromainyu and his hosts, and cast them down into the Nether World. He would then raise the dead in bodily shape, and after a General Judgment of the whole world, in which the wicked should be condemned to the punishments of hell and the good raised to heavenly glory, establish the "millennial Kingdom of Peace." Hell itself was not to last for ever, for a great reconciliation was to be finally held out even to the damned. Then Angromainyn also would make peace with Ahuramazda, and upon a new earth beneath a new heaven all were to be united to one another in everlasting blessedness. Please understand that these "religious ideas" persisted long before the Jewish people were ever captives of the Persians and were only later introduced into these concepts following the Persian conquering of Babylon and the acquisition of the previous Babylonian Jewish captives.

These ideas entered the circle of Jewish thought and there brought about a complete transformation of the former belief in a Messiah.

THE JEWISH CONCEPT OF THEIR MESSIAH BEFORE THE PERSIAN INFLUENCE

Messiah-that is, the Anointed (in Greek, Christos) originally signified the king as representative of YHWH before the people and of the people before YHWH. According to 2 Sam. 7:13 he was placed in the same relation of an obedient "son" to his "father," in which the whole people was conscious of standing (Ex. 4:22; Deut. 32:6; Hosea 11:1). Then the opposition between the holy dignity of the "Anointed" of G-d and the humanly imperfect personality of the Jewish kings and their failures led to the ideal of the Messiah being transferred to the future and the complete realization of the rule of YHWH over his people being expected only then. In this sense the ancient prophets had already celebrated the Messiah as an ideal King of the future, who would experience in the fullest sense the high assurances of YHWH'S favor, of which David had been deemed worthy, since he would be completely worthy of them. They had described this future Messiah as the Hero, who would be more than Moses and Joshua, who would establish the promised glory of Israel, dispose the people anew, and bring YHWH'S religion even to the heathen. They had glorified him in that he would span the heavens afresh, establish a new earth, and make Israel Lord over all Gentile nations. In this they had at first understood the Messiah only as a human being, as a new David or of his seed-theocratic king, divinely favored prince of peace and just ruler over his people, just as the Persian Saoshyant was to be a man of the seed of Zarathustra. This "anointed" Messiah was always to be a man and not a G-dman or sun-g-dman. Thus in this sense a Cyrus, only a human being, the deliverer of the people from the Babylonian captivity, the rescuer and overlord of Israel, had been acclaimed Messiah (Isa. 44.28; 45:1).

THE FURTHER DEVELOPMENT OF THE CONCEPT OF THE HUMAN MESSIAH INTO SOMETHING MORE THAN A MAN

But over time, just as Saoshyant had been undesignedly transfigured in the imagination of the people into a divine being and made one with the figure of Mithras, so also among the prophets the Messiah was more and more assigned the part of a divine king. He was called "divine hero," "Father of Eternity," and the prophet Isaiah indulged in a description of his kingdom of peace, in which the wolf would lie down by the lamb, men would no longer die before their time, and would enjoy the fruit of their fields without tithe, while right and justice would reign upon earth under this king of a golden age as it had never done before. Secret and supernatural, as was his nature, so should the birth of the Messiah be. Though a divine child, he was to be born in lowly state (Isa. 9:6; Micah 5:1). The personality of the Messiah mingled with that of YHWH himself, as though it were G-d himself of whose ascending the throne and journey heavenwards the Psalmists sing (Psm. 47:6,9; 62:12).

THE INFLUENCE OF APOCALYTPIC LITERATURE

Up to now we only see just a handful of examples where the Jewish prophets ascribed "Divine" attributes to the expected deliverer; their Messiah. It is one thing to say that the Messiah is "G-dly" and a whole other to say the Messiah "is G-d." But now with the advent of apocalyptic literature the concept of the human Messiah who is anointed by G-d will drastically change and become literally G-d. These alternations of the Messiah between a human and a divine nature appear still more clearly in the Jewish apocalyptics of the last century before and the first century after Christ. Thus the Apocalypse of Daniel (about 165 B.C.) speaks of one who as Son of Man will descend upon the clouds of heaven and will be brought before the "Ancient of Days." The whole tone of the passage leaves no doubt that the Son of Man (barnasa) is a superhuman being representing the Deity. Owing to the fact that the book of Daniel was written around 165 B.C. yet the historical Daniel lived two centuries earlier one is not hard pressed to understand that this is a form of literature is a perfect example of "Pseudepigrapha" or false authorship of a supposed "divine" writ where one also easily sees the blending of prior Persian religious though mixed with Jewish prophetic thought. Please understand that at this time in Israel the "canon" of accepted "Divine" literature was basically closed but many who wished to promote their own unique understanding of "prophecy" would draft and author documents in the names of long dead "heroes" and claim that such was "found" in order to slip in their documents under the disquise of being written by recognized Biblical heroes or prophets of the ancient past. This is why the book of Daniel is included in the historical books of the Jewish Bible today and not the prophetic books where one might expect to find it. Such is a major example of most apocalyptic literature owing primarily to the Essene's influence where they departed long age from normative Judaism and gravitated toward a more apocalyptic understanding of social-political-religious events where they blended Persian/Zoroastrian, Buddhist, and Phythagorean beliefs with Judaism and passed it off as "Divine."

To this new "divine/human" Messiah the majesty and kingdom of G-d have been entrusted in order that, at the end of the existing epoch, he should descend upon the clouds of heaven, surrounded by a troop of angels, and establish an everlasting power, a Kingdom of Heaven. In the picture-language of the Essene Enoch (in the last decade before Christ) the Messiah, the "Chosen One," the "Son of Man," appears as a supernatural pro-existing being, who was hidden in G-d before the world was created, whose glory continues from eternity to eternity and his might from generation to generation, in whom the spirit of wisdom and power dwells, who judges hidden things, punishes the wicked, but will save the holy and just (Enoch. xlv.-li). Indeed, the Apocalypse of Esdras (the so-called fourth Book of Esdras) expressly combats the opinion that the judgment of the world will come through another than G-d, and likewise describes the Messiah as a kind of "second G-d," as the" Son of G-d," as the human incarnation of the G-dhead (4th Esdras chap vi.1 sqq).

In all of this the influence of Persian beliefs is unmistakable, whether these arose in Iran itself

directly, or whether the idea of a G-d-appointed king and deliverer of the world was borrowed by the Persians from the circle of Babylonian ideas. **Here this conception had taken deep root and was applied at different times now to this king.**

- **Just as in the Persian religion the image of Saoshyant, so also in the Jewish view the picture of the Messiah wavered between a human king of the race of David and a supernatural being of divine nature descended from heaven.**
- **And just as in the Persian representation of the coming of Saoshyant and the final victory of the Kingdom of Light there would be a preceding period during which threatening signs would appear in the heavens, the whole of nature would find itself in upheaval and mankind would be scourged with fearful plagues, so also the Jewish Apocalypse speaks of the "woes" of the Messiah and describes a period of terror which would precede the coming of the Messiah.**

The coming of the power of G-d was looked upon as a miraculous catastrophe suddenly breaking in from on high, as a conflagration of the world followed by a new creation. The Jewish agreed with the Persian view in this also, that it made a heavenly kingdom of undisturbed bliss "in the light of the everlasting life and in likeness of the angels" follow the earthly world-wide empire of the Messiah. This they imagined on exactly the same lines as the Persian Paradise. There would the holy drink of the "Water of Life" and nourish themselves on the fruit which hang upon the "Tree of Life." The wicked, on the other hand, would be cast into hell and suffer in fearful torments the just punishment of their sins.

The conception of a resurrection of the dead and a last judgment had hitherto been strange to the Jews. In pre-exilic days they allowed the body to die and the soul after death to go down as a shadow without feeling into Hades (Sheol), without disturbing themselves further about its fate. Now, however, with the doctrine of the destruction of the world by fire and the general judgment, the idea of personal immortality entered the world of Jewish thought. Thus it is said by Daniel that on the day of judgment the dead will rise again, some waking to everlasting life, others to everlasting perdition. "But the teachers will shine as the brightness of heaven, and those who led the multitude to justice as the stars for ever and ever." With the acceptance of personal immortality the whole tone of religious thought was deepened and enriched in the direction of thought for the individual. Former Jewish morality had been essentially of a collective kind. It was not so much the individual as the people viewed collectively that was looked upon as the object of divine solicitude. At this point the position, the road to which had been already prepared by the prophets, was definitely established, that the individual hoped for a personal religious salvation and as a consequence felt in direct personal relationship with YHWH. G-d indeed remained, as the Persians had taught them to understand him, the superhuman lord of heaven enthroned in pure light, the source of all life, the living G-d. His metaphysical qualities, however, his dazzling glory and unconquerable might were ever more and more overshadowed by his moral attributes: goodness, grace, and mercy appeared as the most prominent features in the character of YHWH. G-d seemed a loving father who leads his children through life with kindly care, and without whose consent not a hair of one of his creatures could be touched. The strong tendency within Judaism, represented by the upper currents of pharisaic rabbinism, continually drew the national boundaries closer, and was ever more anxiously occupied with a painfully strict observance of the letter of the law and a conscientious observance of ritualistic ordinances. Ethics threatened to be extinguished under a system of conventional rules of an essentially juristic nature. Yet all the while a more human and natural morality was arising, an inward piety, warm-hearted, popular, and sound, which broke through the narrow limits of Jewish nationalism, and sent a fresh current into the heavy atmosphere of official legality. It was then that the groundwork of later Christian ethics was laid in the purified morality of the psalms, aphorisms, and other edificatory writings of a Job, Baruch, Jesus son of Sirach, etc. It was then that the Jewish Monotheism set itself to extend its sway beyond the boundaries of its own land and to enter into competition with the other religions of antiquity, from which it was to draw back vanquished only before a matured Christianity.

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THE TWO MESSIAH THEORY

There are two basic versions of the two Messiah theory:

- **The "rabbinic" two Messiah theory which held to a Messiah the son of Joseph, sometimes called "Ephraim." who would come and suffer to redeem his brothers (like the patriarch Joseph); and a Messiah the son of David who would come and rule from David's throne forever.**
- **The "Qumran" two Messiah theory which held to a Priestly Aaronic Messiah and a Kingly Messiah.**

In order to understand the Messianic theory of the Nazarenes and Ebionites it is important to understand these two theories. I will first document each version of the two Messiah theory, then I will show evidence that both theories existed in the first century. I will also show that the two versions of the theory are related to each other. Finally I will show that the NT shows an awareness of the two Messiah theory and relates to it.

A RABBINIC THEORY

The first of the two Messiah theories is the "Rabbinic" theory. The Rabbi's have always recognized an apparent conflict between certain Messianic passages. For example: R. Alexandri said: Rabbi Joshua opposed two verses: It is written:

- **And behold, one like the son of man came with the clouds of heaven. (Dan. 7:13)**
- **Whilst it is written: [behold, your king comes to you...] lowly, and riding upon an ass! (Zech. 9:9) (b.San. 98a)**

The Rabbinic "two Messiah" theory was one of several answers that the Rabbis found for these contradictions. It delegated the lowly, suffering servant passages to Messiah the son of Joseph (sometimes called Ephraim); and the Kingly passages to Messiah the son of David. A good example of the Ephraim Messiah in Rabbinic literature is a Midrash in which the Messiah is being warned by G-d of what awaits him:

Their sins will be upon you like a yoke of iron. They will choke your spirit. Because of their sins, Your tongue will cleave to the roof of your mouth. Do you accept this? If not, I will remove the decree from you. The Messiah replies: "Master of the worlds, how long will this last? G-d replies: "Ephraim, my true Messiah, ever since the six days of creation you have taken this ordeal upon yourself. At this moment, your pain is my pain". Messiah replies: "Master of the worlds, I accept this with gladness in my soul, and joy in my heart, so that not a single one of the House of Israel should perish. Not only for those alive, but also the dead. It is enough that the servant be like the Master. (Midrash Pesqita Rabbah 36)

Rabbi Dosa (who lived around 250 CE) was a chief advocate of the two Messiah theory. The Talmud records that he taught regarding Zech. 12:10: What is the cause of the mourning [of Zech. 12:12]--... It is well according to him who explains that the cause is the slaying of Messiah the son of Joseph, since that well agrees with the Scriptural verse: And they shall look upon me whom they have pierced, And they shall mourn for him as one mourns for his only son. (Zech. 12:10) (b. Sukkot 52a)

THE APOCALYTPIC-ESSENE VIEW

Now the Qumran community also believed in two Messiahs:

They shall govern themselves using the original precepts by which the men of the Yahad began to be instructed, doing so until there come the Prophet and the Messiahs of Aaron and Israel. (Manual of Discipline/Community rule 1Qs Col. 9 lines 10-11; from The Dead Sea Scrolls A New Translation by Wise; Abegg and Cook p. 139)

Two Messiahs are also evident in 1QSa, 1Q28a where the two Messiahs are pictured at a future Messianic banquet table. Now it has been stated in recent years that the two Messiah theory did not exist in the first century. These theorists claim that a "suffering servant" Messiah who dies was invented to get Bar Kokhba off the hook. However the Talmud tells us that Bar Kokhba failed, not because he was a suffering servant Messiah, but because he was not a Messiah of any kind whatsoever. Moreover First century sources attest to both the idea of a suffering servant Messiah and the two Messiah theory. The earliest sources for the two Messiah theory are the Dead Sea Scrolls and Targum Jonathan. Targum Jonathan identifies the pierced one of Zech. 12:10 as the "Messiah son of Ephraim." Targum Jonathan was supposed to have been written in the first century by Jonathan ben Uziel the student of Hillel.

Answer for yourself: Another question that arises is, can the priestly Messiah of the Qumran community be identified with the suffering servant Messiah?

The answer is, I believe, yes. The critical clue lies in the way that the Dead Sea Scrolls use Is. 61:1-4.

One document among the scrolls (11Q13) applies Is. 61:1-3 to a priestly eschatological figure who is called "Melchisedek" the document then speaks of a "Messiah" who is called the one "anointed of the spirit" (Is. 61:1) and to whom Is. 62:2 is also applied. This "Messiah" is identified as the figure spoken of in Is. 52:7 and as the Messiah who is "cut-off" in Dan. 9:26. This implies a connection to the suffering servant in Is. 53 who is also cut-off. A final clue is found in 4Q521 which also applies Is. 61:1 to the Messiah and which closely parallels Mt. 11:5 (which will become important later).

Answer for yourself: Finally, was there to be two Messiahs or one Messiah?

There does seem to have been confusion on this issue. While 1QS 9:10-11 refers to the "Messiahs of Levi and Israel," the Damascus Document three times refers to the "Messiah of Levi and Israel" (12:23; 14:19; 19:10).

Answer for yourself: Was there a question as to whether these would be two Messiahs or one?

A tradition found in Midrash Rabbah may provide the answer: Like Moses, Messiah will be revealed, then hidden, then revealed again. (Bamidbar Rabbah 11:2)

Now as for how these concepts were perceived by the Nazarenes: Mt. 11:2-3 And when John had heard in prison about the works of Messiah, he sent two of his students and said to him: "Are you the coming ONE or do we expect ANOTHER?"

Yeshua responds by quoting from Is. 35:5-6; 26:14 and (get this) Is. 61:1. This statement (In Mt. 11:5) parallels 4Q521 so closely that both contain "raise the dead" which is NOT in Isaiah. Yeshua is clearly referring to a key known list of criteria for the Kingly Messiah (John already knew Yeshua was the suffering one) and which cited Is. 61:1 the critical material which ties all of the Messiah's together in the Qumran literature (remember, very good evidence indicates that John had broken off from the Qumran community.)

LK. 17:25 but first he must suffer many things and be rejected by this generation. Clearly this verse shows that the suffering Messiah first concept existed in the first century and was being cited by Yeshua.

In Heb. 5-7 the writer characterizes Yeshua as a priestly Messiah and as an antitype of Melchisedek. Like 11Q13 Paul uses a high Christology (Heb. 1; 11Q13 calls Melchisedek El and Elohim and replaces YHVH with Melchisedek in quoting from Is. 61). Both tie the work of Melchisedek to the Day of Atonement (11Q13 2:7; Heb. 8-10) Clearly Paul sees Yeshua as the Priestly Messiah characterized by the Qumran community as well as a suffering servant Messiah and Kingly Messiah.

Time will tell if he was right in light of so many unfilled Prophetic Messianic Scriptures awaiting fulfillment by the true Messiah.

Answer for yourself: Is it possible that, although the Messianic prophecies were not fulfilled in the first century, that Yeshua was "revealed" to some in the first century as "Messiah ben Yosef" but then hidden to be revealed another day as "Messiah ben David" and at that time the Messianic prophecies will be fulfilled?

It is impossible to say for sure but the scenario is worthy of consideration and we cannot rule it out completely.



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THE DESCENT OF THE MESSIAH FROM DAVID

The greatest hope of the religious Jews throughout the ages has been the hope of the Messiah, a Jewish man who is to bring peace on earth and set Israel at the head of the nations. In the Talmud, a collection of traditions and commentaries from the Post-Biblical period (from about 300 B.C.E. until about 500 C.E.), there are two messiahs mentioned--one who suffers and is rejected by his people and another who reigns gloriously. The Suffering Messiah is called Messiah Son of Joseph (Mashiach Ben-Yosef) because, like Joseph, he is rejected by his brothers. Thus, this Messiah is rejected by Israel. The Glorious Messiah is called Messiah Son of David (Mashiach Ben-David) for two reasons. First of all, like David he will reign gloriously over Israel and subjugate the other nations under Israel. The second reason that he is called Messiah Son of David is that he must be a physical descendant of David, according to the Tenach (Old Testament). For the purposes of this study, we are going to talk about the descent of the Messiah Son of David.

The first mention that the Glorious Messiah must come from David is found in II Samuel 7:12-16:

When your days are over and you rest with your fathers, I will raise up your offspring to succeed you, who will come from your own body, and I will establish his kingdom. He is the one who will build a house for my Name, and I will establish the throne of his kingdom forever. I will be his father, and he will be my son. When he does wrong, I will punish him with the rod of men, with floggings inflicted by men. But my love will never be taken away from him, as I took it away from Saul, whom I removed from before you. Your house and your kingdom will endure forever before me; your throne will be established forever (NIV).

In this Biblical passage, G-d is promising that the Davidic dynasty would be eternal. If the Davidic king were to commit sin, he would be punished in things of this world, but the dynasty would never be cut off. Beginning with this promise, Israel's Messianic expectation was to have the blessing of G-d by living under the "Lord's Anointed" (Messiah comes from the Hebrew Mashiach, which means "anointed one"). This expectation increased under Solomon, the king who built the First Temple. Every king of Israel was the Messiah for his generation, including even Saul (I Sam. 24:9-10, etc.). Also, the High Priest was called *"the priest that is anointed"* (Heb. Haccohen Hammashiach, Lev. 4:3,5,16). Sometimes, even a prophet was anointed to begin his ministry (I Kings 19:16).

After the reign of Solomon, with all the peace and prosperity that accompanied it, the hopes of the people for a lasting peace were dashed by the division of the kingdom into Israel (the 10 northern tribes) and Judah (the kingdom of the South, with Judah and Benjamin, the Temple, the Levites from the whole country, and Rehoboam, the Davidic King; cf. II Chronicles 11:5-14). For all the years up to the Babylonian captivity, the Messianic hope was that the Davidic King would eventually reunite the two kingdoms and restore the glory that existed in the days of Solomon.

By the time of Isaiah, it was obvious that there was going to be a great punishment from G-d, instead of the awaited glory. The kings of Judah became worse and worse, in spite of the strong warning of seeing Israel taken captive by Assyria in 722 B.C.E. Since the reign of Manasseh (II Kings 21:1-18), it was certain that the captivity of Judah would occur, as threatened by G-d in Deuteronomy 28:36-48. For this reason, in chapters 40-66, Isaiah stops exhorting Judah to repent (because they wouldn't listen), and focuses on the Suffering Messiah, the Glorious Messiah, and the glorious future for Israel way beyond the coming captivity (see chapters 42,53,60,61,65,66).

Some believe, but not all, that Isaiah 40-66 is not the work of another author, but rather of the same author in other circumstances. The sins are similar, but worse: perverting the case of widows and orphans (10:1-2, cf. 59:4-9), religious hypocrisy (29:13, cf. 58:2-4), etc. The idolatry condemned is worse than in the first part of the book. In 57:4-5, Isaiah condemns idolatry in high places, religious prostitution, and the sacrifice of infants to Molech, practices common in the reign of Manasseh (II Kings 21:6; II Chronicles 33:6). In 57:7 Isaiah condemns worship in high places (Hebrew, bamot), a practice common before, but not during the captivity. During the captivity it was not possible because Babylon is flat and has no mountains. In fact, none of the above condemned practices existed during the exile in Babylon. Thus we see that Isaiah 40-66 refers to the period of Manasseh.

After Manasseh there was an almost continuous chain of bad kings up until the Babylonian captivity: Amon (II Kings 21:19-26), Jehoahaz (23:31-35), Jehoiakim (23:36--24:7), Jehoiachin (24:8-16), and Zedekiah (an uncle of Jehoiachin, not in the royal line, 24:18-25:7). The only exception was Josiah (22:1--23:30), a good king who took away idolatry (23:24-27). However, the sin of Manasseh had been definitive in bringing on Judah the exile (23:26) in spite of these reforms.

In the times of Jeremiah, just as Israel was going into exile, G-d made two declarations that appeared contradictory about the last Davidic King over Judah, Jehoiachin (or Coniah). The first declaration was that, of his physical descendants, no one would ever sit upon the throne of David, in spite of the fact that they would continue to inherit the rights to sit on it. In Jeremiah 22:28-30 G-d says:

Is this man Jehoiachin a despised, broken pot, an object no one wants? Why will he and his children be hurled out, cast into a land they do not know? O land, land, land, hear the word of the Lord! This is what the Lord says: "Record this man as if childless, a man who will not prosper in his lifetime, for none of his offspring will prosper, none will sit on the throne of David or rule anymore in Judah (NIV)."

Nebuchadnezzar took Jehoiachin to Babylon, where Shealtiel was born and continued the royal line, but no one from this line ever sat on the throne of David again because of this curse -- even Shealtiel's son Zerubbabel, who was a prominent leader of the return from exile.

The second declaration by G-d through Jeremiah, which appears to contradict the first, is in chapter 33:14-17:

"In those days and at that time I will make a righteous Branch sprout from David's line; he will do what is just and right in the land. In those days Judah will be saved and Jerusalem will live in safety. This is the name by which he will be called: The Lord Our Righteousness." For this is what the Lord says, "David will never fail to have a man to sit on the throne of the house of Israel (NIV)."

As we put together the two declarations, we note that, from Jehoiachin onward, the heirs of the Throne of David cannot sit on it, but that the line will not lack a man to sit upon the throne. There was also promised a "Righteous Branch," a man who would raise up the Throne of David and who would also sit upon it. Beginning, then, with the deportation into Babylon, the expectation of the Messiah, Son of David, became a longing for the appearance of a future figure. The Israelites could see the descendant of David in each generation, but he was not anointed (Messiah for his generation) nor did he reign, because of the curse of Jehoiachin.

Answer for yourself: How could this dilemma be resolved? How could one be born in the royal line of David and inherit the rights to the Throne of David without being a descendant of Jehoiachin and inheriting the curse

also?

Many creative attempts to explain this prophecy can be found throughout Church History as well as answers written within the New Testament. Such answers run the gamut from the creation of a virgin birth scenario to remove the Christ-child from human linage as well as convoluted and conflicting genealogies in the Gospel of Matthew and Luke where are pure nonsense if one tackles such a study. In reality these genealogies are but rubbish and poor attempts to get "Yeshua" out of the cursed lineage.

Answer for yourself: Is there an answer to this Jehoiachin problem? Stay tuned.



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MESSIAH TO DESCEND FROM JEHOIACHIN & ZERUBBABEL...HOW CAN THAT BE?

Many Jewish authorities teach that Yeshua (Jesus) cannot be the Messiah and persuade many to forsake their belief in him as a contender for the future Messiah. Admittedly this is a very difficult subject for Christians to honestly evaluate but I contend that although the evidence is strongly against proving Yeshua could be the Messiah because of the failure of the fulfillment of the Messianic prophecies, it is yet not possible to say dogmatically that he could not have been the Messiah "in waiting" in the first century. Events beyond his control were responsible for the prophecies not being fulfilled and both the Jewish people and their scholars as well as Christians need to see both sides of this problem clearly. But to say dogmatically that the curse of Jeconiah precludes any consideration of Yeshua possibly being the Messiah is not accurate. What I maintain is that we just cannot know for certain. Let me explain this "Jeconiah" problem.

Often Jewish authors prey upon the lack of Biblical understanding of the masses of Christianity today. Sadly, when the whole of the matter is presented we often get a different picture than the one first presented by such men like Rabbi Singer (at least in some aspects as most of what he presents if fool-proof and his scholarship is impeccable).

Let me preface this article by saying I support wholeheartedly Rabbi Singer's agenda: to prevent the assimilation of his Jewish people into Christianity whereby they accepted a paganized rendition of Sinai faith and a neo-paganized rendition of the Jewish Messiah. But in the process, in order to fully prevent such an occurrence which only destroys G-d's "chosen people" as they learn the ways of heathen mixed with "selected righteousness," he distorts or withholds pertinent data that keeps open the door for consideration of Yeshua as even a possible candidate for being the Messiah. Understandably Yeshua did not fulfill by any means the Messianic prophecies pertaining to the Jewish people, but without a doubt the coming of Messiah to us was for the "lost sheep of the House of Israel" which today are the Gentile peoples of the world. It is the views of Bet Emet that in the return of Ha Meschiah he comes for his people; the Jewish people to fulfill the promises of Torah and Prophets. Many feel Yeshua is disqualified for such consideration because of the curse on Jeconiah and his lineage. This simply is not accurate and I will share with you why this "curse" does not preclude consideration of Yeshua as being the "possible" Messiah of Israel.

Rabbi Singer and others have proven the disability of the virgin birth through changes in the translations from Hebrew to Greek and we have inherited such corruptions in Christianity unawares today. However, because of a curse in the genealogy of Yeshua, it is presumed that the seed of Jeconiah (which happens to be Yeshua) cannot reign upon David's throne, thus disqualifying Yeshua for any possibility of being Messiah (admittedly not the Messiah the Jewish people were promised).

Answer for yourself: However, have many lacked the pertinent Biblical information that would allow for Yeshua possibly being considered as yet a possible candidate for the coming Messiah? Let me state again, I understand why Rabbi Singer has "slanted" his teaching, but does the "end justify the means?" G-d will have to be the judge of the matter. Let us investigate this startling prophecy in depth, for if we cannot disprove Rabbi Singer and others, and fail to find answers for the curse, then we have no other recourse than to accept the virgin birth in order to allow any possibility of his potential Messiahship and that is impossible once you

know the facts.

COMING TO TERMS WITH THE JECONIAH CURSE

Jehoiachin is the grand-father of Zerubbabel who was a descendant within the Messianic lineage through Solomon. Both Jehoiachin and Zerubbabel are listed within Yeshua's ancestry in the Brit Hadasha (New Covenant) in the book of Mattiteyahu (Matthew 1:12). Zerubbabel also appears in the genealogy of Yeshua written by the physician Luke (Luke 3:27).

Mattiteyahu's genealogy traces Yeshua through his father, Joseph; Luke's genealogy traces Yeshua's ancestry through his mother Miriam's side.

There is a problem which does occur in lineage as regarding Jehoiachin, who is also known as Jeconiah (or Coniah). The prophet Jeremiah records a denunciation of him:

Thus saith the Lord, Write this man childless, a man that shall not prosper in his days; for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah. Jeremiah 22:30).

The scripture appears to pronounce a threefold "curse" upon Jehoiachin :

- **He would be childless**
- **He would not prosper**
- **His offspring would not prosper on the throne of David.**

In light of this "curse" there appears to be a great obstacle regarding the Messianic line, and especially Jehoiachin's inclusion within it. There is widespread opinion that the denunciation of Jehoiachin through G-d's prophet was irrevocable. This would effectively preclude him from being within the messianic lineage. That means that Jesus could not be the Messiah. Before jumping hastily to this opinion, it is well to examine some arguments against this view.

The first "curse," that Jehoiachin would remain childless, was definitely lifted. The Tenach makes it clear that Jehoiachin was, in fact, prolific and sired Shealtiel, Malchiram, Pedaiah, Shenazar, Jekamiah, Hoshama, and Nedabiah, and Asir (I Chronicles 3:17-18).

Jehoiachin was king of Judah when the children of Israel were taken captive into Babylon, and was imprisoned there. The second "curse," that Jehoiachin would be 'a man that shall not prosper in his days,' was also lifted by G-d, for we read: And it came to pass in the ... year of captivity.... [the] king of Babylon ... did liberate Jehoiachin... from prison; And he ... set his throne above the throne of the kings that were with him in Babylon...(II Kings 25:27-28).

Answer for yourself: Thereby, if G-d could forgive Jehoiachin, to the extent of lifting the first two "curses" against him, it is plausible that the third one could be lifted as well; otherwise, Messiah could not descend from Solomon through Jehoiachin? This problem was resolved in the following manner:

Nebuchadnezzar took [Jehoiachin] and put him in prison. ... The Jewish religious Council gathered to consider the matter for they feared that the Davidic kingdom would come to an end, of which it is written, 'His throne shall endure before me as long as the sun' (Psalm 82:36). What can we do in order to help that the Scriptures might be fulfilled? We will go and plead with the governess, and the governess will plead with the queen and the queen with the king. ... Rabbi Shabatai said that [Jehoiachin] did not leave prison until he repented fully and G-d forgave his sins and ... his wife got pregnant as it is written, 'Shealtiel his son, Asir his son.'

Shealtiel means, "I asked of G-d." Asir means "prisoner." Hence, the rabbis understand that

Jehoiachin asked G-d to forgive him while in prison and that G-d indicated his forgiveness by giving him sons.

The returning exiles from Babylon in 539 B.C.E. appointed Zerubbabel to be their prince.

Answer for yourself: Why?

They obviously did not think that the "curse" was still in effect since Zerubbabel was a direct descendant of Jehoiachin. Moreover, the post-exilic prophets exalt Zerubbabel, and place their hope for Israel in him. Hence, for example the prophet Zechariah exclaims:

Who are thou, O great mountain? Before Zerubbabel thou shalt become a plain; & he shall bring forth the headstone of it with shoutings... . The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it.. . For they shall rejoice, and see the plummet in the hand of Zerubbabel...(Zechariah 4:7, 9-10).

It is fair, then, to assume that whatever the denunciation against Jehoiachin, it was pardoned by G-d, even as the king of Babylon pardoned Jehoiachin and released him from prison? I believe it is; thus the Messiah would not be prevented genealogically from being of the seed of David, Solomon and Hezekiah through Jehoiachin to whom the Messianic promises were given.

Some may not be satisfied with the rationale presented in favor of the removal of the "curse" from Jehoiachin, thus permitting the Messiah to descend directly from him. This position would appear to effectively preclude Yeshua from being the Messiah. Yet, by some intermarriage within the Davidic family, Zerubbabel, the grandson of Jehoiachin, through Nathan, the son of David, was Yeshua's ancestor on his mother, Miriam's side. Hence, even should Jehoiachin present a stumbling stone, still Yeshua traces his ancestry back through David on his mother's side. But such a possibility of "intermarriage" is not known for sure, but I find comfort in the two examples of G-d's forgiveness and restoration. The "pattern" allows for Yeshua to still be in the "running" for being the "possible" Messiah. Yet the problem remains that few, if any, real Messianic prophecies were fulfilled by Yeshua and this is how one was to determine if the Messiah had come.

Concerning the selection of the One who shall inherit the throne of David, it is well to remember the word of the Lord to Zerubbabel that it is "not by might nor by power, but by my Spirit" (Zechariah 4:6). The Messiah would be a descendant of David, but his claim would not be enhanced by might." (This "might" could refer to the usual transfer of the kingdom to the firstborn ("Reuben, thou art my first born, my might, and the beginning of my strength. Genesis 49:3 Genesis Rabbah). Neither would his selection be enhanced by "power" as, for example, when mighty kings exercised their powers and bestowed their rights on whatever descendants they pleased. Instead, the selection would be by the Holy Spirit - the Ruach Hakodesh.

I believe that this sufficiently answers the presumed difficulty in excluding Yeshua as Messiah because of our inadequate understanding of the curse on Jeconiah. Yet other difficulties remain and with these we must wrestle.



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DID JESUS FULFILL THE MESSIANIC PROPHECIES IN THE JEWISH BIBLE...OR JUST THE CHRISTIAN BIBLE?

We said in an earlier article that the Christian Messiah (Christ) and Hebrew Messiah (Moshiach) are two different entities! Now, let's read carefully the Hebrew Bible passages about the Messiah and see if Jesus fits these Messianic expectations. At a later time, and already on another website, the "man-made 'fulfilled' prophecies" have been addressed and it is not my intention to address them in this article. What I do wish to do, however, is to acquaint the Christian reader with what the Jew was told to expect from the Messiah, because until they know this in detail then they do not possess understanding why the Jews reject their "Christian" Jesus.

TAKE YOUR PICK...BUT YOU CANNOT HAVE BOTH

Daniel 7:13-14, ". . . one like the Son of man came with the clouds of heaven, and came to the Ancient of days, . . . And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Zechariah 9:9-10, ". . . thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, . . . and he shall speak peace unto the heathen; and his dominion shall be from sea even to sea, and from the river even to the ends of the earth."

It seems, curiously, two very different appearances of the Messiah are depicted in the Bible, as interpreted by Christianity. But actually, Daniel describes the Messiah's arrival before G-d in heaven, not on earth. Read it again and see. The arrival can be described fancifully, as in Zechariah, because it lacks relevance to the Messianic expectations. What is completely relevant is what he achieves. And both Daniel and Zechariah agree that the Messiah is to have an earthly kingdom, whose dominion shall be throughout the world. It shall be a non-ending kingdom, teaching peace. The Messiah will have great honor and service from all people, and he will save the people of Israel from earthly troubles. These are the descriptions of the Messiah and his rule.

I we can be honest we must admit that Jesus does not fit these descriptions because of several reasons:

- **He did not rule a kingdom on earth.**
- **Nothing is said about coming one way (on an ass), leaving (dying), and returning another way.**
- **Christianity's interpretation notwithstanding, there is no Christologic other-worldly kingdom spoken of here in either verse. The Messianic kingdom is depicted as earthly and interpreted as such in Judaism. It is so interpreted because that is precisely what is written as seen below:**

- Daniel 2:44, ". . . the G-d of heaven (shall) set up a kingdom, which shall never be destroyed: . . . and it shall stand for ever."
- Daniel 7:18, "But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever."
- Psalm 89:3-4, "I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations. Selah."
- II Samuel 7:8,12-13,16 (I Chronicles 17:7,11-12,14), ". . . say unto my servant David, . . . I took thee. . . to be ruler over my people, over Israel: . . . I will set up thy seed after thee, . . . and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom for ever. And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever."

G-d will create a kingdom which will last for all time. In it the Messiah and those after him will rule His Chosen People, Israel. The Messiah is to build a Temple for G-d which will be everlasting, as the kingdom will be everlasting.

If it somehow escaped you let me be the first to tell you that there is no such kingdom created. There is no such Temple built. Jesus did not make this happen. Also, note that the Messiah himself is not to exist forever. It is his kingdom which will last forever, not he. And it is given that the saints of the most High, which are the Israel People, will eventually self-rule. That is what these passages impart.

- Numbers 24:17, 19, ". . . there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, . . . Out of Jacob shall come he that shall have dominion. . ."
- Psalm 72:8, 11, "He shall have dominion also from sea to sea, and from the river unto the ends of the earth. Yea, all kings shall fall down before him: all nations shall serve him."
- Isaiah 11:10, "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious."
- Daniel 7:2 7, "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

All countries and people will look to the Messiah of the Hebrew people and serve him. Again we must be honest with the facts and admit that besides Jesus' lack of rule over an earthly kingdom, he never had dominions under him, serving and obeying him. Moslems, Hindus, and Buddhists, etc., certainly are not under his rule, in this world or any other. In fact, not only was he not served by nations, but the Romans put him to death. Not only was he not obeyed and glorious, but Jesus' death was apparently against his own desires and certainly inglorious, hanging between two thieves.

- Isaiah 11:1-2,4-5, "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;. . . with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth: with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins."
- Jeremiah 33:15, "in those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land."

The Hebrew Messiah will properly administer G-d's desires for human beings' goodness and virtue. He will, with excellence, judge, rebuke, and punish the evil-doers in this world. He will perform justice and righteousness for the poor and meek. Notice that the designation of his rule is "the earth" and "in the land." This eliminates Christianity's interpretation of heavenly judgment. And plainly, Jesus was not then, and is not now, in the land righteously judging in the Messianic kingdom on earth as described.

Answer for yourself: In addition, can it be said in any rational manner that G-d the Son of the Trinity possesses "the fear of the Lord," when he is supposed to be the selfsame in a unity?

- **Psalm 72:7, "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth."**
- **Isaiah 52:7, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy G-d reigneth!"**
- **Isaiah 9:6-7, "For unto us a child\is born, unto us a son is given: and the government shall be upon his shoulder:. . . Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. ."**

In the thriving kingdom of the Messiah, there will be endless peace and justice. He will have a government ruling over righteous people who flourish and know the G-d of Israel, who is their rescuer. Again it must be said that Jesus did not establish peace on earth or rule over a kingdom of righteous people. Note also, the "child" is not Christianity's Christ child at all, who had no government.

- **Psalm 28:8, "The Lord is their strength, and he is the saving strength of his anointed."**
- **Jeremiah 30:9, "But they shall serve the Lord their G-d, and David their king, whom I will raise up unto them."**

These verses are presented to show that there is a clear differentiation between the Lord G-d and the Messiah. Please take note that Christianity has joined the two and made their Messiah G-d himself. Such is idolatry of the highest magnitude!

- **Psalm 89:3, ". . . I have sworn unto David my servant."**
- **II Samuel 7:8 (I Chronicles 17:7), ". . . say unto my servant David, Thus saith the Lord of hosts, I took thee. . ."**
- **Ezekiel 34:23-24, "And I will set up one shepherd over them, and he shall feed them, even my servant David;. . . And I the Lord will be their G-d, and my servant David a prince among them. . ."**

The Messiah is to function as the servant of G-d. He will be G-d's shepherd. Again please take notice that G-d and His servant are separate entities, with G-d bringing the Messiah into his position. Nothing is said here, or elsewhere in the Hebrew Scriptures, about the Messiah being the substance of the Lord G-d, which Christianity believes. Even the New Testament similarly makes a clear differentiation between G-d and Jesus Christ, but in practice accepted Christian doctrine and dogma does not. Nevertheless, Christianity has blended the two.

- **Isaiah 19:20, ". . . for they shall cry unto the Lord because of the oppressors, and he shall send them a savior, and a great one, and he shall deliver them."**
- **Isaiah 55:3-4, ". . . I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people."**
- **Psalm 18:50, "Great deliverance giveth he to his king; and showeth mercy to his anointed, to David, and to his seed for evermore."**

The Messiah of the Hebrew people is sent by G-d to rescue G-d's Chosen People. Jews will have deliverance through the Messiah. What is unfortunate, but true, is that Christianity's Messiah has been made the cause of great troubles for the people of Israel, rather than the opposite. G-d promised deliverance, not further oppression.

- **Ezekiel 3 7:24-25, "And David my servant shall be king over them;. . . they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever; and my servant David shall be prince for ever."**

With the Messiah as king, the Jewish people are to inherit the Promised Land forever. The Davidic dynasty of the Messiah is established as G-d's royalty for all time. And the people will follow the laws of G-d and do them in this Messianic kingdom. Please take time to notice that for two thousand years after Jesus there has not been any Jewish kingdom in the Promised Land with the Messiah and those following ruling.

- **Psalm 132:9-12,15,17, "Let thy priests be clothed with righteousness; and let thy saints shout for joy. For thy servant David's sake turn not away the face of thine anointed. The Lord hath sworn in truth unto David;. . . If thy children will keep my covenant. . . their children shall also sit upon thy throne for evermore. I will abundantly bless her provision. . . There will I make the horn of David to bud. .**
- **Jeremiah 23:4-6, "And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord. . . . I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely. . ."**
- **Jeremiah 33:14, 16, "Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and the house of Judah. In those days shall Judah be saved, and Jerusalem shall dwell safely. ."**

In the time to come, the Messiah and his Davidic descendants will rule forever over the people of Israel who will have kept G-d's Covenant. The Messiah will supervise and dispense justice and judgment in the earth. It says, "in the earth."

People will have plenty and live in abundance, with no fear. They will be rescued and live in safety. Please take time to notice these questions:

- **Does Jesus fit this picture?**
- **Either then or now, have the Jewish people dwelt in safety and plenty?**

The quotes of the passages above state that in the time of the Messiah the people of Israel "shall dwell safely." As this is the description of the Messianic age for the Hebrew people, it is obvious that it has not arrived! As Jesus does not fit this outline of Messianic achievement, it is similarly obvious that he is not the Hebrew Messiah! The Hebrew Messiah has not come as of yet. The Holy Bible is our source and we must never forget that we are speaking of the Jewish Masoretic Text and not the corrupted versions which we find in the Christian Old Testaments which provide the quotes for the Christian New Testaments. Whatever else he may be in Christianity, Jesus is not the Messiah of the Hebrew Scriptures awaited in Judaism.

In summary, from the Biblical passages about the Messiah as taken from the Jewish Tanakh, it is evident that Jews reject Jesus as the Messiah because they know he did not perform the role or accomplish the tasks of the Messiah, as written. We are not in the Messianic Era. We do not have the Messianic expectations fulfilled. Neither Jews nor the earth has peace, abundance, safety, and

happiness.

THE REALLY HARD QUESTION THAT THE CHRISTIAN MUST ANSWER

The real question is not why Jews do not believe Jesus was the Hebrew Messiah but why Christians do, when the Messianic times did not unfold as prophesied in the Jewish Book of G-d! There is really no answer they can offer which can satisfy this simple question. It is clear that the Christian Christ has a supposed function which differs from the one given in the Hebrew Bible for the Messiah. Christ's mission, as explained in Christianity, is to offer personal salvation through vicarious atonement. The Messiah's mission of earthly redemption is changed by Christianity into heavenly salvation. But, their belief does not concern us here. We just want to make it understood that Judaism's Messiah and Christianity's Messiah are not the same in essence or function.

The Hebrew Scriptures' Messiah is Judaic. The early followers of Jesus did hope he was this Messiah. His Jewish followers fully understood the need for the Messiah to accomplish his mission of being the ruler in G-d's earthly Messianic kingdom. This was their hope. When he died without the Messianic hopes being achieved, they must have been very disappointed. But, instead of complete discouragement at his execution by the Romans, they were somehow prompted to expect his imminent return. In this return, he would fulfill the expectations. Needless to say, Jesus did not return in their lifetime as they had expected and the New Testament reported was to occur.

The early Church had to minimize Messianic expectations and orientation and postulate that Jesus would return at some future unknown time. They still await his second coming. The trouble with this is that, although Christians can await his return to earth, they have absolutely no basis for this happening in any of the Hebrew Bible's prophesies! Nothing at all is written about a second coming to complete what a first coming left undone. Their await is Christologic, not Messianic.

With great hope and reason, Jews also await. But, as non-Jews also await what G-d has promised in the Hebrew Scriptures. The Messiah is to come to fulfill all the marvelous expectations as written. Judaism is permeated with the faith of his coming, and though he tarry, he shall surely appear. It it turns out that the Messiah, when he appears is "Jesus" then I shall be very happy that it is so because the identity of the person is not nearly as important as what he will accomplish. However, if it turns out to be another "so be it," for after all G-d is behind it and not man. I think we can intelligently live with this. The only thing that saddens me is the corrupted Sun-Worship of the Essenes contained in the New Testament and applied to Jesus which the unsuspecting and unknowledgeable reader accepts without question and thus is erroneously led to believe that such personified events of solar-worship are "fulfilled prophecies" that proves the Messiahship and identity of Jesus as G-d. Such is blatant idolatry and millions never know...that is until they die and are tole face to fact by YHVH.

If you have both the desire and courage for such a difficult study into how Sun-Worship became "fulfilled prophecies" in the Greek Old Testament and later became the very substance for the Christian's Old Testament and quotes in the New Testament then you only have to begin a methodical study of one of this ministry's websites.

http://paganizingfaithofyeshua.netfirms.com/

This is such a difficult subject for the Christian to embark upon I strongly suggest you be armed with prayer and love for G-d whereby you fully understand that with every lie exposed and cast down and replaced with "truth" then your relationship with G-d and the Creator is strengthened and not weakened. Baruch HaHaShemshem.

Shalom and blessings to you..as we return to the faith once given to the Saints



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BUT MY NEW TESTAMENT SAYS IT'S A FULFILLED PROPHECY…YOU MEAN ITS NOT?

I can remember my shock the first time a friend of mine, whom I respect very much, mentioned to me that almost all of the many prophecies in the New Testament which are believed to be "fulfilled prophecies by Jesus" were in reality not fulfilled at all! He went on to say that in the Gospel of Matthew, for instance, that the prophecies that are believed by Christians to be "fulfilled" are really not "fulfilled" prophecies after all in spite of what the New Testament and the writer of the Book of Matthew said. At first I could not believe it; surely he was mistaken for at that time in my life my scholarship concerning the Bible was only at an infant state. All I could say was that I had been taught and heard preached that Jesus had fulfilled "what was written" because it said so and that my preacher had said so. After all when reading the New Testament these "thus being fulfilled what the prophet said" passages sure sounded like they had Divine authority and I cold remember reading something like that in the Old Testament before. After being challenged in this way the first thing I did was to look at my center reference in my study Bible and began to look for an Old Testament Scriptural references which would surely prove my friend wrong and my Christian religious belief system correct. As I was looking up my reference my friend said something that would change the course of my life: "But Craig, your Christian Bible is a fraudulent translation of the Jewish Hebrew Scriptures…the Jewish Masoretic Text (the Jewish Old Testament) does not read the same way your Christian Old Testament reads. I remember saying to myself: "Surely he is mistaken or even crazy." For after all as a Christian Jesus was my "Messiah." But that was then and now, some sixteen years later after years of hard-nosed dedicated scholarly study, I can no longer say and believe what I did then. I now realize that my friend was right; my Christian Bible was a fraud in many places and I never knew it. But I do now and I wish to inform you of this sad plight in hopes your worship of G-d be no longer be contaminated with idolatry because you own and believe in a forged translation of the Jewish Bible.

As you can imagine this information presented to me by my friend stopped me on a dime. I thought to myself "What evidence does he have to back up such a claim". Surely, I thought to myself, he could not be correct.

After "growing up in the LORD" for these last 16 years I can say without a doubt that my friend was 100% correct in his assessment of the Christian Bible and its mistranslations. I had be led to believe that my Christian Bible was inspired and infallible since I was a child. I had lived my whole life, up to then, with the notion that my Christian KJV was inspired, infallible, and inerrant. I can remember my shock, my devastation, and my anger as it all settled in over the next few days and years. After a considerable time of intense study into this subject I came to the undeniable conclusion that I had a book that even my Pastors don't know is altered in hundreds of places. If they did know then never told me. Now understand after 16 years of intense Bible study and after being awakened to this matter I cannot look at my Christian Bible and believe it without searching out the truths for myself. I had to begin a serious investigation of every line and ever precept. It has taken my 16 years to do this, and such results finally led to my resignation as a Pastor of a mega-church in Dallas. I had not been teaching the "truth" and had been associated with the greatest cover-up in the history of mankind. My repentance and tears flowed continually throughout the years as I tried to justify keeping my position as a Pastor. Finally my shame and my knowledge would have me "come out of the unclean thing." No longer could I justify with my presence a Replacement Religion that

opposes the very things that Yeshua both loved, lived, and taught. I have today been able to master from the Jewish Masoretic Texts the problem passages which confront us in the Christian Bible. The rub comes for the Christian in the fact that the vast majority of these "corrupted and falsified and purposefully mistranslated passages" are Messianic in perspective.

Let me say up front that even though I can and will share with you how the Torah, Prophets, and Writings have been literally butchered over the centuries by various Bible translations, and even thought many of these when viewed from the Jewish text, turn out to be non-Messianic prophecies, I still hold a faith and belief that when Messiah comes it most likely will be Yeshua. But I could be wrong. It really does not matter but I am moved by 2000 years of history where this man, for better or worse, has been the center figure in the faith of over 2 billion people. Where there is smoke there is fire. I deal with this issue on this and other websites of this ministry where we look into why the prophecies, the real and true Jewish prophecies, were not fulfilled in the first century. No mater whom the Messiah was to be, they would not have been fulfilled and any Messianic movement was doomed to failure. But at the same time I refuse to "take away or add to the Word of G-d," the Jewish Masoretic text, in order to create "fulfilled scripture" which makes it look as if Yeshua is the Messiah when the original texts never said the things the New Testament says they did. Many people have "beliefs" about Yeshua, and many varieties of them exist in the world today. Regardless, I want the truth and only the truth about this man. Falsification of Christian Bibles in order to create "fulfillments" about Yeshua that were never true in the first place does neither G-d nor me, or even you , any good.

I HAVE HEARD THIS MY WHOLE LIFE…WHAT ABOUT YOU?

> **"What are the mathematical odds of any one person fulfilling all of the messianic prophecy? Obviously the scriptures could only have been talking about Jesus."**

On the face of it, this sounds like a good argument. And if you read all of the Christian scriptures, there are lots and lots of "prophecies" that needed to be fulfilled, and, according to your New Testament, Jesus fulfilled every one of those "prophecies" as they appear in the Christian bible. You need to understand that the reason that I put "prophecies" in quotes is that nearly every "prophecy" quoted in the book of Matthew is non-Messianic! Some of them are even made up. Many are "quotes" of non-existing Jewish Scriptures. And the one or two prophecies that *are* Messianic have been butchered to such a degree that they are untrue to the originals in the Masoretic text or taken out or purposefully taken out of context by the authors of the Christian bible.

Answer for yourself: Why was this done?

Simply said, since the original prophecies in the Jewish Tanakh were not fulfilled by anyone in the first century, then in the selling of Jesus as "the" Messiah to the Gentile nations, who never knew the prophecies in the first place, it was necessary to alter then in order that Jesus of the Gentile Church could "fulfill" them. The unsuspecting and Tanakh deficient Gentiles would never know the difference. This would work for the Biblically ignorant Gentiles but it is an entirely different story with the Jews who were familiar with the Jewish Palestinian Text and could spot the forgery! That is why the LXX (Septuagint) was never accepted by those who could read Hebrew in the first century; they knew better. With the dying out of Hebrew and the Jews only able later to speak Greek then the Greek LXX had to be used. The errors and the purposefully alterations, over time, were not noticed any longer. For those who knew Hebrew and the Palestinian Masoretic Text in the first century it was impossible to believe in any Jewish Messianic pretender who did not fulfill the prophecies that they had both cherished and looked forward to for over hundreds and thousands of years.

WHAT TECHNIQUES WERE USED BY GENTILE CHRISTIANS TO

FALSIFY THE JEWISH TEXTS IN THE CHRISTIAN BIBLES?

There is a specific structure that is used in the Christian bible that manipulates (sentences) in the *Tanakh* (Yeshua's Bible). I will provide an example using contemporary terms.

Let me give you again the mechanics involved in textual manipulation whereby we end up with something different in meaning that the original author intended.

1. Jewish texts and phrases are lifted out of their places in the Hebrew Scriptures and given meanings which, at best, are forced.

2. Preceding many of the prophetic verses which are quoted is the assertion, "What was said through the prophet was thus fulfilled." In this way the writers of the Christian Scriptures endeavored to show that the Tanakh anticipated and predicted the events recorded in the New Testament and associated with the life of Jesus. In other words, events in his life were back-written and given prophetic authority as it they had been "prophesied."

3. Those happenings, then, are presented as the fulfillment of the Hebrew Scriptures and are considered proof texts.

4. The techniques employed to establish proof include citation of verses out of context, mistranslation, and misquotation.

5. Sometimes a figurative or poetic phrase is mistaken for a straightforward statement and vice versa.

6. Sometimes sayings of different writers, living in different places, and in different centuries are run together.

7. Often two or more of these methods are used in a single quotation.

8. Often there was never such a prophecy and the reference to one is "made up". Even if it was a prophecy, it has nothing to do with the Messiah.

There are a dozen "prophecies" in the book of Matthew. In the examples that follow, will see that they all fall into one or more of these none deceptive categories above.

BUT WHY WAS THE NEW TESTAMENT WRITTEN IN THIS MANNER?

The answer is simple. When you have a result that you want to prove, it's a lot easier to start from the end and go backwards. Having a religious belief then you proof text to find passages that support your position, and not finding them or enough of them, then you create them! Again we must understand the Jews will know the difference, but if you are targeting another group, like the non-Jews often hundreds and thousands of miles away, a little deception with the texts will be noticed by no one; except G-d who knows better!

Answer for yourself: Do you know what the Jewish Masoretic Text/Palestinian Text is, and do you have one or have you ever read it? Have you ever compared it line upon line whereby the "Messianic passages" are

compared to see if they read the same?

Before you say "yes," since your Christian Bible often says that it is taken from the Masoretic text, you must realize how Bibles are put together. Your Christian Bible is an eclectic text. This is a fancy word meaning the "best manuscripts" were consulted and some were taken from here and others from there. It is more like a collage or a mixture of "best" texts, at least in the mind of the Bible committee which put it together and decided what was "best" depending on their existing denominational religious belief system. Of what I am speaking is the Jewish Tanakh which is faithful to the Jewish Masoretic text from start to finish. The Christian OT cannot make that claim since a knowledgeable comparison will reveal the alterations of which I speak. This is important for this reason: Since every New Testament quote in the New Testament is taken from the corresponding Christian Old Testament, then it is of major importance to the Christian if it can be shown that the Christian Old Testament is not faithful to the Jewish Scriptures!

So when you read or hear a passage from the New Testament and identify it as a "Messianic fulfillment" since you have never owned or read the true uncorrupted Jewish Palestinian Canon or the Jewish Masoretic Text, you are unable to recognize a "misquote, or a mistranslation, or a verse taken completely out of the context intended by the original author! Since lacking such a text that is faithful to the Jewish Masoretic text, the Bible Yeshua both knew and used, and since most Christians today do not have the skills to read Hebrew, then you would never know of these purposeful mistranslations, misquotations, and verses which have been twisted out of their original context.

Since not possessing this knowledge then it is easy to be misled by one who comes to you and shows you a Christian translation of the Jewish Bible or quotes passages in the New Testament supposedly taken accurately from the Jewish Bible or says: "What are the mathematical odds of any one person fulfilling all of the messianic prophecy? Obviously the scriptures could only have been talking about Jesus."

Hosea 4:6 6 My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, ... (KJV)

The unprepared Christian, not knowing any different, is led astray every time. And the other side of this coin is that when you provide the refuting evidence for the supposed "fulfilled prophecy", most will discount it as "impossible" and fewer still will take the challenge and procure a Jewish Tanakh (Jewish Masoretic Text) and compare the wordings between the Jewish Texts and their Christian Bible to see who's correct and who's in error.

Isa 28:10 10 For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: (KJV)

If we but followed the admonition of Isaiah the Prophet you would not have this problem, but few study like this. If they only knew the great need for such disciplined study.

So the purpose of these articles that follow is to inform you of this sad situations that exists in Christianity which so few know or understand has happened. We will begin to elaborate on this point by presenting the "prophecies" in the order in which they occur in the book of Matthew along with the evidence which will either prove them to be "fulfilled" or "fraudulent". You can be the judge and make an intelligent decision once you know the facts from fiction.

Shalom.

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but my new testament says it is a fulfilled prophecy...you mean its not?



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FALSE PROPHECIES OR FULFILLED MESSIANIC PROPHECIES....WHICH IS IT?

TWO THINGS THE NORMAL CHRISTIAN ALMOST NEVER LEARNS:

Most Christians I know and come in contact never heard that their Christian Bibles are full of "forged Messianic prophecies "that were crafted to sell Jesus to the Gentile nations as the "Jewish Messiah." **What you most likely fail to understand is that many of these non-Jewish nations themselves looked for incarnations of their sun-g-ds as such false solar myths had previously prepared the Gentile nations of the world to expect (the solar men had come and were to come again). Such g-dmen had come in the histories of the non-Jews throughout the whole world and were destined to reappear as promised in the varieties of sun-worship. By the crafty manipulation of particular texts by the Essenes of Alexandria, Egypt, a whole "theology" was created originally about this "sun-g-dman" and only later applied to and elaborated upon when applied to those believed to be this "re-incarnation" of the sun-g-d. Later the same corrupted texts from the Greek Bible were applied to the Jesus of history.** This clever solar-theology which we find in the Greek Old Testament, since a terrible mistranslation and corruption of the Jewish Bible, served as ***the pattern*** for further solar-g-dmen as well as Jesus. **Simply said If you were like me I grew up hearing repeatedly that my Christian Bible (Old Testament) and the New Testament, were "inspired, infallible, and inerrant" my whole life. It never dawned on me that this might not be the case; not until I went to Seminary and did follow up studies in this regard for ten years following my graduation and my Master's degree. When this "fact" is brought to the attention of a typical Christian emotion always responds with disbelief that such a condition exists or that they have fallen victim to such a deception.**

Some attempt to explain these discrepancies by claiming that the Hebrew Bible was altered after the New Testament was written. But a supplement to The Revised Standard Version, a Protestant Bible, states otherwise. Such falsification of the Messianic prophecies in the Christian Bible happened a long time ago and it paved the way for the later publication of a corrupted and adulterated Christian Bible that contains such falsifications (and seldom do Christians stumble onto this fact).

Not possessing this knowledge, they like I, are relegated to quoting and memorizing and attributing such passages in our Christian Old Testaments and New Testaments to Jesus as if they are "Divinely fulfilled" prophecies that prove he is the long awaited Jewish Messiah.

But there is just one problem. The Jews, who have the Jewish Masoretic Text, from which our Christian Bibles should have been translated without errors, do not believe what we do about Jesus and the Messiah.

Answer for yourself: The only way we, as well as the Jews, were told to recognize the Messiah is if the

prophecies were "fulfilled" and if they were altered and read completely different, and if we don't know it, then how can it be said for sure that Yeshua is the Messiah or that he fulfilled what was necessary to be the Messiah of Israel? Surely this is a difficult subject and emotion does not guarantee that you arrive at the truth of the matter.

Answer for yourself: Can it be demonstrated that the Jewish Masoretic Text, the Jewish Bible, reads completely different in these crucial Messianic prophecies than what the Greek and all Christians translations have led the Christian to believe?

Let me save you the trouble of scratching your head for an answer because the Jewish Bible reads completely different in these crucial Messianic passages. It is for us, the concerning Christians of the world as well as the followers of Yeshua to find out why and where these "frauds" are among the passages of our Bible. This means that we must separate, if possible, what are Divine revelations from corrupted mistranslations. This is a difficult and time consuming study but necessary. It is like looking for the "needle in the haystack;" but in this situation we are looking for "fraudulent and purposefully mistranslated, misquoted, and lifted out of context passages" that are NOT faithful to the original and have been "twisted" to present a set of beliefs about Jesus which simply are not true. This is not a quick nor easy study as it will pull at your heart and your head till you get mad or even cry. I did both quite often as I undertook such a serious study years ago. All the while I had to remember that G-d never intended we believe a lie or an untruth about Him or Yeshua. Let us never forget that it is not "truth" that sets anyone free, but it is the "knowledge" of the truth that does. Our only fault is that we were not given "truthful knowledge" by our spiritual peers in the Christian church; either because of their failure to possess it or their duplicity to go on with the "program." Neither satisfies the hungry hearts of G-d's children who want to both know Him and worship Him in Spirit and in Truth.

Now let us return to this "Christian Problem."

The Hebrew Old Testament was translated into Greek at Alexandria (285--246 B.C.) in order to provide a copy for the library there, and as a service to the many Greek--speaking Jews. It is known as the Septuagint, a word that suggests the seventy--two scholars whom it is thought were engaged to make the translation, but this is nothing more than engrossing fiction to persuade the masses that such a translation had Divine blessing (you only have to read the introduction to the Septuagint to see what the scholars have to say about it...it is anything but Divine ..and has been called "the worst translated book in the history or mankind"...but yet it became the foundation for all subsequent Christian Bibles no less). The Greek translation of the Hebrew Bible was known to the world 246 years before the birth of Jesus. Therefore, it could not have been altered after the emergence of Christianity. The sad truth of the matter is that the Greek translation of the Jewish Scriptures was altered in many places BEFORE the New Testament to render it closer to the theology of the Essenes of Alexandria, Egypt, who were promoting their own brand of sun-worship and solar myths and sun-g-dman in the form of an already credible book known to many as the Jewish Masoretic Text (Tanakh). Sadly those Jews, as well as Gentile Greeks, who could not read Hebrew, were relegated to reading the Greek translation and never knowing that "key selected passages were altered" to come in line with existing Essene solar belief already inherited in Egypt concerning their sun-g-dmen. Egypt, if you remember, was the center of sun-worship for the world anyway. In order to fortify their theological positions in Alexandria, the religious mecca of the world in their day, the dishonest Essenes now crafted a corrupt translation, whose "corruptness" was known only to those who could read Hebrew and compare the two versions (the Greek translation with the Hebrew translation). This appalling translation was done in order to give "Divine Authority" to the the Essene theological positions as against their theological opponents of the day. The Essenes now were equipped with a Divine Book that said "their religious belief system" was not only the correct one but from G-d no less! Besides this, the New Testament writers drew all their quotes from this "corrupted Greek translation of the Jewish Scriptures" which means that many of the supposed "Messianic

prophecies" believed to be fulfilled by Jesus are nothing more than the personified actions of the sun-g-ds and sun-g-d men of the world. But let us not be to hard on the Greek Fathers for most were educated in Alexandria, Egypt, and fell prey to the same theological deception as you and I. Not being able to read Greek, let alone Hebrew, the comparisons of these corrupted passages was beyond their capability. Can you relate? But thank HaShem that in the age in which we live such drawbacks no longer stop the honest seeker of truth from coming to this knowledge as many good books and honest people have done this study long before me and the results of such comparative study is today made available to all.

As if these errors were not enough, we have the testimony of the early Church Fathers where they admit that much of the New Testament was later altered and "fixed" in order to justify and strengthen their already existing theological positions concerning this solar g-dmen which, knowing or unknowingly, they both inherited and promoted through the soon to be established organized Catholic Christian Church which controlled the religion of the world and the minds of their followers for almost 1500 years.

Answer for yourself: But can you believe me? Should you? Simply said you have not done the homework in this branch of study and you should not believe anything I say. Only let these studies propel you to your own study where you can personally verify what I have said is the "gospel truth." Since now understanding these facts it is paramount that the intelligent Christian look personally into these "myths" about the Christ and compare them with the true Jewish Masoretic Text to see if each of these Messianic prophecies have been distorted, altered, purposefully mistranslated and misquoted, and taken out of context for some theological agenda to which they have fallen prey.

HAVE YOU HEARD THE SCHOLARS AND THE EARLY CHURCH FATHERS SPEAK? WELL I HAVE AND IT IS TIME YOU DO!

The statements by Church leaders and pioneer researchers speak for themselves:

Dr. Herbert Marsh, Nineteenth--Century English Bishop:

It is a certain fact that several readings in our common printed text are nothing more than alterations made by Origen, whose authority was so great in the Christian Church (A.D. 230) that emendations which he proposed, though, as he himself acknowledged, they were supported by the evidence of no manuscript, were very generally received (. Michaelis, Introduction to the New Testament, ed. Dr. Herbert Marsh (London, 1828), vol. 2, p. 368).

Johann Lorenz Von Mosheim, Eighteenth--Century Ecclesiastical Historian:

Not long after Christ's ascension into heaven, several histories of his life and doctrines, full of pious frauds and fabulous wonders, were composed by persons whose intentions perhaps were not bad, but whose writings discovered the greatest superstition and ignorance. Nor was this all; productions appeared which were imposed upon the world by fraudulent men, [such] as the writings of the holy apostles" (Von Mosheim, Ecclesiastical History (London, 1810), vol. 1, p. 109).

Johann Salomo Semler, Eighteenth--Century Theologian:

The Christian doctors never brought their sacred books before the common people; although people in general have been wont to think otherwise, during the first ages, they were in the hands of the clergy only (Rev. Robert Taylor, The Diegesis (Boston, 1873), p. 48).

William Wake, Eighteenth--Century Archbishop of Canterbury:

It would be useless to insist on all the spurious pieces which were attributed to St. Paul alone, in the primitive

ages of Christianity (Wake, Genuine Epistles of the Apostolical Fathers (London, 1719), p. 98).

Lucius Coelius Firmianes Lactantius, Third--Century Church Father:

Among those who seek power and gain from their religion, there will never be wanting an inclination to forge and lie for it (Conyers Middleton, D.D., Letters from Rome (London, 1752), vol. 1, p. 51).

St. Gregory, Fourth--Century Bishop of Nazianzus, writing to St.Jerome:

A little jargon is all that is necessary to impose on the people. The less they comprehend, the more they admire. Our forefathers and doctors have often said not what they thought, but what circumstances and necessity dictated (C. F. Volney, The Ruins (Boston, 1872), p. 177).

Dr.Conyers Middleton, Eighteenth Century:

There never was any period of time in all ecclesiastical history in which so many rank heresies were publicly professed nor in which so many spurious books were forged and published by the Christians, under the names of Christ, and the apostles, and the apostolic writers, as in those primitive ages. Several of these forged books are frequently cited, and applied [in] defense of Christianity, by the most eminent fathers of the same ages, as true and genuine pieces (Middleton, vol. 1, p. 59).

Dr. I. Hooykaas, Nineteenth--Century Reverend:

Not one of these five books (four Gospels and Acts) [was] really written by the person whose name it bears, and they are all of more recent date than the heading would lead us to suppose (Drs. H. Oort, I. Hooykaas, and A. Kuneh, The Bible for Learners, trans. Philip A. Wieksteed (Boston, 1878), vol. 3, p. 24).

St. Faustus, Fifth--Century French Bishop:

Many things have been inserted by our ancestors in the speeches of our Lord which, though put forth under his name, agree not with his faith; especially since—as already it has been often proved—these things were written not by Christ, nor [by] his apostles, but a long while after their assumption, by I know not what sort of half Jews, not even agreeing with themselves, who made up their tale out of reports and opinions merely, and yet, fathering the whole upon the names of the apostles of the Lord or on those who were supposed to follow the apostles, they maliciously pretended that they had written their lies and conceits according to them (Taylor, Diegesis, p. 66).

It is certain that the New Testament was not written by Christ himself, nor by his apostles, but a long while after them, by some unknown persons, who, lest they should not be credited when they wrote of affairs they were little acquainted with, affixed to their works the names of the apostles, or of such as were supposed to have been their companions, asserting that what they had written themselves was written according to these persons to whom they ascribed it (Ibid., p. 114).

To strengthen belief in the resurrection of Jesus, St. Irenaeus invented many stories of others being raised from the dead (Doane, Bible Myths And Parallels In World Religions, p. 231).

As Jeremiah Jones, an eighteenth--century reverend, comments:

Such pious frauds were very common among Christians even in the first three centuries; and a forgery of this nature, with the view above mentioned, seems natural and probable (Ibid).

The following statement illustrates the attitude of the early Church fathers towards truthful reporting and the gullibility of the masses:

St. Augustine, Fifth--Century Bishop:

I was already Bishop of Hippo when I went into Ethiopia with some servants of Christ there to preach the Gospel. In this country, we saw many men and women without heads, who had two great eyes in their breasts; and in countries still more southly, we saw people who had but one eye in their foreheads (Taylor, Syntagma of the Evidences of the Christian Religion (Boston, 1828), p. 33).

The earliest Church officials saw nothing wrong with fooling the ignorant masses, reasoning that they were ultimately saving a populace steeped in unrighteousness, as the New Testament testifies:

I Peter 4:3

Let the time that is past suffice for doing what the Gentiles like to do, living in licentiousness, passions, drunkenness, revels, carousing, and lawless idolatry.

BETTER RETHINK AND STUDY TO FIND THE TRUTH ABOUT PAUL AND "HIS GOSPEL" AS HE CALLS IT IN THE NEW TESTAMENT

The authors of the New Testament had a powerful personality to emulate in Saul of Tarsus (Paul), who openly advocated "pious fraud" and "lying"

Answer for yourself: Read the following quotes taken from what you and I were told was an "inspired, infallible, and inerrant" document and tell me that G-d put his stamp of approval on such lying..if you can. Can you?

Romans 3:7--8

But if through my falsehood G--d's truthfulness abounds to His glory, why am I still being condemned as a sinner? And why not do evil that good may come, as some people slanderously charge us with saying? Their condemnation is just.

I Corinthians 9:20--23

To the Jews I [Paul] became a Jew, in order to win Jews; to those under the law, I became as one under the law, that I might win those under the law. To those outside the law I became as one outside the law…that I might win those outside the law. To the weak I became weak, that I might win the weak. I have become all things to all men, that I might by all means save some. I do it all for the sake of the gospel, that I may share in its blessings.

II Corinthians 12:16

But granting that I myself did not burden you, I was crafty, you say, and got the better of you by guile.

Philippians 1:18

What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed, and in that I rejoice.

The veracity of the New Testament accounts is called all the more into question considering that Paul wrote more than one half of it!

BUT PAUL IS NOT THE ONLY ONE GUILTY OF PURPOSEFULLY MISREPRESENTING THE JEWISH SCRIPTURES IN THE NEW TESTAMENT

Besides deliberately deceiving the people, the authors of the New Testament, if honestly unfamiliar with the Hebrew Bible, regardless distorted many facts. As you read the following understand these are not all used as "Messianic fulfillments" but only given to you to show you how prolific such misrepresenting of the truth actually is in the New Testament.

Answer for yourself: Where is the handiwork of the Holy Spirit in what follows?

II Chronicles 24:20--21

Then the spirit of G--d took possession of Zechariah the son of Jehoiada the priest;…and they conspired against him, and by the command of the king they stoned him with stones in the court of the House of the L--rd.

New Testament Distortion Matthew 23:35 …that upon you may come all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah the son of Barachiah, whom you murdered between the Sanctuary and the altar. Zechariah was the son of Jehoiada, not Barachiah.

I Samuel 21:2

Then David came to Nob, to Ahimelech the priest, and Ahimelech came to meet David trembling, and said to him: "Why are you alone, and no man with you?"

New Testament Distortion Mark 2:25--26 And he [Jesus] said to them: "Have you never read what David did, when he was in need and was hungry, he and those who were with him; how he entered the House of G--d, when Abiathar was high priest,..."

Ahimelech was high priest at that time. Only after his death (I Samuel 22:18) did his son, Abiathar, succeed him:

I Samuel 30:7 And David said to Abiathar the priest, the son of Ahimelech

II Samuel 5:6--7 And the king and his men went to Jerusalem against the Jebusites….David took the stronghold of Zion, the same is the city of David.

New Testament Distortion Luke 2:4--5 And Joseph also went up from Galilee, from the city of Nazareth, to Judea, to the city of David, which is called Bethlehem, because he was of the house and lineage of David, to be enrolled with Mary, his betrothed wife who was with child. Jerusalem, not Bethlehem, is called the "city of David."

Genesis 11:26 When Terah had lived seventy years he became the father of Abram....

Genesis 12:4 ...Abram was seventy--five years old when he departed from Haran.

Genesis 11:32 The days of Terah were 205 years and Terah died in Haran.

New Testament Distortion Acts 7:4 Then he [Abraham] departed from the land of the Chaldeans, and lived in Haran. And after his father died, G--d removed him from there into the land [in which] you are now living. Abraham left Haran when Terah was 145 (70+75), which was sixty years before Terah died (205 – 145).

Genesis 46:27 And the sons of Joseph, who were born to him in Egypt, were two souls; all the souls of the house of Jacob that came into Egypt were seventy.

New Testament Distortion Acts 7:14 And Joseph sent and called to him Jacob his father and his kindred; seventy--five souls.

Joshua 24:32 The bones of Joseph, which the children of Israel brought up from Egypt, were buried in Shechem, in the portion of ground that Jacob bought from the sons of Hamor, the father of Shechem, for one hundred pieces of money; and they became the inheritance of the children of Joseph.

New Testament Distortion Acts 7:15--16 And Jacob went down into Egypt, and he died, he and our fathers, and they were carried over to Shechem and laid in the tomb that Abraham had bought for the sum of money from the sons of Hamor of Shechem. Only Joseph was buried in Shechem, and Jacob bought the plot, not Abraham.

Exodus 14:22 And the children of Israel went into the midst of the sea on dry land; the waters were a wall to them on their right side and on their left.

New Testament Distortion I Corinthians 10:1 I want you to know, brethren, that our fathers were all under the cloud, and all passed through the sea, and all were baptized to Moses in the cloud and in the sea.... One is baptized in water, not under a cloud, and the Jews stood on dry land, not in the sea itself.

Numbers 25:9 And those that died by the plague were 24,000.

New Testament Distortion I Corinthians 10:8 We must not indulge in fornication as some of them did, and 23,000 fell in a single day.

Galatians 3:16 Now the promises were made to Abraham and to his seed. It does not say, "and to his seeds," referring to many, but, referring to one, "and to your seed," which is Christ.

The Hebrew word zera (seed) is invariably used in the singular when referring to progeny, whether one person or many are meant [again Paul misleads his readers due to "his gospel" and for theological advantage...by claiming prophetic authority for his unique doctrines which were never held by those he quotes and his readeship, being non-Jews, surely did not know the difference...do you?]. For example, wherever G--d promised to bless Abraham's "seed," his descendants were intended:

Genesis 13:16 I will make your seed as the dust of the earth; so that if one could count the dust of the earth, then your seed would also be counted.

Genesis 15:13 Then the L--rd said to Abram: "Know for sure that your seed will be sojourners in a land that is not theirs, and they will be slaves there, and they will be oppressed for four hundred years." Genesis 26:4 ...and I will multiply your seed as the stars of heaven, and will give to your seed all these lands...

Genesis 22:17 ...I will surely bless you, and I will surely multiply your seed as the stars of heaven, and as the sand upon the seashore; and your seed shall possess the gate of their enemies; and through your seed shall all the nations of the earth be blessed, because you have hearkened to My voice.

Exodus 24:6--8 And Moses took half the blood and put it in basins; and half the blood he sprinkled on the altar. Then he took the Book of the Covenant and read in the hearing of the people; and they said: "All that the L--rd has spoken we will do and obey." And Moses took the blood and sprinkled it upon the people, and said: "Behold, the blood of the covenant that the L--rd has made with you in accordance with all these words."

New Testament Distortion Hebrews 9:19--20 For when every commandment of the law had been declared by Moses to all the people, he took the blood of calves and goats, with water and scarlet wool and hyssop, and sprinkled on both the book itself and all the people, saying: "This is the blood of the covenant which G--d

commanded you." The Book of the Covenant was not sprinkled with blood.

Genesis 47:31 And he [Jacob] said: "Swear to me." And he [Joseph] swore to him. Then Israel [Jacob] bowed himself upon the head of his bed.

New Testament Distortion Hebrews 11:21 By faith Jacob, when dying, blessed each of the sons of Joseph, bowing in worship over the head of his staff. Joseph bowed upon the head of his bed, not his staff.

GETTING PREPARED FOR THE MOST IMPORTANT STUDY OF YOUR LIFE

Some attempt to explain these discrepancies by claiming that the Hebrew Bible was altered after the New Testament was written. But a supplement to The Revised Standard Version, a Protestant Bible, states otherwise. I alluded to the following "facts" earlier in this article. After having read the above examples of quotes of scholars and Church Fathers, as well as the conflicting passages, the following is presented again to make a lingering impression because it is FACT and can be proven upon serious investigation of the corruption of the Jewish Scriptures; the Bible Yeshua used!

The Hebrew Old Testament was translated into Greek at Alexandria (285--246 B.C.) in order to provide a copy for the library there, and as a service to the many Greek--speaking Jews. It is known as the Septuagint, a word that suggests the seventy--two scholars whom it is thought were engaged to make the translation. The Greek translation of the Hebrew Bible was known to the world 246 years before the birth of Jesus. Therefore, it could not have been altered after the emergence of Christianity. The sad truth of the matter is that the Greek translation of the Jewish Scriptures was altered in many places BEFORE the New Testament to render it closer to the theology of the Essenes of Alexandria, Egypt, who were promoting their own brand of sun-worship and solar myths and sun-g-dman in the form of an already credible book known to many as the Jewish Masoretic Text. Sadly those Jews, as well as Gentile Greeks, who could not read Hebrew, were relegated to reading the Greek translation and never knowing that "key selected passages were altered" to come in line with existing Essene solar belief already inherited in Egypt, the center of sun-worship for the world anyway. In order to fortify their theological positions in Alexandria, the religious mecca of the world in their day, the dishonest Essenes now crafted a corrupt translation, which was known only to those who could read Hebrew, in order to give "Divine Authority" to their theological positions as against their theological opponents of the day. Besides this, the New Testament writers drew all their quotes from this "corrupted translation of the Jewish Scriptures" which means that many of the supposed "Messianic prophecies" believed to be fulfilled by Jesus are nothing more than the personified actions of the sun-g-ds and sun-g-d men of the world.

As if these errors were not enough, we have the testimony of the early Church Fathers as well than much of the New Testament was altered and "fixed" in order to justify and strengthen their already existing theological positions concerning this solar g-dmen which, knowing or unknowingly, they both inherited and promoted through the soon to be established organized Catholic Christian Church which would come to control the religion of the world for almost 1500 years.

Since now understanding these facts it is paramount that the intelligent Christian look into these "myths" about the Christ and compare them with the true Jewish Masoretic Text to see if each of these Messianic prophecies have been distorted, altered, purposefully mistranslated and misquoted, and taken out of context for some theological agenda to which we have fallen prey.

This is not an easy study...it is a sad study! It was not easy for me as an ordained Pastor no less and it will not be for you. All that I can say is G-d is not the author of lies and deceptions. Mankind has that

dubious honor so without further delay let us see if we really have "the faith once given to the Saints" by the Jerusalem Church or if we are immersed in pagan sun-worship dressed up to make it look as it is a Divine revelation from G-d about Jesus. Either the true Jewish Messianic prophecies were fulfilled by Jesus or they were not. Once seeing the facts and both sides of the two conflicting Bibles, then you can make an intelligent decision. However, lacking such knowledge and as of yet not making a personal comparison of the forgery of the Jewish Bible, you fall prey to "faith alone" and though sincere it is without question, once seeing the evidence, "sincerely wrong." You might not know this yet but I assure you the Jewish Rabbis and Jewish people, as well as Yeshua and G-d know how good minded Christians have fallen for the "lie." It is time we come to the knowledge of the truth and then what you do is up to you....you can either discount what you learn or you can repent of the idolatry that you and I have followed [without knowing] and adjust your worship of the Father in order that from now on your worship of the Creator not be tainted with idolatry but be done in both Spirit and in Truth. Shalom.



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SINCE THE TRUE MESSIANIC PROPHECIES WERE NOT FULFILLED WITH JESUS THEN WHO WAS HE?...MESSIAH OR PROPHET?

We have shown, in the previous articles, that Jesus did not preside in the Messianic kingdom and did not achieve what the Messiah is to do on this earth (according to the Jewish Scriptures). Consequently, he was not the Hebrew Messiah described in the Bible.

DICHOTOMY: JEWISH OR CHRISTIAN MESSIAH?

Christianity has assigned him a function as the "Christian Messiah," but make no mistake about it....he is not the Messiah as awaited in Judaism. What Jesus is in Christianity is not of concern to Judaism because the prophecies were not fulfilled by him. This will be hard for Christians to hear let alone even investigate, but for those who interpret Scripture within the traditional meanings, and who are familiar with the corruption of the Jewish Masoretic text by the Essenes of Alexandria, Egypt, as well as how these "solar myths" were later applied to Jesus Christ, then it is very obvious to those "learned in such areas" that the Jesus of history and the Moshiach that the Jews were told by the Prophets to expect are obviously different figures.

SOME THINGS NEED TO BE UNDERSTOOD BEFORE WE PROCEED

Not everyone is at the same level of understanding and knowledge, thus it is hard to "walk together" until such information is obtained. When dealing with the subject of Jesus and the Messianic promises there are those who respond angrily when their core beliefs are challenged. Others will say "he is not a historical figure because nothing outside the New Testament alludes to his existence." One thing is for certain; namely, that there is nothing outside of the New Testament that explicitly speaks of his existence. To say that this is problematic is an understatement. But that is not our study for today.

But in these series of articles Bet Emet wishes to deal with the "Messianic texts" both in the Tanakh as well as the corrupted Christian's Old Testaments, and thus by default the equally corrupted quotes as found from this Christian Old Testament as found in the New Testament. In order to do so we have to make some assumptions; namely, that the man described as Jesus in the New Testament is "a historical person." So for those further advanced in your studies I would ask for some grace here as we attempt to educate our vast readership to what the "true" Messianic promises really were in the first place and their fulfillment, or lack of, as well as their relationship to the Jesus of the New Testament. For there is one thing is for certain, and I testify from experience as an ordained Pastor who at one time knew no better, the vast majority of the Christian Church never are taught correctly concerning the "true" Messianic prophecies. For this to be done we have to assume and come from the perspective that the Jesus as found in the New Testament was a "real person."

Also it must be said that in such a quest for truth we chosen not to deal with the "paganized Gentile accounts of false g-ds" as applied to Jesus in the New Testament. We wish to deal strictly from a Jewish viewpoint of Jesus as found in the New Testament. We will read and approach the New Testament as if we were Jews in the first century and walked with Jesus and pick from among the New Testament it's "Jewish parts" which give us a more correct picture of the "historical Jesus." Only in this way, and understanding the Jewish hopes and Scriptures, can one make a credible analysis of the Messianic hope of Israel and see if anyone fulfilled those hopes and Scriptures. Again, for this to be done one has to be familiar with the true Jewish Bible, its Messianic prophecies, as well as how they are carried over correctly, or not carried over correctly in the New Testament. In this way then we shall be able to evaluate accurately if the Jesus of the New Testament fulfilled the Jewish Scriptures and prophecies or if "false prophecies" and "false fulfillments" of fraudulent prophecies and corrupted translations of the "true Messianic prophecies" have been applied to him and events in his life as to make it look to those not familiar with the Jewish Bible as if he had fulfilled the Messianic hope. Simply, this is the selling of the "Jesus of the New Testament" as the Messiah to those who don't know the Jewish Bible and what the true Messianic prophecies really are in the first place. Such was the Gentile world of the first century and we are little better off today since the Jewish Bible was corrupted and few, if any Christians, are aware of such facts or have seen these corruptions when comparing the Jewish Tanakh with their Old and New Testaments.

When we are finished we should be able to accomplish several things:

- **Obtain a greater knowledge of "what is" and "what is not" a true Messianic prophecy**
- **Recognize how, what ways, and in what places the Jewish Masoretic Text has been altered when translated into the Greek. Once seeing this it is easy to trace such "corruptions of the Jewish text" as it become the Christian Old Testament and the further quotes taken from it as found in the New Testament today.**
- **Realize which of the Messianic prophecies, if any, have been fulfilled and those which remain unfulfilled and yet today await the coming of the Messiah for their fulfillment.**
- **A greater understanding why the true Messianic prophecies were not fulfilled in the first century and understanding where the failure lay for their unfulfillment.**
- **And finally come to the truth of the matter if Jesus, or anyone as of yet, can truly be called "the Messiah" of Israel.**

Here, in this article, I wish to share with you how the New Testament associates Jesus and the Messianic hopes when in reality such a scenario, in the strictest sense, does not exist. When one possesses the above knowledge [the corruption of the Masoretic Jewish Text when translated into Greek, the falsification of Jewish prophecies to mimic sun-worship by the Essenes of Alexandria, Egypt, and their later association with Jesus in the New Testament by these same Essenes] then Jesus the Jew and Messianic hopes will be separated from the Messiah-Christ of Christianity! We do this because it is of interest and it is a reasonable question to ask in light of the above information: "Who was Jesus"? Again it is necessary to say that many make the charge that since the Jesus of the New Testament cannot be found outside of the New Testament that such a "character" is not a historical person. Be that as it may, it is not my attention to get into this sticky subject in this article, but rather approach the texts as if he were. That is a study for another day....believe me!

FACTS ABOUT THE JESUS OF HISTORY...THE JEWISH JESUS OF THE FIRST CENTURY

First, let's get a little background into Jesus' world. Jesus grew up in the beautiful Galilee, which unfortunately was under an unhappy political situation. There was oppressive Roman occupation. The Jewish people longed to rid their land of the unjust foreign rulers. There was great unhappiness over burdensome taxes, poverty, and

disease. Devoutly religious people fervently prayed for the appearance of the Messiah to take away their worldly tribulations and bring to them the glorious Messianic promises. Pseudo-Messiahs were known to have appeared. The world of Jesus was psychologically prepared for the day of the Messiah's coming, the day of political, material and spiritual redemption. The words, "Repent, for the kingdom of G-d is at hand," were easily listened to and believed.

Now, let us submit a short summary of what Jesus' association with the Messianic expectations may have been. This story is possible from the Jewish viewpoint. True, it cannot be proved. However, it is just as true that it cannot be disproved.

As we have said, Jesus' world was religiously emotional, waiting for the Messiah to appear. He was, and would have been, caught up in this Messianic passion. Mentally he was able, in some way, to accept himself as G-d's messenger. In some mystical way, he saw himself as part of the vision of hope. He was a leader and a charismatic preacher and personality. The Jews who followed him throughout the Holy Land were gripped by his zeal and the aura surrounding him. Jesus preached repentance in order to enter into the Messianic kingdom of G-d. His message was right! He performed miracles, or should I say G-d performed miracles through him, in order to attract multitudes to his Judaic message. He said he was sent by G-d to do G-d's will. He said his message was for the Jewish people only. Others would convert to Judaism, and join his people.

He performed miracles and had a successful ministry. G-d was glorified by the miracles he performed, not Jesus. People who had faith G-d could cure them were cured by Jesus. But, miracles were not a sign Jesus had any G-d-like or Messiah-like power, for evil people, Jesus' disciples, and even natural processes could perform miracles also. Of course, the Hebrew Bible abounds with G-d's miracles performed through human beings. In fact, both Jesus and his disciples did not believe miracles were a sign of his being special. If anything, Jesus tried to hide the fact he performed cures, cast out devils, raised the dead, etc., by asking those he helped not to tell about it to others.

Jesus preached about the necessity for repentance. He advised the multitudes that the kingdom was coming soon, so they should get back to doing what G-d has asked them to do through the Scriptures. Never did he preach to the multitudes a message that belief in his future death and resurrection would make vicarious atonement for their sins!

Read that again.

He never preached about his supposed vicarious atonement. His message of repentance was the traditional one of Judaism.

Some may have thought he was a prophet, and he said so himself. The people who followed him were confused about the mysteries of the kingdom as well as about who Jesus was. Very strangely, his own disciples were not made aware of his Messianic claim, according to the New Testament, until a certain time. Then, again to the writers of the New Testament, when Jesus did say he believed he was the Messiah, he asked for secrecy. Adding to this amazing situation, even after he openly laid claim to being the Messiah his disciples "doubted" him. Even after his disciples supposedly heard G-d call him His Son, they still doubted him. Indeed, some even doubted after viewing him supposedly risen from the dead. Jesus' disciples, again according to the New Testament, lacked faith in him and his power, lacked understanding of his religious teaching, and, most surprisingly, lacked even the slightest comprehension of his alleged role as a vicarious atoning savior.

When he was killed by the Romans as a political danger, a presumed king of the Jews, those who believed he was the Messiah must have been aghast because the Messiah was not to die but triumph over Israel's enemies. In desperation, with no Biblical basis, but with a clinging to hope, they stretched his activities into a "second coming" in hopes the prophecies could yet be fulfilled by Jesus. Jesus' followers deemed

necessary his return to fulfill the function of Messiah, as Biblically indicated (of course the Bible to which I refer is the traditional Jewish Palestinian text..the real Masoretic Text). **The generation around Jesus waited for his return during their lifetime, as stated in the New Testament. Those after his generation, disappointed that the expectation of his second coming came to naught, advanced his return to an unknown future time. And so, the non-Jewish environment in which Christianity thrived, after the parting from its Judaic roots, accepted the Messiah in terms of an indefinite and far in the future (two thousand years now) return.** There is no Hebrew Scriptural foundation for this belief of Christianity.

Jesus' Jewish followers, who believed in repentance and the kingdom of G-d on earth, and who were attracted to his message by the miracles he performed, left him as recorded in the New Testament. History records the same thing. Why?

Answer for yourself: Was it because his mission as Messiah was seen false at his execution and only magnified at the failure of his return where his followers had hoped the prophecies would then be fulfilled? But time rolled on and the prophecies were never fulfilled, and now we find ourselves 2000 years later waiting their fulfillment as well! You need to know that the Messianic identity is not to be found in miracles because many did them. The proof is in the "pudding" they say and these people expected the hopes of the Prophets to be fulfilled. They were not.

Let us now continue now with the Scriptural verification of the Judaic understanding of the life of Jesus as well as questions as to who he was and what his mission was as presented in the pages of the New Testament (as seen from a Jewish perspective).

JESUS WAS SENT TO DO G-D'S WILL

John 5:30, ". . . I seek not mine own will, but the will of the Father, which hath sent me."

John 7:16-17, ". . . My doctrine is not mine, but his that sent me. If any man do his will, he shall know of the doctrine, whether it be of G-d, or. . . of myself"

John 8:26-29, ". . . I speak to the world those things which I have heard of him. . . . I do nothing of myself but as my Father hath taught me, . . . And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him."

John 12:49, "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak."

Jesus believed he had a special mission from G-d and a special relationship with G-d. He believed he knew G-d's will in a unique way. His mission was to do G-d's will, which is expressed in G-d's doctrine written in the Scriptures and known to Jews. His actions were derived from his feelings about G-d's desires, not his own. In reading these verses, we readily see, using unbiased judgment, that Jesus' mystical feelings about his special relationship with G-d did not impinge on G-d's sovereignty.

JESUS CAME TO JEWS ONLY...NOT THE GENTILES

Matthew 15:24, "But he answered and said, lam not sent but unto the lost sheep of the house of Israel."

Mark 1:38, "And he said unto them, Let us go into the next towns, that I may preach there also; for therefore came I forth."

Matthew 10:5-7, "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand."

Matthew 7:6, Mark 7:2 7, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, . . . Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs."

Jesus said his mission was for Jews only and told his disciples also to preach only to the people of Israel, Jews alone. His mission was to teach in the towns of Israel. His message was the message of Judaism concerning the coming of the kingdom of G-d, the Messianic earthly kingdom of G-d. He preached repentance so that those separated from G-d would be accepted by G-d into the Messianic kingdom.

GENTILES WERE EXPECTED TO CONVERT TO JUDAISM-BUT NOT AS PAUL BELIEVED TO CHRISTIANITY

Romans 9:24-26, (Paul) "Even us,. . . not of the Jews only, but also of the Gentiles. . . As he saith, . . . I will call them my people, which were not my people; . . . And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living G-d."

Answer for yourself: What is wrong in the above verse?

Paul took this from Hosea 1:10, in which it is quite clear that the "people of Israel" are meant, not Gentiles...Paul applied it to Gentiles when the original intent of the Prophet was different...this is wrong!

Jews will be returned to G-d through repentance and become beloved.

John 10:16, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

Now before you go reading into the passage that Jesus was referring to Gentiles in Christianity we need to read Isaiah 56:6,8, *"Also the sons of the stranger, that join themselves to the Lord. . . every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; The Lord G-d which gathered the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him."*

Also read Ezekiel 34:23-24, *"And I will set up one shepherd over them,. . . even my servant David;. . . And I the Lord will be their G-d. . . "*

These two passages are the background. In reading them we see that they depict the gathering of the Gentiles to Judaism through the light of Israel in the time of the Messiah and not the creation of a new Gentile religion which replaces Biblical Judaism!The non-Jew was expected by G-d to become part of His people and not create a separate religion which persecutes His people. I guess G-d did not see it coming! The Hebrew Bible does not describe the Messiah getting a "second people," but that the Gentiles convert to Judaism (either full conversion or part-conversion). Furthermore, it is G-d's voice which will be heard and obeyed. The Davidic Messiah will be the leader of the people of Israel, not their G-d. Through this Davidic Messiah those who have ears to hear will know that G-d is speaking through His anointed.

BUT MIRACLES PROVE JESUS IS THE MESSIAH ...DON'T THEY?

At this point, it would be interesting to discover what meaning the performance of miracles had in the ministry

of Jesus. In spite of all the anti-Judaism sentiment in the New Testament, it is said repeatedly that the Jewish masses followed Jesus in his preaching activities throughout the Holy Land.

Answer for yourself: How did he attract people?

Let's look into the enormous excitement he created when he did miraculous things. Apparently, G-d performed miracles through Jesus, in large part, in order to attract the multitudes to his message. The miracles were not a sign of his having G-d's power, but of functioning for G-d. It was G-d's miracles. We know this because it was G-d who was praised, and G-d whom the people glorified, and G-d in whom they had faith. Furthermore, we see in the Bible that miracles are not of themselves a sign of holy power, but can be performed by the ung-dly also. We should know, too, that miracles can be accomplished by nature's process itself. Jesus' followers were supposedly capable of performing miracles also. Therefore, this further strengthens the argument against miracles being a sign Jesus had the power of G-d in a unique manner, as his followers were assuredly not special like Jesus is claimed to be in Christianity. Now, we'll quote Scripture for all of the above.

JESUS WAS FOLLOWED BY THE MULTITUDES BECAUSE OF THE MIRACLES OF HEALING THE SICK, CASTING OUT DEVILS, RAISING THE DEAD, ETC.

Matthew 12:15, Matthew 14:14,36, ". . . and great multitudes followed him, and he healed them all;. . . And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick. And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole."

Mark 3:7-8 (Matthew 4:24-25) (Luke 6:17), ". . . and a great multitude from Galilee followed him, and from Judea, And from Jerusalem,. . . when they had heard what great things he did, came unto him."

Luke 5:15, Luke 6:18-19, Luke 7:21, "But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities. And they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: for there went a virtue out of him, and healed them all. . . . he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight."

John 6:2, John 12:9,11, "And a great multitude followed him, because they saw his miracles which he did on them that were diseased. Much people of the Jews. . . came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. .. . by reason of him (Lazarus) many of the Jews. . . believed on Jesus."

JESUS PERFORMED MIRACLES IN G-D'S NAME TO GLORIFY G-D

Matthew 15:30-31, "And great multitudes came unto him, and he healed them: Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the G-d of Israel."

Mark 2:12, Mark 5:19, "And immediately he arose, took up the bed, and went. . . they were all amazed, and glorified G-d. Jesus. . . saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee. ."

Luke 9:43, Luke 17:15, Luke 18:43, Luke 19:3 7, "And they were all amazed at the mighty power of G-d,. . . And one of them, when he saw that he was healed, turned back, and with a loud voice glorified G-d, And immediately he received his sight, and followed him, glorifying G-d: and all the people, when they saw it, gave

praise unto G-d. . . . the whole multitude of the disciples began to rejoice and praise G-d with a loud voice for all the mighty works that they had seen."

FAITH IN G-D CAUSED HEALING...NOT FAITH IN JESUS!!!

Luke 8:48, Luke 17:19, Luke 18:42 (Matthew 9:22) (Mark 5:34) (Mark 10:52), "And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole;. . . And he said unto him, Arise, go thy way: thy faith hath made thee whole. And Jesus said unto him, Receive thy sight: thy faith hath saved thee."

THE UNG-DLY ALSO CAN PERFORM MIRACLES

Matthew 7:22-23 (Luke 13:2 7), "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart form me, ye that work iniquity."

Matthew 24:24, "For there shall arise false Christs, (Messiahs), and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."

Acts 8:9-11 (author) "But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: To whom they all gave heed, from the least to the greatest, saying, This man is the great power of G-d. And to him they had regard, because of the long time he had bewitched them with sorceries."

JESUS' FOLLOWERS ALSO CAN PERFORM MIRACLES

Mark 3:14-15 (Matthew 10:1), "And he ordained twelve, . . . to have power to heal sicknesses, and to cast out devils:"

Mark 16:17-18, "And these signs shall follow them that believe; In my name shall they cast out devils;. . . they shall lay hands on the sick, and they shall recover."

THE HEBREW SCRIPTURES DESCRIBE G-D'S MIRACLES WHICH HUMAN BEINGS PERFORMED

Exodus 17:5-6, "And the Lord said unto Moses. . . thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so. ."

Numbers 11:2, "And the people cried unto Moses; and when Moses prayed unto the Lord, the fire was quenched."

Numbers 21:8-9, "And the Lord said unto Moses, . . . And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."

Joshua 10:12-14, "Then spake Joshua to the Lord. . . and he said in the sight of Israel, Sun, stand thou still. . . and thou, Moon. And the sun stood still, and the moon stayed. . . And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man. . ."

I Kings 17:1,16, "And Elijah. . . said. . . As the Lord G-d of Israel liveth, . . . there shall not be dew nor rain these years, but according to my word. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah."

II Kings 1:10, "And Elijah answered and said to the captain of fifty, If I be a man of G-d, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty."

II Kings 2:8, "And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground."

II Kings 2 :21-22, "And he (Elisha) went forth unto the spring of the waters, . . . and said, Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land. So the waters were healed unto this day, according to the saying of Elisha which he spake."

lI Kings 5:10,14, "And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. Then went he down, . . . according to the saying of the man of G-d: and his flesh came again like unto the flesh of a little child, and he was clean."

HEBREW SCRIPTURES & MIRACLES OF REVIVING THE DEAD

I Kings 17:20-22,24, "And he (Elijah) cried unto the Lord, and said, 0 Lord my G-d, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son" And he stretched himself upon the child three times, and cried unto the Lord, and said, 0 Lord my G-d, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived. And the woman said to Elijah, Now by this I know that thou art a man of G-d, and that the word of the Lord in thy mouth is truth."

II Kings 4:32-35,3 7, "And when Elisha was come into the house, behold the child was dead, and laid upon his bed. He went. . . and prayed unto the Lord. . . . and he stretched himself upon the child; and the flesh of the child waxed warm. . . . and the child opened his eyes. Then she went in, and fell at his feet,. . . and took up her son, and went out."

II Kings 13:20-21, "And Elisha died, and they buried him. . . . as they were burying a man, . . . they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his fret."

We have just observed that the performance of miracles was not the identifying mark that one was or was not the Messiah for many were used by G-d to heal others. Observe also that the credit for the miracles performed is given to the Lord G-d. No one, not Moses, nor Joshua, nor Elijah, nor Elisha, whose miracles are reported, claimed special powers for himself. They merely are said to be men of G-d through whom G-d performed the miracles. They functioned for G-d. If we supposed Jesus to be a "good" Jew then there would be no difference; especially in light that Judaism NEVER taught that the Messiah was to be G-d! So any miracles, if done by Messiah (whether in the past or future) are not to glorify him but only the Creator G-d.

HEBREW SCRIPTURES & MIRACLES OF ASCENDING TO HEAVEN

Genesis 5:24, "And Enoch walked with G-d: and he was not; for G-d took him."

II Kings 2:11, ". . . and Elijah went up by a whirlwind into heaven."

This special happening to Elijah can be compared to the account of Jesus allegedly ascending to heaven in Luke 24:51, ". . . he was parted from them, and carried up into heaven." Both Enoch and Elijah had special ascents. Our conclusion on this point is that no matter what Christianity makes of Jesus' supposed ascent, he could not be called unique in this occurrence reported in the New Testament.

MIRACLES ARE NOT A SIGN OF JESUS' SPECIAL HEAVENLY NATURE

Luke 17:5, "And the apostles said unto the Lord (Jesus), Increase our faith."

If the miracles Jesus performed were to prove he had G-d-like power, as Christianity believes, or that he was the Messiah, which is also their belief, the miracles proved no such thing to his own disciples. This verse relates that all the disciples, whom he taught and who witnessed his miracles, needed more faith in him and his message (think).

Mark 8:11 -12 (Matthew 12:38-39) (Matthew 16:1-4) (Luke 11:29), "And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, . . . Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation."

Obviously, the people as well as Jesus himself did not believe that the miracles he performed were a sign of his special nature. For a "sign from heaven" is requested and denied, apart from the miracles Jesus had been performing. They knew what few Christians today know; namely, that the performance of miracles attested not to the Messiah but only the fulfillment of expected promises and prophecies made by the Holy men of old.

JESUS PREACHED REPENTANCE FOR THE KINGDOM, NOT VICARIOUS ATONEMENT

Matthew 6:10,13, (Luke 11:2), "Thy kingdom come, Thy will be done in earth, as it is in heaven. . . . For thine is the kingdom, and the power, and the glory, for ever. Amen."

It is G-d's earthly kingdom which Jesus preached.

Luke 4:18-19, ". . . he hath anointed me to preach the gospel to the poor; . . . heal the brokenhearted, to preach deliverance to the captives, . . . sight to the blind, . . . liberty (to) them. . . bruised, To preach the acceptable year of the Lord."

Please notice that nothing is said about belief in Jesus' dying for mankind's sins in order to make vicarious atonement. The word "gospel" here is associated with Judaism's teachings. And it is Judaism that the historical Jesus always taught.

Luke 8:1 (Luke 10:9), ". . . he went throughout every city and village, preaching and showing the glad tidings of the kingdom of G-d..."

Mark 1:14 (Matthew 4:23) (Matthew 9:35) (Matthew 10:7), ". preaching the gospel of the kingdom of G-d."

Luke 4:43 (Luke 9:2,11) (Luke 12:31), ". . . I must preach the kingdom of G-d to other cities also: for therefore am I sent."

Jesus' mission was to preach the good news, the glad tidings, the gospel of the kingdom of G-d. These terms, which Christianity has taken for its meaning of Christology, actually refer to Jesus' preaching of the earthly kingdom of G-d, the Messianic kingdom. There is not one word said about his message being vicarious atonement, because it was not.

Mark 1:15, Mark 6:12, ". . . the kingdom of G-d is at hand: repent ye, and believe the gospel. And they went out, and preached that men should repent."

Luke 5:32 (Matthew 9:13) (Mark 2:17), "I came not to call the righteous, but sinners to repentance."

Matthew 4:17, Matthew 6:33, Matthew 10:7, "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. But seek ye first the kingdom of G-d, and his righteousness;. . . And as ye go, preach, saying, The kingdom of heaven is at hand."

What most Christians fail to realize is that the many of the promises and prophecies of G-d are "conditional." The Messianic Kingdom was not going to "just" happen; Israel had to merit it as well as her King by rising to her calling as a Holy Nation and a Royal Priesthood. If Israel failed in this regard the Kingdom on Earth would not appear; nor would her King be revealed to the world. Therefore you now better understand the priority of "repentance" in the Kingdom message as found taught by Jesus, John the Immerser, and Peter. Without repentance and a return to obedience to the Commandments of G-d the promises and prophecies of G-d would not be realized by that generation and they were responsible as not only a light to the nations but they were to be the "first fruits" for the others nations of the world in this regard. If Israel failed, all mankind will be deprived of the benefits of the Kingdom of Heaven on this earth.

Answer for yourself: What was Jesus' message? Was it the same as being taught by the vast majority of Christian Churches today who go by his name? Is repentance the heart of the Gospel message you hear or is it just part of a "new member's" class?

The real Kingdom message taught by Jesus was that Jews should repent and return to obedience of the Commandments of G-d, for the Messianic kingdom was coming soon and return to G-d was necessary for acceptance into the kingdom. Basically the Jews, through repentance, was to merit the Kingdom of Heaven, not only for themselves, but by being a Royal Priesthood of such a Kingdom they were to be mediators for the non-Jews coming to G-d. This message is totally within the framework of Judaism as revealed in the Holy Bible.

Jesus did not preach Christology. As surprising as this fact may be, Jesus' preaching was within the confines of Biblical Judaism, as Jews interpret the Jewish religion. Jesus did not preach or teach anything close to the salvation messages taught by the Gentile Churches of today. Once understood, and seen for yourself, this is very problematic for the Christian who is a "thinking believer."

JESUS CONSIDERED HIMSELF A PROPHET AS DID THE MULTITUDES

Mark 6:4 (Matthew 13:57) (Luke 4:24) (John 4:44), "But Jesus said unto them, A prophet is not without honor, but in his own country, and among his own kin, and in his own house."

Matthew 21:11,46, "And the multitude said, This is Jesus the prophet of Nazareth of Galilee. . . . they feared the multitude, because they took him for a prophet."

Luke 7:16, Luke 13:32-33, Luke 24:19, ". . . they glorified G-d, saying, That a great prophet is risen among us; And he said unto them,. . . for it cannot be that a prophet perish out of Jerusalem....Jesus of Nazareth, which was a prophet mighty in deed and word before G-d and all the people:?

John 6:14, John 7:40, ". . . when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. Many of the people. . . said, Of a truth this is the Prophet. . ."

The above passages state that Jesus, as well as his followers, considered that he was in the category of a prophet.

Answer for yourself: Can you envision the person who considers himself sent by G-d to be the Messiah calling himself merely a prophet?

Although both are holy, they are worlds apart in function. And as for G-d the Son of the Trinity calling himself a prophet-well, you contemplate it.

Acts 3:22 (Acts 7:3 7) (RE: Deuteronomy 18:15,18), "For Moses truly said unto the fathers, A prophet shall the Lord your G-d raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you."

So Jesus, according to the New Testament, is supposed to be the special prophet Moses asserted would arise for the people.

Answer for yourself: But is he? Is Jesus the fulfillment of Deut. 18?

Answer for yourself: First, what are the attributes of a prophet?

APPROACHING A RATHER DIFFICULT SUBJECT...WHAT IS TRUTH?

As we begin to tackle this difficult issue we must be reminded that the New Testament is not infallible history; in fact it is anything but that. The New Testament is written for theological purposes and has an agenda to present a "belief system" about Jesus. In so doing we find the exaltation of Jesus in the New Testament way beyond what any Messiah was ever to be. Such a depiction of course if false when bearing in mind what the Jewish Scriptures promised about the Messiah. That being so, we cannot believe everything we read in the New Testament concerning Jesus needless to say. The only way to be assured what we read about Jesus is true, or might be true, is to know both what Biblical Judaism teaches and then compare this knowledge with the picture we find of Jesus in the New Testament. Only in this way can be come close to the truth about the Jesus of the New Testament because both Jesus and the Messiah were to be Jews. When we find "un-Jewish" depictions of Jesus or even the concept of the Messiah in the New Testament then we can rest assurred that we have found falsehoods and theological inventions that do not find their origin in G-d.

Jesus like the prophets, chastised the Hebrew people for not doing G-d's will, for turning from G-d's laws. But, the prophets justified their pronouncements on G-d's Torah, never on their own authority and it is common place that the Jesus of the New Testament often refers to his own authority for what he teaches. They Prophets always gave to G-d His supremacy and to G-d's laws their immutability. Jesus, however, as presented in the New Testament anyway, did not follow this tradition of the prophets. His justification seemed to be on his own authority. But, once one sees for himself the exaltation of both Jesus and the Messiah as contained in the New Testament far beyond what the Old Testament taught concerning G-d's anointed, it is rather easy to see how Jesus was "crafted" to become one greater than Moses and if not greater, definitely equal to G-d himself by some of the writers of the New Testament. It was natural with literary creationism by the writers of the New Testament to separate Jesus from the crowd and an easy way to do such a thing was to exalt the authority of Jesus above all others.

Also, see here that the special prophet announced by Moses would be "like" Moses, not greater, but just like him. Certainly, this is not Christianity's view of Jesus Christ. One must take into account in this issue that with so much error as found in the New Testament and with the abundance of purposefully misrepresented "facts" to the contrary, it is not certain that the historical Jesus actually presented

himself in such a manner as if he spoke or came in his own authority, of if he considered himself greater than Moses. Such could easily be the work of the writers of the New Testament to separate Jesus from those other "anointed ones of G-d" and make Jesus the icon of a new religion.

THERE WAS GENERAL CONFUSION ABOUT WHO JESUS WAS

Matthew 13:10-11,13 (Mark 4:11-12) (Luke 8:10), "And the disciples came, and said unto him, Why speakest thou unto them in parables" He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. . . . they seeing see not; and hearing they hear not, neither do they understand."

Matthew 16:13-1 6 (Mark 8:27-29) (Luke 9:18-20) (Mark 6:14-15) (Luke 9:7-8), ". . . Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elijah; and others, Jeremiah, or one of the prophets. . But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ (Messiah), the Son of the living G-d."

There was confusion and difference of opinion among the people as to who Jesus was. Actually, Jesus said he spoke in parables and this often left the people bewildered and lacking knowledge of the mysteries of the kingdom. On the other hand, Jesus said he gave his disciples knowledge of the Messianic kingdom. Understanding this they should have known he was the Messiah, if he believed he was. Yet the picture in the New Testament is contradictory on this issue. This important information would have been part of the mysteries of the kingdom. Yet, the disciples are portrayed by the New Testament writers as if they did not know this supposed fact. Peter had to venture an opinion when asked by Jesus who he thought Jesus was. If Jesus had divulged that he was the Messiah, Peter would not have had to be asked to give an opinion as to his identity.

Clearly, Christianity has a choice here. Either Jesus lied, and did not give his disciples the mysteries of the kingdom, as he said he did, or Jesus did not believe himself to be the Messiah. If you read what Jesus said in Matthew 16:17, and take as truthful the picture we find of Jesus in the New Testament, then when we consider passages like the following...". . . (my Father) hath. . . revealed it (that Jesus is the Christ) unto thee (Peter)," **the conclusion which must be drawn is that Jesus did not include his being the Messiah in his revelation of the secrets of the kingdom. The conundrum is Christianity's.**

THERE WERE DIFFERENT OPINIONS ABOUT WHO JESUS WAS, INCLUDING THE MESSIAH

John 3:2, ". . . Rabbi, we know that thou art a teacher come from G-d: for no man can do these miracles that thou doest, except G-d be with him."

Here Jesus is seen as a holy teacher, addressed as "Rabbi." The miracles he performed are seen as evidence of his being close to G-d.

John 6:68-69, "Then Simon Peter answered him,. . . And we believe and are sure that thou art that Christ, the Son of the living G-d."

Yet, right after this assurance of belief comes the revelation that Judas Iscariot, one of the disciples, will betray Jesus. There is evidently something missing in the sureness of the disciples' belief.

John 7:41, "Others said, This is the Christ. . ."

We read before that many said he was a prophet. Here, others said he was the Messiah. Opinions did vary. They yet vary still today.

Mark 11:9-10 (Matthew 21:9) (Luke 19:37-38), "And they cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord: Blessed be the kingdom of our father David, that cometh in the name of the Lord. .

Some people ventured to think Jesus was the Messiah. However, others believed him to be John the Baptist, Elijah, Jeremiah, a prophet, a teacher-rabbi, a miracle worker of G-d, or even a mad man.

John 1:49, ". . . Rabbi, thou art the Son of G-d: thou art the King of Israel."

A man here expressed his belief that Jesus was the expected Messiah because of the great things he did. This, of course, was one of the differing opinions about Jesus before the expectation of his Messianic fulfillment collapsed when he was executed by the Romans.

YET...AT TIMES JESUS SEEMED TO BELIEVE HE WAS THE MESSIAH

Matthew 18:11 (Luke 19:10), "For the Son of man is come to save that which was lost."

John 4:25-26, "The woman saith unto him, I know that Messiah cometh. . . Jesus saith unto her, I that speak unto thee am he."

Matthew 26:63-64, ". . . tell us whether thou be the Christ, the Son of G-d. Jesus saith unto him, Thou hast said. . ."

John 18:3 7, ". . . Thou sayest that I am a king. To this end was I born, and for this cause came I into the world. . ."

Luke 7:20,22 (Matthew 11:2-4), ". . . they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another? Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard. . ."

Unlike the confusion and uncertainty about the identity of Jesus as seen in the above texts, Jesus, in these passages, seems to avow that he believed he was the Messiah of the Jewish people. In the usage of the term "Son of man" the Messiah could be interpreted, even though in many other passages this term simply means "man."

Answer for yourself: What can be made of this?

It is not unimaginable that a man caught up in the extreme Messianism of the times could go one step further and believe he was the man with the Messianic mission from G-d. He, it seems, had a strong spiritual relationship with G-d. Others have thought themselves to be the Messiah, why not Jesus? At his immersion he had a Word from G-d that set the course of his life. He definitely had a call on his life and his compassion and vision propelled his life to its ultimate conclusion. He was unique, however, in that a new religion was built around him as Messiah. But his was not his doing but is attributable to Paul and other non-Jews who would ultimately reject Judaism and dress their pagan beliefs in Jewish and Biblical "dress." His assertion (or perhaps hope) of being the Messiah, nevertheless, as seen today, is just as invalid as other false Messiahs' claims in light of the Messianic prophecies not being fulfilled.

JESUS INFERRED HE WAS NOT THE MESSIAH

Matthew 20:28, ". . . the Son of man came not to be ministered unto, but to minister. ."

Remember that it is written that the Messiah is to be ministered unto. For example, read Psalm 72:11,

"Yea, all kings shall fall down before him: all nations shall serve him." Jesus's Messianic status, therefore, at least as described by this New Testament writer, is doubtful due to his description of Jesus (Son of man) in this verse.

JESUS' DISCIPLES DID NOT HAVE FAITH AND DID NOT UNDERSTAND

Mark 7:18 (Matthew 15:17), ". . . Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into a man, it cannot defile him;"

Matthew 16:8-9, ". . . 0 ye of little faith, why reason ye among yourselves, because ye have brought no bread? Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?"

Matthew 14:31, "(to Peter). . . Jesus stretched forth his hand, and caught him... 0 thou of little faith, wherefore didst thou doubt?"

Matthew 17:19-20, "Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief. . ."

Matthew 21:21 (Luke 17:6), "(to disciples).. . If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree.. ."

Mark 4:39-40 (Matthew 8:25-26) (Luke 8:24-25), "And he. . . said unto the sea, Peace, be still. . . . And the wind ceased, . . . And he said unto them, Why are ye so fearful? how is it that ye have no faith?"

Proximity to Jesus, being those in his chosen group, and being taught by him still left the disciples with doubts about Jesus' power, ignorance of his claimed mission, and general lack of faith.

Mark 8:31-33, Mark 9:31 -32 (Matthew 16:21 -23) (Matthew 17:22-23) (Luke 9:44-45), "And he began to teach them, that the Son of man must suffer many things, . . . and be killed, and after three days rise again. And Peter. . . began to rebuke him. . But. . . he rebuked Peter, saying, . . . thou savorest not the things that be of G-d, . . . For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him: and after that he is killed, he shall rise the third day. But they understood not that saying, and were afraid to ask him."

The above should be read very carefully. The supposed vicarious atonement of the Messiah-Christ is newly taught to the disciples by Jesus. This occurred after the disciples had been with Jesus for quite a while. The Hebrew Messiah they expect is not of this teaching, and they do not comprehend Jesus' description of what is supposed to happen to him. We know this because Jesus is reprimanded by Peter who says Jesus should not say he will die. Peter was shocked to be told that Jesus, who he believed was the Messiah and, therefore, should have success and world dominion, instead was to die. Peter was not ignorant of his Old Testament was was fully aware of Messianic expectations and this was news to him. Further on, we find that all the disciples are confounded by this new teaching. And well they should have been, for Messianic vicarious atonement has no place in Hebraic Biblical revelation.

John 21:12, ". . . And none of the disciples durst ask him, Who art thou? knowing it was the Lord."

This is a perfect example of non-reasoning within a verse. Why would they "not dare to ask him" unless there was doubt involved. And then it says "knowing it was" which is unbefittingly planted on the first part. Yes, doubt existed even at seeing Jesus after his alleged resurrection.

Matthew 28:16-17, "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted."

You have just read another extraordinary passage. At the end of Matthew's writings, some of Jesus' disciples are said to doubt. They saw Jesus after his supposed rising from the dead and did not believe in it. They doubted the resurrection in the same way they could not understand when Jesus told them that he would be killed and rise on the third day. Remember, Jesus said the disciples were given the mysteries of the kingdom. We are left wondering what Jesus' revelations included, if the disciples knew nothing about Christologics. It appears that Jesus' kingdom of G-d mysteries were not those of Christianity. Even assuming that only then, at the end, were they allowed to know the mysteries, Christianity still has explanation difficulties. For, if they were given the mysteries, why didn't they understand the mysteries given to them?

DISCIPLES EXPECTED A SECOND COMING OF JESUS SO THAT THE MESSIANIC HOPES WOULD BE FULFILLED

Matthew 24:3, ". . . the disciples. . . saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"

Acts 1:6-7, ". . . they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power."

Acts 3:20-21, "And he shall send Jesus Christ, . . . Whom the heaven must receive until the times of restitution of all things, which G-d hath spoken by the mouth of all his holy prophets. . ."

From these verses, we grasp the fact that Jesus had not performed as his disciples anticipated he should in the role of the Messiah. Biblical revelation remained unfulfilled. As Jews, the disciples knew that the Messiah must be in an earthly kingdom of G-d. The Christologics of death-resurrection-vicarious atonement-did not correspond to or satisfy the Messianic expectations. Therefore, in desperation, they reflected on, and took needed comfort from, Jesus returning to earth to complete what must be done.

EXPECTATIONS OF A SECOND COMING ARE UNFULFILLED

Matthew 16:28 (Mark 9:1) (Luke 9:2 7), "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom (kingdom of G-d with power)."

Luke 21:31-32 (Matthew 24:33-34) (Mark 13:29-30), "So likewise ye, when ye see these things come to pass, know ye that the kingdom of G-d is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled (done)."

Matthew 10:23, ". . . for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come."

Luke 12:37,40 (Matthew 24:44), "Blessed are those servants, whom the lord when he cometh shall find watching:. . . Be ye therefore ready also: for the Son of man cometh at an hour when ye think not."

Luke 19:11, ". . . they thought that the kingdom of G-d should immediately appear."

Acts 1:4, "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me."

Romans 16:20, "And the G-d of peace shall bruise Satan under your fret shortly. . ."

I Corinthians 7:29, "But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none. . ."

I Thessalonians 4:15, "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord..."

Hebrews 1:2, Hebrews 10:3 7, "(G-d) Hath in these last days spoken unto us by his Son, . . . For yet a little while, and he that shall come will come, and will not tarry."

James 5:8, "Be ye also patient; establish your hearts: for the coming of the Lord draweth nigh."

I Peter 4:7,17, "But the end of all things is at hand: be ye therefore sober, and watch unto prayer. For the time is come that judgment must begin. . ."

I John 2:18, "Little children, it is the last time: . . . even now are there many antichrists; whereby we know that it is the last time."

Revelation 22: (7)12,20, "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. He which testifieth these things saith, Surely I come quickly. . ."

These quotations say it clearly. The second coming was at hand, coming quickly, within the lifetime of the generation standing then. Despite II Peter 3:8, ". . . one day is with the Lord as a thousand years . . ." the promise was to come within the lifetime of the living generation at that time, two thousand years ago. This, according to the "inspired and inerrant New Testament" was Jesus' promise and the understanding and belief of the early followers of Jesus. But, it did not occur as promised in the New Testament, did it? Something is wrong and the failure is not with Jesus but the "theological agenda of the New Testament." The promise, however, did create a spark in the early Church which must have helped make it dynamic and successful.

SOME JEWS LEFT JESUS AT HIS DEATH-SOME DID NOT

Faithful Jews returned to mainstream Judaism after the hopes of Jesus being the Messiah collapsed when he was put to death by the Romans. These Jews gradually gave up apocalyptic hopes and dreams following the failure of the Messianic hope of the first century, the failure of the prophecies to be fulfilled, the failure of "the" anointed man of G-d to emerge to accomplish such things, and the two wars of 70 A.D. and 135 A.D. These Jews who returned to basic Judaism, it is interesting to observe, were the only authentic "Jews for Jesus" who ever lived. For they were truly observant Jews who hoped that Jesus was the Messiah as prophesied in the Hebrew Bible. Hoping was not wrong. Neither is today. As a former Christian I tell others that G-d used Jesus, although a counterfeit Jesus, to get me to him. The only Rabbi that came knocking on my door as my "light" was a mixed up theological Rabbi that had both mixture of Judaism and pagan Gentile religions. I wish I had learned the truth about Jesus in the beginning, but that was not to be. Emotionally I can identify with Christians to look to Jesus as "their" Messiah because in a rather unique way he is responsible for my knowledge of G-d because it was in and around him, and his legacy, both right and wrong, that I came to the saving knowledge of G-d. But that does not make him the fulfiller of Messianic prophecies. I wish that they had been and Jesus would have been the one to do it; but it was not to be. It is our hope that the Christian, when he encounters such truthful teachings as given by Bet Emet as well as other ministries, he will be able to intelligently evaluate the evidence presented and when found to be mistaken, like the Jews of the first couple of centuries, he will then return to the faith of the historical Jesus, to basic Judaism where as a non-Jew a place waits for him. It is here, in the real faith of Jesus we wait for the Jewish Messiah.

Sadly, some misdirected Jews continued in the Pauline-Christologic belief and were the first converts to the new religion of Christianity. For these converts, a new interpretation of Jesus' life took precedence over traditional Biblical Messianic expectations. This was wrong however as history attests. Hebrew Messianism became

Christologic, with expectations delayed, distorted, and demoted in importance. Such is the hidden leaven of Sun-Worship as filtered through sects of Judaism as they strayed from center.

Jesus' followers believed Jesus and his teaching of repentance for the kingdom of G-d. Repentance, turning back to G-d, was part of their Jewish heritage. The Scriptures taught them of the earthly kingdom of G-d and the Day of the Lord, Judgment Day. Jesus, through his miracles, attracted Jews and awakened them to the righteousness required by G-d for entrance into the kingdom and the nearness of it! All this his followers could and did accept, as believing Jews.

I have tried to show you in this article that Jesus' message was Judaism's and that the miracles he performed were not indicative of any G-d-like or Messiah-like stature. He did have a special closeness with G-d. He did G-d's will in urging Jews to repent, return to G-d's requirements of us, and be ready for the coming kingdom. His miracles drew people to him and his Judaic message. Hopes that he was the Hebrew Messiah terminated at his death by Roman execution. Christianity takes it from there.

WHAT COULD HAVE BEEN...BUT WAS NOT?

One's hope or belief in Jesus as the Messiah of the Jewish Bible is unfounded in light of the fact that the Messianic prophecies were not fulfilled by him in the first century. Be that at it may we must try to divorce our emotion from such study and ruthlessly consider the possibility that even if the Messiah was present in the first century he could not be revealed to the masses owing to the lack of the spiritual maturity of G-d's Holy Nation and Royal Priesthood. Considering the poor spiritual state of the religious leaders as well as the nation, the Messianic Kingdom could NOT have appeared along with her King without the necessary repentance as was preached in the Kingdom message. The repentance did not come and the fruit of Israel was inspected and found wanting. All that I am saying is that regardless if the Messiah walked among first century Israel the Messianic Kingdom could not have appeared given the spiritual state of that "Holy Nation and Royal Priesthood" of the first century, and by default neither could her King. The Messianic Kingdom was aborted.

If you understand what I just said, and if you have read our series of articles on "Why The Messianic Prophecies Were Not Fulfilled" then there is something that must be said to be honest to both truth and to both sides of this Messianic question.

- **If the conditions that were necessary for the unveiling of the Messiah were not present in first century Israel then it is impossible to say "so and so" is not the Messiah.**
- **Equally true is the fact that in the failure of the Messianic prophecies to be fulfilled it is impossible to say "so and so" is the Messiah.**

We have a problem for both Judaism and Christianity in these simple statements. Too much energy is lost in angry debates of "who is" or "who is not" the Messiah. I believe time is better spent in properly understanding what the true Messianic prophecies are so that whey they begin to be fulfilled we can at that time look up for our redemption draws night.

Understanding the above dichotomy allows for one to believe as he chooses regarding the "anointed of G-d." The identity of the Messiah is yet in doubt and will be so until the true Jewish prophecies are fulfilled. Once the Christian's Old and New Testaments are investigated as to their reliability in the faithful translation of the Jewish Bible then one sees exactly why I am saying what I am saying. This is something I hope both our Jewish readers as well as our Christian readers can understand. This means that in spite of such comments in the New Testament that are attributed to Jesus concerning his "Messianic status" we really cannot know for sure if he, or anyone, was truly the Messiah in the first century because of the events and conditions just described. We just cannot be sure either way! So today we have two camps; those who deny Jesus is the Messiah and those who do not. Considering the situation as just described neither camp can be sure! With G-d all things are possible so when we begin to think we can "out-think" G-d we are set up to fail. What the Jews need to hear as well as the

Christians is that the failure of the Messianic promises to be fulfilled does not negate the possibility that the Messiah walked among them "unrevealed." Only time will tell in this regard if he did. I am sure when we meet G-d face to face we will know for sure. Without such fulfillments it is foolish to say "so and so" is or "is not" "the" Messiah. We simply cannot tell given all the facts.

Needless to say, the New Testament is Christianity's Holy Book and is filled with passages of Christologic import: Jesus Christ's death is the vicarious atonement-Belief in his resurrection is the Christian hope for salvation-Eternal life is offered only through belief in Jesus as Savior-Jesus has G-d's power and glory. This is incompatible not only with Judaism, but with contradictory passages in the selfsame New Testament. In this article I have attempted to return Jesus to his faith...to Biblical Judaism! Christianity can present their "Christ," but they cannot deny their Jeshua ben Joseph:

- **He taught Jewish ethics**
- **He believed the law of Moses should be observed eternally**
- **His G-d is Judaism's G-d of unity, not the Trinity**
- **Personal salvation is obtained through "Judaism"**

Judaism presents G-d and His Chosen People and the Hebrew Messiah of G-d's earthly kingdom. When we ask who Jesus was, this should be your answer.



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THE JEWISH REFUSAL TO ACCEPT JESUS AS THE MESSIAH

Answer for yourself: Have you ever wondered why the Jews refuse to believe that Jesus Christ was the Messiah when it seems so "evident" to the New Testament reader that Jesus "fulfilled" the prophecies expected of "the" Messiah?

The answer to such a question is best answered by "knowledgeable" Jews who know well their Jewish Bibles. When asking such a Jew who has a close relationship both with G-d and the Jewish bible his typical response would be: "How is it possible for us to believe that he was the Messiah, as we do not see any actual proof of his Messiahship throughout the prophetic writings?" If probed a little deeper a typical "knowledgeable" Jew would further respond: " There are many incontrovertible proofs in support of our conviction that Jesus was by no means the Messiah."

This always bothered me as a child, young man, and a Seminary student when it seemed so simple to me when I read my Bible; but that was before I discovered how my Christian Bible had been so terribly forged from the Hebrew Scriptures from which it was supposedly faithfully translated....but was not

Answer for yourself: What are some of these "incontrovertible proofs" that would prove that Jesus was not the Hebrew Messiah?

The Messiahship of Jesus rests or falls on many facts; yet there are reasons why the Messianic prophecies were not fulfilled by him or anyone during the first century. But before we look at that let us examine some of these "proofs" that the Jewish people have that discount Jesus from being their Messiah. Let us look at them first in summary form and then in "commentary."

JESUS IS NOT THE HEBREW MESSIAH BECAUSE OF:

- His pedigree
- His actions or lack of actions
- The period in which he lived
- The fact that, during his existence, the promises were not fulfilled which are to be realized on the advent of the expected Messiah, whereas the fulfillment of the conditions alone can warrant a belief in the identity of the Messiah.

JESUS' PEDIGREE ACCORDING TO THE NEW TESTAMENT

Let me say at first that after 15 plus years of in-depth study that the Jewish people as well as all of Christendom have much to learn and "unlearn" concerning Jesus and the possibility of him being the Messiah. After all is said and done the Jewish people are unwarranted in discounting the Messiahship of Jesus even though the prophecies were not fulfilled one they come to the knowledge of "why" these expected Messianic prophecies were not fulfilled in the first century. Yet at the same time the Christian must upon presentation of the facts concerning the forgery of his Christian texts in order to "sell" Jesus to the Gentile world in the wake of the failure of the Messianic prophecies being fulfilled repent of his false beliefs connected with Jesus and accept the Jewish Bible and like the Jews await the unveiling of the Messiah. It may just turn out to be Jesus; but if not, we will surely both accept whomever who "comes in the name of the L-rd." Now let us both Jew and Gentile learn through unbiased study.

The New Testament presents a lot of problems to the Jew who reads it. Many of these problems are overlooked by Gentile Christians because of the Gentile Christian's failure to grow up with knowledge of the Old Testament as well as the continued teaching from the New Testament almost exclusively in the Gentile Churches. But the problems with this New Testament abound as you shall now see.

As to the pedigree of Jesus as taught in the New Testament then it was impossible for Jesus to be a descendant of David which is necessary to be the Jewish Messiah, being merely affiliated to him through Joseph, as is testified in the Gospel. For in Matthew, chap. 1 it is written, that Jesus was born of Mary during her virginity, and that Joseph knew her not until she had given birth to Jesus. According to this statement, the pedigree of Joseph can be of no avail to Jesus since the blood line (to David through Joseph's since the blood line comes physiologically through the male), and at the same time it is quite evident that the ancestry of Mary was unknown to the authors of the Gospel. But even the relationship of Joseph to David is wanting in proof, there being a discrepancy between Matthew and Luke in their account of his pedigree, which appears clearly when we compare the Gospel of Matthew, chapter 1 with that of Luke, at the end of chapter 3. Here we see conflicting testimonies; and where that is the case no belief can be attached to either statement. Surely the Holy Spirit is not confused on the issue like the authors of these New Testament accounts. The prophets, on the contrary, predicted that the expected Messiah should be no other than a descendant of David and any "virginal" birth (conception) destroys the blood lineage.

THE WORKS OF JESUS ...OR...THE LACK THERE OF

As to the works of Jesus, we find that he says of himself, Matthew 10:34. ***"Think not that I am come to make peace on earth; I came not to send peace but the sword, and to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law."*** **Now mind you this is recorded in a book believed by the vast majority of Christians to be "inspired, infallible, and inerrant." Taking such by faith then we have to believe that such a statement was indicative of the mission of Jesus as recorded in the New Testament. On the other hand, we find Holy Writ attributing to the true and expected Messiah actions contrary to those of Jesus as recorded in this New Testament. We see here that Jesus says of himself, he is not come to make peace on earth, whereas Scripture says of the true and expected Messiah, in Zechariah 9:10,** ***"And he shall speak peace unto the heathen,"*** **etc. Jesus says he came in order** ***"to send the sword on earth,"*** **but Scripture says, Isaiah 2:4:** ***"And they shall beat their swords into ploughshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more."*** **Jesus says he came** ***"to put father and son at variance,"*** **etc, but Malachi says (at the end of his book) that** ***"before the coming of the true Messiah the prophet Elijah shall appear, and turn the heart of the fathers to their children, and the heart of the children to their fathers."*** **Jesus says, concerning himself, Matthew 20:28, that he is not come to be served by the son of man, but to serve others. Concerning the true Messiah, however, Scripture**

says, Psalms 78:11 ***"Yea, all kings shall prostrate themselves before him; all nations shall serve him."*** **And Zech. 9:10,** ***"His dominion shall be from sea even to sea, and from the river even to the end of the earth."*** **Thus states also Daniel, 7:27,** ***"And all rulers shall serve him and obey him."***

THE TIME PERIOD IN WHICH JESUS LIVED

A couple of things needs to be said before we read the following. The identity of the Jewish Messiah is not known for sure today because the events of the Messianic age never occurred and there was no "anointed" of the L-rd to lead such a world-wide revolution. The time period that Daniel has prophesied had came and gone and at 70 A.D. the Kingdom of G-d did not materialize as had been expected. Jesus was murdered a generation earlier than when the Messianic Kingdom was to appear and did not live out his life as normally expected where he could have been alive at that time and yet available to be "anointed above measure" which would be expected of Israel's Messiah. Jesus' untimely death made it impossible for him to fulfill Daniel 9 correctly; unless of course he was raised from the dead or returned in some supernatural way...which of course never happened. It is my belief that if the Messiah was expected to be revealed by this 70 A.D. and since none came forth then if such Messianic prophecy is of G-d then he was among us but yet was never revealed for reasons discussed elsewhere. That means Jesus could easily have been "the" Messiah in waiting; but of course this is an assumption as it could possibly been another as well. We have to make certain that emotion does not take the place of literal facts in looking at this most difficult issue. But he was killed. Now what? So we are left with the Hebrew Bible and the Greek forgeries which unfortunately were perpetuated in later Latin and English Old Testaments and New Testaments. It is to these we look now with an attempt to discern truth from among them.

As to the period of his existence, it is evident that Jesus did not come at the time foretold by the prophets; for they predicted the advent of the Messiah to happen at the latter days, see Isaiah 2:2, ***"And it shall come to pass in the latter days, that the mountain of the Lord's house shall be established on the top of the mountains,"*** **etc. Further we read there, verse 4, concerning the king Messiah,** ***"And he shall judge among the nations and arbitrate among many people, and they shall beat their swords into ploughshares, and their spears into pruninghooks,"*** **etc. This has not happened even yet!**

Thus is also recorded in Scripture concerning the wars of Gog and Magog, which are to take place in the time of the king Messiah. Ezekiel 28:8 says ***"After many days thou shalt be visited; in the latter years thou shalt come into the land that is brought back from the sword."*** **Not only that but the Messiah is to have a triumphant entry into Jerusalem AFTER this Gog and Magog war and Jesus never did this although attempts are made to make it seem as if this was fulfilled.**

The same is evident from Hosea, 3:5, ***"Afterward shall the children of Israel return, and seek the Lord their G-d, and David their king, and shall revere the Lord and His goodness in the latter days."*** **Following the days of Jesus instead of the Jewish people being "gathered" history records that they were "scattered."**

So we read also in Daniel 2:28 ***"And (G-d) maketh known to the king Nebuchadnezzar what shall be in the latter days."*** **Which passage refers to the subsequent prophecy in verse 44,** ***"And in the days of these kings shall the G-d of heaven set up a kingdom which shall never be destroyed; and the sovereignty shall not be left to other people,"*** **etc. This kingdom has not be set up yet! Hence we see clearly that the prophets predicted that the coming of the true Messiah would happen at the "latter days," and not before. So this is very problematic I must say owing to the failure of G-d to raise Jesus or send him back in some fashion or send another in is place. The Word of G-d makes such "religious beliefs" about Jesus very difficult owing to the fact that what was expected never materialized.**

THE PROMISES OF THE JEWISH PROPHETS

We have to consider the promises contained in the words of the prophets, which were not fulfilled in the time of Jesus, but are to be realized in future at the time of the true Messiah, who is still expected. They may be classed under the following headings

(a.) At the time of the king Messiah there is to be only one kingdom and one king, namely, the true king Messiah. But the other empires and their rulers shall cease at that period, as we read in Daniel 2:44, ***"And in the days of these kings shall the G-d of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."*** Whereas, we now actually see that many empires, different in their laws and habits, are still in existence; and that in each empire a different king is ruling; consequently the Messiah is not yet come.

(b). At the time of the king Messiah, there is to be in the world but one creed and one religion, and that is the religion of Israel, **as is proved by Isaiah 52:1,** ***"Awake, awake, put on thy strength, 0 Zion; put on thy beautiful garments, 0 Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean."*** **And further (chap. 66:17),** ***"Who sanctify themselves and purify themselves [we prefer the literal translation of this obscure passage to the unwarranted and still more obscure translation of the Authorized Version] in the gardens, behind one in the midst of them who eat the flesh of the swine, and the abomination, and the mouse, shall be consumed together saith the Lord." "And (ver. 23) it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come and worship before me, saith the Lord."*** **Moreover, it is written in Zechariah (14:16),** ***"And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles."*** **In the same book (chap. 8:23) we read,** ***"Thus saith the Lord of hosts, In those days it shall come to pass, that ten men of nations of diverse languages shall take hold, even shall take hold of the skirt of a Jew [Authorized Version renders it "of him that is a Jew"], saying, We will go with you; for we have heard that G-d is with you."*** **There are many other passages in that book to the same effect.** Honest evaluation of the world's religious situation shows that this "one creed and one religion," better known as Biblical Judaism where the non-Jew finds his place "engrafted" into the Israel of G-d, is not a reality as of yet. Instead of Christianity converting all mankind to Biblical Judaism the reverse is actually true; namely, converting Christianity attempting to convert all mankind to a paganized form of Biblical Judaism where all within it are tainted by idolatry and blasphemy. Few Christians experience or understand the true grafting into the Israel of G-d (THINK!),

(c.) At the time of the Messiah, the idolatrous images and their memorial, as also the false prophets and the spirit of profanity are to vanish from the earth, **as may be seen in Zechariah 13:2,** ***"And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols from the earth, and they shall no more be remembered, also I will cause the prophets and the unclean spirit [literally "the spirit of uncleanliness"] to pass away from the earth."*** **So also it is written in Isaiah 2:18.** ***"And the idols he shall utterly abolish."*** **So it is also said in Zephaniah 2:11,** ***"The Lord will be terrible unto them, for he will cause all the G-ds of the earth to waste away, and men shall worship Him, every one from his place, even all the isles of the heathen."***

Needless to say one only needs to look to 1.5 billion Roman Catholics on this planet to know that this has not happened yet and therefore to say Messiah has come is foolish in the wake of the failure of this to have occurred.

(d.) At the time of the Messiah, there will be no sins and iniquities in the world, particularly not among the Israelitish nation. **Thus we find in the law (Deuteronomy 30:6),** *"And the Lord thy G-d will circumcise thine heart and the heart of thy seed to love the Lord thy G-d with all thine heart and with all thy soul, that thou mayest live."* **Again, in Zephaniah 3:13.** *"The remnant of Israel shall not do iniquity, nor speak lies, neither shall a deceitful tongue be found in their mouth."* **Again, in Jeremiah 3:13.** *"At that time they shall call Jerusalem the throne of the Lord, and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem, neither shall they walk any more after the imagination of their evil heart."* **Again, in Ezekiel 36:25.** *"And I will sprinkle clean water upon you: from all your impurity, and from all your idols, will I cleanse you. And I will give unto you a new heart, arid a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them."* **Moreover, see Ezekiel 37: 23.** *"Neither shall they defile themselves any more with the idols nor with their abominations, nor with their transgressions, and I will save them out of all their dwelling-places wherein they have sinned, and I will cleanse them, and they shall be my people, and I will be their G-d, and David my servant shall be king over them, and they shall have one shepherd, and they shall walk in my judgments and observe my statutes and do them."*

Again this did not occur with Jesus and therefore until this occurs then we cannot be certain who the Messiah actually is to be.

(e.) At the time of the king Messiah and after the war with Gog and Magog there will be peace and tranquillity throughout the world, and men will no longer require any weapons of war. **So it is written in Isaiah 2:4, "And they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Also Ezekiel 39:9, states, "And they that dwell in the cities of Israel shall go forth and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves and the spears, and they shall burn them with fire seven years (ver. 10.) so that they shall take no wood out of the field, neither cut down any out of the forests, for with the weapons shall they kindle the fire." With these words agrees the prophecy of Hosea 2:20, according to the division of chapters in the Hebrew Bibles, (in the English version it is chap. 2 ver. 18.) "and I will break the bow and the sword and the battle out of the earth, and I will make them to lie down safely." So says also Zechariah 9:10, "And the battlebow shall be cut off, and he shall speak peace unto the heathen," etc.**

(f) At the time of the king Messiah there will be peace in the Holy Land between the ferocious and domestic animals, so that they will, not injure each other, and much less injure a human being, **as is evident from the following prophecies of Isaiah 11: 6,** *" The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion, and the fatling together, and a little child shall lead them."* **(Ver. 7)** *"And the cow and the bear shall feed together; their young ones shall lie down together, and the lion shall eat straw like the ox."* **(Ver. 8)** *"And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den."* **(Ver. 9)** *"They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord,"* **etc. and (65:25)** *"And the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."* **Also Ezekiel 36:25,** *"And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land, and they shall dwell safely in the wilderness, and sleep in the woods."* **(Ver. 28.)** *"And they shall no more be a prey to the heathen, neither shall the beast of the land devour them,"* **etc. Also Hosea 2:20, or in the English version, 18)** *"And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground,"* **etc.** Needless to say again the laws of nature have not changed and

the Messiah has not come to fulfill these prophecies...so we await the unveiling of the Messiah today.

(g.) At the time of the Messiah there will be no troubles, cares, and anxieties, among the restored Israelites, who will then be blessed with a prolonged and more happy life, **as is foretold in the following passages of Isaiah (65:16).** *"He who blesseth himself in the earth shall bless himself in the G-d of truth, and he that sweareth in the earth shall swear by the G-d of truth, because the former troubles are forgotten, and because they are hid from mine eyes."* **(Ver. 19)** *"And I will rejoice in Jerusalem, and joy in my people, and the voice of weeping shall no more be heard in her, nor the voice of crying."* **(Ver. 20)** *"There shall be no more thence an infant of days, nor an old man that bath not filled his days, for the child shall die a hundred years old, but the sinner being a hundred years old shall be accursed."* **(Ver. 21)** *"And they shall build houses arid inhabit them, and they shall plant vineyards and eat the fruit of thein."* **(Ver. 22)** *"They shall not build and another inhabit, they shall riot plant and another eat, for as the days of a tree shall be the days of my people, and mine elect shall long enjoy the work of their hands."* One only needs to pick up the daily newspapers which are filled daily with the terrorism done to Israel to know that the Jewish Messiah has not come and the true Messianic prophecies remain unfulfilled and again I caution you to understand that it is in the fulfillment of these true Messianic prophecies that we learn the identity of the Jewish Messiah and false fulfillments do no good in determining the identity of the Jewish Messiah.

(h). At the time of the Messiah the Shechinah (effulgency of divine presence) shall return to Israel as in former days, and the people of Israel increase in prophecy, wisdom, and knowledge, **as may be seen by the following quotations from the prophets. Ezek. 37:26 states:** *"Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will establish and multiply them, and set my sanctuary in the midst of them for evermore."* **(Ver. 27)** *"My residence also shall he among them. Yea, I will be their G-d, and they shall be my people."* **(Ver. 28)** *"And the heathen shall know that I the Lord do sanctify Israel when my sanctuary shall be in the midst of them for evermore."* **(lb 39:29)** *"Neither will I hide my face any more from them, for I have poured out my Spirit upon the house of Israel, saith the Lord G-d."* **(lb. 43:7)** *"And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet where I will dwell in the midst of the children of Israel for ever,"* **etc. (lb. 48: 35)** *"And the name of the city from that day shall be, 'The Lord is there'"* **(Joel 2:27)** *"And ye shall know that I am in the midst of Israel, and that I am the Lord your G-d, and there is none else; and my people shall never be ashamed."* **(lb. 3:1; in the English Version 2:28)** *"And it shall come to pass afterwards, that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions."* **(lb. 3:17)** *"So ye shall know that I am the Lord your G-d dwelling in Zion my holy mountain: then shall Jerusalem he holy, and there shall no strangers pass through it any more."* **(lb. 3:21)** *"For I will avenge their blood that I had not avenged, for the Lord dwelleth in Zion."* **(Zec. 2:14; in the English Version, 2:10)** *"Sing and rejoice, 0 daughter of Zion, for, lo! I come and dwell in the midst of thee, saith the Lord."* **(Isa. 11:9)** *"For the earth shall be full of the knowledge of the Lord as the waters cover the sea."* **(Jer. 31:34)** *"And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall know me, from the lowest of them to the highest, saith the Lord: for I will forgive their iniquity, and remember their sin no more."* As stated repeatedly we await the fulfillment of this as well as the unveiling of the Jewish Messiah who will accomplish this.

Answer for yourself: Are we capable of honest evaluation of the evidence and the facts surrounding the promises made by the Hebrew prophets?

The above indications pointed out by the prophets as indispensable attributes of the true Messiah, have not been fulfilled in Jesus the Nazarene. Nor have we hitherto seen realized the prophetic assurances already named, or others that we have omitted, to avoid verbosity. And we therefore arrive at the just conclusion, that the true and expected Messiah has not yet come. We simply cannot in all truthfulness point to anyone as the Jewish Messiah until these events and prophecies be fulfilled. In him alone all the predicted attributes undoubtedly will be manifested, and through him alone and in no other way, the scriptural promises will be accomplished.

So we wait and wait we must.

I believe with perfect faith in the coming of the Messiah. No matter how long it takes, I will awaiteth his coming every day.



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CAN WE TRUTHFULLY SAY JESUS/YESHUA IS THE MESSIAH "FOR SURE"?

When the "True" Moshiach comes there will be no doubt. It is said, "His arrival will be as evident as the hand on your arm." Asking then if the Moshiach has come in those days will be the same as asking is "Is this my hand?" His arrival will be accompanied by the following:

- **Universal peace and freedom.**
- **Resurrection of the of G-d's people.**
- **Regathering of the clans of Israel.**
- **The Torah will go forth from Jerusalem.**
- **Rebuilding of the Temple**
- **Resumption of animal sacrifices in the Temple, and**
- **All nations will come to the land of Israel to observe Succoth.**

With the historical Yeshua came:

- **Instead of universal peace came the wars...of 66 c.e. and 135 c.e.**
- **Instead of a resurrection, over a million Jews were killed and thousands sold in to slavery.**
- **Instead of a regathering, there was diaspora.**
- **Instead of the Torah going forth from Jerusalem, the Torah was declared dead.**
- **Instead of a Temple being rebuild, one was destroyed.**
- **Instead of the continuation of animal sacrifices, they ceased.**
- **Instead of all nations observing Succoth in Jerusalem, the Holy day was prevented from being observed in Jerusalem.**

All of these signs are found in Ezekiel 37, plus, more. Biblically, then Yeshua could not possibly be the Moshiach of Israel...at least not yet. Furthermore, no where in the Tanakh is there found a prophecy that the Moshiach will come on two occasions. None...zero. But again we cannot rule that out in light of what is taught in the Daniel 9 prophecy. More on that later.

I am positive that Yeshua existed. I do not doubt he was of King David's lineage, but not of the bogus lineages found in Matthew and Luke. Those linages come from the hands of Gentiles, as does practically all of the "New Testament." If a Christian can pull away from all the pagan concepts of Christianity for but a moment, they will realize that first and foremost, the Messiah is to be a man, a king like David, not a "G-d" as was Buddah, Mithra or Krishna. His purpose is to unify all Israel, not just Judah and to remove all the foreign influence found within it's borders. The Moshiach will return Israel to the holiness and the glory found in the days of David and Solomon.

I am sure that Yeshua believed himself to be the Moshiach as events occurred in his life that reinforced his belief, and that he, Yeshua, attempted to honor the messianic goals to remove the Romans, the Herodians and the corrupt priesthood. Unfortunately for him, the Romans, the Herodians and the Sadducean priesthood objected. They captured Yeshua and at least two of his lieutenants and summarily executed them for treason by crucifixion as was the custom of the Romans.

Paul, a gentile convert to Judaism probably from Mithraism of the city of Tarsus, had a gnostic experience on the way to Damascus and will preach the "gnostic savior" and we, not knowing this, believe this to be "Christian doctrine" today. Mithraism entered the Roman Empire through the port of Tarsus from Persia in 60-70 B.C.E. He, Paul, then used Judaism as a basis of legitimacy and his pagan experiences as a basis of a new religion which eventually became known as Christianity. Conceptually, Christianity is much closer to Mithraism or Krishnaism than it is to Judaism. If you find this hard to believe, the you need to read some of the many good books on this subject that exits today. We at Bet Emet have several websites whereby this information can be accessed. Chrishna alone has some 385 similarities with Yeshua of Nazareth. The evidence is staggering. Take the time to investigate these following sites to find such information yourself and pay special note to the bibliography of books that will detail for you such "plagiarism" of paganism by the early Christians.

PREREQUISITES TO RECOGNIZING THE MESSIAH

The Bible is transparent on the subject of the role of the messiah. It should be noted that although there are many sections throughout the Jewish scriptures that vividly describe how the world will be forever transformed with the arrival of the messiah, very few are about the messiah personally. The vast quantity of messianic scripture in Tanakh depicts the state of perfection that the world will achieve at the end of days. It is quite clear from the vantage point of Tanakh that the significance of the messiah himself pales in comparison to the utopian age that his arrival will usher in.

The reason Judaism does not accept the Christian messiah is because Yeshua fulfilled few if any of the messianic prophecies clearly foretold in the Jewish scriptures (Torah, Prophets, Writing). On this web site, as well as others, I have devoted considerable space to exposing all the New Testament's misquotations, mistranslations, and misapplications of the Jewish Holy Scriptures in an effort to create a new religion...a religion of Rome that used Yeshua as the "glue" to hold their political and military empire together. On your study trail and after you have seen the seventy or so examples presented for your evaluation, there will be little doubt in your mind of the conspiracy and deception by the New Testament writers who literally have written "another gospel" and caused 2.5 billion people on this planet to fall away from "the faith once given to the saints". Let me remind you that it is "this faith", "the" faith of Yeshua which once went into all the world for non-Jews. Today that faith no longer exists outside the Jewish community. Such is the tragic loss for the non-Jewish believe in G-d.

OVERVIEW OF CENTRAL MESSIANIC PROPHECIES WITHIN THE JEWISH BIBLE

The following is an overview of the central messianic prophecies outlined in the Jewish scriptures that all Christians and Jews agree are messianic. To these we should have the courage to ask this question: "Were these prophecies fulfilled or conditions achieved through Yeshua's ministry"?

End To Evil And Sin

The Messianic era will mark the end of evil and sin:

- **Ezekiel 37:23: "They shall not defile themselves anymore with their idols and with their abominations and with all their transgressions.. "**
- **Zephaniah 3:13: "The remnant of Israel will not do any wrong, and they will not speak lies nor shall a deceitful tongue be found in their mouth."**
- **Zechariah 13:2: "It shall be in that day .. that I shall cut off the names of the idols from the earth and they shall no longer be remembered; and I shall also remove from the earth the [false] prophets and the spirit of impurity."**
- **Malachi 3:19: "For behold the day comes burning like a furnace, and all the wanton sinners and everyone that does wickedness shall be stubble .. that to them shall not be left root and branch."**
- **Isaiah 60:21: "Your people shall all be righteous, they shall inherit the land forever.."**
- **Jeremiah 50:20: "In those days and in that time, says G-d, the iniquity of Israel shall be searched for but it will not be, and the sins of Judah - but they shall not be found.." [Sukah 52a; Eliyahu Rabba ch. 4; Bereisht Rabba 48:11; Pesikta Rabaty 33:4; and Yalkut Shimoni, I: 133, on Genesis 33:13, p. 42a.]**

Universal Worship Of G-d

Mashiach shall mend the whole world so that all shall serve G-d in unity [Hilchot Melachim 11:4].

- **Zephaniah 3:9: "For then I shall turn to the peoples a pure tongue that all shall call upon the Name of G-d to serve Him with one consent."**
- **Isaiah 2:2-3 and Michah 4:1-2: "..The mountain of G-d's House shall be established at the top of the mountains and it shall be raised above the hills, and all the nations shall stream to it. Many peoples shall go and say, 'Come, let us go up to the mountain of G-d, to the House of the G-d of Jacob, and let him [Mashiach] teach us of His ways and we shall go in His paths;' for from Zion shall go forth Torah, and the word of G-d from Jerusalem" [Isaiah 60:14; and Zechariah 8:23].**
- **Zechariah 9:16: "..every one that is left of all the nations that came against Jerusalem shall go up from year to year to bow before the King, G-d.."**
- **Zechariah 14:9: "G-d shall be King over the entire earth. In that day G-d shall be One and His Name One."**

Restoration of the Bet Hamikdash...The Temple

Mashiach shall restore the Bet Hamikdash in Jerusalem (the Temple) [From the sources it appears that Mashiach will build the third Bet Hamikdash...Vayikra Rabba 9:6; Bamidbar Rabba 13:2; Shir Rabba end of ch. 4 etc.; followed by Rambam, Hilchot Melachim 11:1 and 4. From other sources it follows that the third Bet Hamikdash is built by the Almighty Himself (Zohar I:28a, 114a, 183b and III:221, Zohar II:240b!]; followed by Rashi and Tossafot on Sukah 41a, Rosh Hashanah 30a, and Shevu'ot 15b]. Secondary sources include Torah Shelemah, Beshalach 15:17 (especially note 211); and Sha'aret Zohar on Sukah 41a (see there; and R. Menachem M. Schneerson shalita, Likkutei Sichot Vol. XI, p. 98 note 61; Vol. XVII, p. 418; and Vol. XXVII, p. 204f; for ways to reconcile the two views).

- **"...and I will set My sanctuary in the midst of them for evermore. My temple also shall be with them. Yes, I will be their G-d and they shall be My people. And the heathen shall know that I the Lord do sanctify Israel, when My sanctuary shall be in the midst of them for evermore. -- Ezekiel 37:26-28 (See also Ez. 40-48; Is. 33:20; Isa 2:2ff)**

World Peace?

The awareness and knowledge of G-d will remove the narrow-minded dispositions that lead to strife and war. It will be an era of peace and harmony - in the Holy Land, and throughout the world [Leviticus 25:18-19 and 26:5; Jeremiah 23:6 and 33:16; Ezekiel 28:26 and 34:25-28; Joel 4:17].

- **Isaiah 2:4 and Michah 4:3: "..they shall beat their swords into plowshares and their spears into pruning-hooks. Nation shall not lift a sword against nation, nor shall they learn war any more." [Michah 4:4 continues: "Each man shall sit under his vine and under his fig-tree, and none shall make them afraid.."]**
- **Hosea 2:20: "..I shall break from the earth the bow, the sword and warfare, and I shall make them lie down securely."**
- **Zechariah 9:10: "..the bow of war shall be cut off, and [Mashiach] shall speak peace unto the nations.. "**

This new attitude of mankind will also be reflected in the animal world:

- **Isaiah 11:6-9: "The wolf shall dwell with the lamb and the leopard shall lie with the kid, and a calf with a lion's cub and a fatling together, and a small child shall lead them. The cow and the bear shall graze, their young ones shall lie down together, and the lion shall eat straw like cattle. An infant shall play over the hole of an asp, and the weaned child shall put out his hand over the eyeball of an adder. They will not harm or destroy on all My holy mountain, for the earth shall be full of the knowledge of G-d as the waters cover the sea."**
- **Isaiah 65:25: "The wolf and the lamb shall feed together, and the lion shall eat straw like cattle, dust shall be the serpent's food. They shall not harm nor destroy in all My holy mountain, says G-d'' [Hosea 2:20].**
- **"And he [Messiah] shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more." -- Isaiah 2:4**
- **"He [Messiah] will destroy death forever." -- Isaiah 25:8**
- **"Then the inhabitants of the cities of Israel will go out and make fires and feed them with the weapons -- shields and bucklers, bows and arrows, clubs and spears; they shall use them as fuel for seven years." -- Ezekiel 39:9**

Universal Knowledge of G-d?

The Messianic era will be a time of universal awareness, perception and knowledge of G-d:

- **Isaiah 11:9: (cf: Habakuk 2:14): "..the earth shall be full of knowledge of G-d as the waters cover the sea."**
- **Isaiah 40:5: "The glory of G-d shall be revealed, and all flesh shall see together that the mouth of G-d has spoken.".**

"In the present world, the Shechinah manifests Itself only to certain individuals (prophets); in the time to come, however, 'the glory of G-d shall be revealed and all flesh shall see together.." [Vayikra Rabba 1:14]. The Messianic era will thus witness a manifestation of Divinity even as occurred with the revelation at Sinai; [Tanchuma, Bamidbar: end of par. 17; and Tanya, ch. 36. Cf: Sha'ar Ha'emunah, ch. 25; and see note following].

- **Isaiah 52:8: "..for eye to eye they shall see as G-d returns to Zion."**
- **Jeremiah 31:32-33: "..I shall put My teaching in their inward parts and write it in their heart, and I shall be to them for G-d and they shall be to Me for a people. They shall no longer teach one another, and a man his brother, saying 'Know G-d,' for they shall all know Me - from the least of them to the greatest of them.."**

The Divine spirit will be upon the people, endowing them with the power of prophecy and vision:

- **Joel 3:1-2: "..I shall pour out My spirit upon all flesh, and your sons and your daughters shall prophesy, your elders shall dream dreams, your young shall see visions. In those days I shall pour out My spirit also upon the servants and handmaids ["The Holy One, blessed is He, said: 'In the present world [only] certain individuals prophesied; in the world to come, however, all Israel will be made prophets, as it is said, 'It shall come to pass afterwards that I shall pour out My spirit upon all flesh, and your sons and your daughters shall prophesy..';'" Tanchuma, Beha'alotecha: end of par. 16. Cf: Tikunei Zohar 18:36b; and**

above, note 10a].

- **Note Igeret Teyman, end of ch. 3, that there will be a restoration of prophecy even before the actual manifestation of Mashiach. Cf Likkutei Sichot, vol. II: Balak, p. 588f.]**
- **"All who survive of all those nations that came up against Jerusalem shall make a pilgrimage year by year to bow low to the King Lord of Hosts and to observe the feasts." -- Zechariah 14:16**
- **"And the Lord shall be king over all the earth: in that day shall there be one Lord, and His name one." -- Zechariah 14:9**
- **"Thus said the Lord of Hosts: In those days, ten men from nations of every tongue will take hold -- they will take hold of every Jew by a corner of his cloak and say, "Let us go with you, for we have heard that G-d is with you." -- Zechariah 8.23**

Resurrection of the Dead?

- **"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead." -- Isaiah 26:19**
- **"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." -- Daniel 12:2**
- **"Behold I will open your graves and raise you from your graves, My people; and I will bring you into the Land of Israel. You shall know that I am G-d when I open your graves and when I revive you from your graves, My people. I shall put My spirit into you and you will live, and I will place you upon your land, and you will know that I, G-d, have spoken and done, says G-d." (Ezekiel 37: 12-14)**

Resurrection of the Dead is another of the 13 fundamental Principles of the Faith (Rambam, Article 13), distinct from that of the Messianic redemption. It will occur after the redemption, the very last event of the Messianic era (see Zohar I:139a), thus in a way distinct from it. Even so, there are various stages in the process of resurrection itself, with some individuals rising before all others. Moses and Aaron, for example, will be present already in the very early period, when the Bet Hamikdash will be re-established, in order to guide the order and procedures of the Temple-service (see Tossafat on Pesachtm 114b; and cf. Devarim Rabba 3:17 and similar passages). A number of other saints, too, will be revived at various stages prior to the general resurrection of the dead (see R. Joseph Albo, Ikkarim IV:35; R. David ibn Zimra, Teshavot Radvaz III:no. 644; R. Daniel Tirani, Ikret Hadat (Ikret Dtntm), vol. II: Yoreh De'ah 36:66; Sdei Chemed, Kuntres Hakelalim, s.v. mem:klal 218; and the sources cited there).

For the whole subject of the resurrection, see especially Sanhedrin 90a-92b; Pirket deR Eliezer ch. 33-34; R. Saadiah Gaon, Emunot Vedet'ot, sect. Vll; Rambam, Ma'amar Techtyat Hametim; Ramban, Sha'ar Hagemul; R. Chasdai Crescas, Or Hashem III:4, ch. 1-4; and R. Menachem M. Schneerson shalita, Teshuvot Ubi'urim, ch. 8 and 11 (offering a comprehensive and systematic analysis of this subject).

Ingathering of Israel?

- **"I will bring thy seed from the east, and gather you from the west. I will say to the north, ''Give up,'' and to the south, "Keep not back, bring My sons from far, and My daughter from the ends of the earth. -- Isaiah 43:5-6. (See also Jer. 16:15; 23:3; Is. 11:12; Zech. 10:6; Ez. 37:21-22)**
- **Through Mashiach shall be effected the ingathering of all the exiles of Israel (Bereishit Rabba 98:9; Midrash Hagadol on Genesis 49: 11.7).**
- **Deuteronomy 30:3-4: "G-d, your G-d, shall bring back your captivity ...and He will return and gather you from all the nations whither G-d, your G-d, has scattered you. If your banished shall be at the utmost end of the heavens, G-d, your G-d, shall gather you from there, and He shall take you from there."**
- **Isaiah 11:11-12,16: "It shall be on that day that G-d shall again set His hand for a second time to acquire the remnant of His people that shall remain from Assyria and from Egypt, from Pathros and from Cush and from Elam, from Shinar and from Chamat and from the islands of the sea.. There shall be a highway for the remnant of His people that shall remain from Assyria, as there was for Israel on the day they went up from the land of Egypt."**

Isaiah 43:5-6: "Fear not, for I am with you; I will bring your seed from the east and gather you from the west. I shall say to the north, 'Give up,' and to the south, 'Do not hold back, bring My sons from far and My daughters from the end of the earth."'

- **Amos 9:14-15: "I shall return the captivity of My people Israel and they shall build the waste cities and settle .. I shall plant them upon their land, and they shall no more be plucked out of their land that I have given them, says G-d, your G-d."**
- **Jeremiah 23:7-8: "Therefore behold, days shall come, says G-d, that they shall no longer say, 'As G-d lives who has taken up the children of Israel from the land of Egypt;' but 'As G-d lives who has taken up and brought the seed of the House of Israel from the north country and from all the countries where He had banished them,' and they shall dwell in their land."**
- **Ezekiel 39:25, 27-29: "..Now I shall bring back the captivity of Jacob and I shall have compassion on the whole House of Israel, and I shall be zealous for My holy Name .. When I shall have returned them from the nations and gathered them from the lands of their enemies.. They shall know that I am G-d, their G-d, in that I exiled them to the nations and gathered them unto their land and I will not leave any one of them there. I will no more hide My face from them, as I will pour out My spirit upon the House of Israel.. "**
- **Additional sources for the ingathering of the exiles are: Isaiah 27:12, 49:8-9, and 60:4; Jeremiah 30:2 and 31:7; Ezekiel 34:11-13 and 37:21; Zechariah 8:7-8; etc.**

The Ten Tribes of the Northern Kingdom of Israel, exiled by the Assyrians before the destruction of the first Bet Hamikdash (II-Kings, ch. 17), and dispersed beyond the river Sambation and the 'Mountains of Darkness,' will also return [Sanhedrin ll0b; Bamidbar Rabba 16:25; Tanchuma, ed. Buber, Shlach-Hossafot:6; Pesikta Rabaty 32:10 (ed. Friedmann, ch. 31). Cf Ramban, Sefer Hage'ulah, sha'ar I.

This Divine promise of the return and restoration of Israel is unconditional. It will occur even if the people should not want to return:

- **"That which arises in your mind shall not come to pass, namely that which you say, 'We shall be like the nations, like the families of the countries, to serve wood and stone.' As I live, says the Lord G-d, I shall surely rule over them with a mighty hand and with an outstretched arm and with fury poured out. I shall take you out from the nations and gather you from the lands in which you were scattered, with a mighty hand, an outstretched arm and with fury poured out.. I shall pass you under the rod and bring you into the covenant.. For on My holy mountain, on the mountain of the height of Israel, says the Lord G-d, there shall all of the whole House of Israel serve Me .. when I bring you out from the nations and gather you from the lands where you were scattered, and I shall be sanctified in you in the eyes of the nations. You shall know that I am G-d when I bring you to the earth of Israel, to the land about which I raised My hand to give it to your fathers." (Ezekiel 20:32-37, 40-42)**
- **"Therefore say to the House of Israel, Thus said the Lord G-d: I am not doing (this) for your sake, House of Israel, but for My holy Name which you profaned among the nations wither you came. I shall sanctify My great Name that was profaned among the nations, that you profaned in their midst, and the nations shall know that I am G-d, says the Lord G-d, when I shall be sanctified in you before their eyes. I shall take you from the nations, and I shall gather you from all the lands, and I shall bring you to your land. I shall sprinkle pure waters upon you and you shall be purified from all your sins, and I will purify you from all your idols.." (Ezekiel 36:22-25)**

Blissful Utopia: The End Of Disease And The Death It Produces

- **The Messianic era will witness ultimate physical and spiritual bliss. All will be healed [Beretshit Rabba 20:5]. The blind, the deaf and the dumb, the lame, whosoever has any blemish or disability, shall be healed from all their disabilities: "The eyes of the blind shall be clearsighted, and the ears of the deaf shall be opened.. the lame shall leap as a hart and the tongue of the dumb shall sing.." (Isaiah 35:5-6). [Beretshit Rabba 95:1; Tanchuma, Vayigash: 8 and Metzora: 2 (and see ed. Buber, Vayigash:9 and Metzora:7)].**
- **Death itself shall cease, as it is said, "Death shall be swallowed up forever and G-d shall wipe the tears from every face.." (Isaiah 25:8) [Pesachim 68a; Shemot Rabba 30:2. See also Midrash Tehilim 145:1].**

- **There will be a life of ease [Eliyahu Rabba ch. 4]. Our physical needs will be taken care of by others, as it is said, "Strangers shall stand and feed your flocks and aliens shall be your plowmen and your vinedressers (Isaiah 61:5)" [Isaiah 49:23 and 60:10-12].**
- **The earth will manifest extraordinary fertility, yielding an overabundance of every kind of produce, and trees growing ripe fruits every day. Zion's wilderness will be made "to be like Eden, and her desert like the garden of G-d" (Isaiah 51:3). "I will call for the grain and increase it .. and I will increase the fruit of the tree and the produce of the field.." (Ezekiel 36:29-30) ".. The plowman shall overtake the reaper, and the treader of grapes him who sows seed; and the mountains shall drip sweet wine, and all the hills shall melt" (Amos 9:13) [Leviticus 26:5; and Joel 4:18, and see Vayikra Rabba 17:4, and Pesikta deR Kabana, ch. VII, p. 65cf, and the notes there. See also Hosea 2:23f].**
- **"At that time there will be neither famine nor war, neither envy nor strife. All good things will be bestowed in abundance, and all delicacies will be accessible like dust" [Hilcbot Melachim 12:5. Cf: Midrash Tehilim 87:3 ("gold and silver will be like dust")].**
- **The wondrous events and conditions of the Messianic era will completely overshadow all and any miracles that happened before then, even those associated with the exodus from Egypt (Jeremiah 23:7-8; Berachot 12cf.].**
- **In Rambam's view the Messianic era will not see a setting aside of the laws of nature, but "the world will follow its normal course. The only difference between the present world and the Messianic days is delivery from servitude to foreign powers (Berachot 34b)." The prophecies of supernatural events and conditions are to be understood figuratively. (Hilchot Melachim 12:1-2; and cf. Hilchot Teshuvah 9:2). Even so, Rambam himself qualifies this view as a personal opinion and interpretation, allowing for the possibility that everything may be quite literal. (Ma'amar Techiyat Hametim, sect. 6. Cf. Hilchot Melachim 12:2 that no one is in a position to know the details of the events to occur until they have come to pass etc.].**
- **As noted by the commentaries on Hilchot Melachim, Rambam's view is fraught with many difficulties, as even he himself enumerates events and conditions (not the least of which would be the resurrection of the dead) which are clearly beyond the normal course of the laws of nature (cf. notes 22, 41; 51 and 68). One resolution to this problem is by distinguishing between two general periods in the Messianic era: a first stage following an essentially natural order, and a later stage marked by supranatural events and conditions. [R. Yitzchak Abarbanel, Yeshu'ot Meshicho, Iyun Hashlishich. 7. For a comprehensive analysis of this subject, see Likkutei Sichot, Vol. XXVII, pp. 191-206. Cf. also Or Hachayim on Exodus 21:11 and Numbers 24:17].**

Even so, these Divine blessings are not an end in themselves. They are but a means towards a higher goal: Our longing for the Messianic era is not for the sake of dominating the world, to rule over the heathens, or to be exalted by the nations. Nor is it that we might eat, drink and rejoice,:. "have much produce and wealth, ride horses and indulge in wine and song, as thought by some confused people" [Rambam, Perush HaMishnah, Introduction to Sanhedrin ch. 10).

It is, rather, to have relief from the powers that presently do not allow us to be preoccupied with Torah and mitzvot properly [Hilchot Teshuvah 9:2].

Our aspirations are to be free to devote ourselves to Torah and its wisdom, with no one to oppress and disturb us. We long for that time because there will be an assembly of the righteous, an era dominated by goodness, wisdom, knowledge and truth. It will be a time when the commandments of the Torah shall be observed without inertia, laziness or compulsion (other version: "worries, fear or compulsion").

The sole preoccupation of the whole world will be to know G-d. The Israelites will be great sages: they will know things that are presently concealed, and will achieve knowledge of their Creator to the utmost capacity of human beings, as it is said, "The earth shall be full of the knowledge of G-d as the waters cover the sea." (Isaiah 11:9) [Hilchot Melachim 12:5 Cf. Netzach Yisrael, ch. 42].

Answer for yourself: Now, has this happened yet, and has the Messiah come?

DO YOU WANT THE HONEST TRUTH?

Looking back at all of these prophecies, we can clearly see Yeshua has not fulfilled these necessary prophecies that would give him the distinction of being called "the" Messiah. Possibly a Second Coming will provide the opportunity needed for these to be fulfilled either by Yeshua or whoever comes as Messiah. But such an idea is pure speculation. Without a doubt, if we look at the Bible as our point of reference, Yeshua fell short of fulfilling any of the major messianic prophecies; he was never anointed as King, he never ruled Israel, and the world was certainly not perfected in his time. In addition, he was not preceded by the return of the prophet Elijah. This is not meant to denigrate Yeshua in anyway or to say he was not "a" Messiah or that his ministry to the world is not of ultimate importance. But the text is the text and we must not develop religious beliefs based on emotion especially when the text proves otherwise. We must be faithful to the Word of G-d and let the chips lie where they fall. To suggest Yeshua is the Jewish Messiah is, in effect, saying that G-d was lying to the Jewish people when he promised a Messiah from the house of David who would fulfill all of the prophecies. G-d does not lie. Shalom.



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IS JESUS THE MESSIAH?...LET US EXAMINE THE FACTS

I begin this article with my conclusion and not my introduction. I do this in order that the readers won't "turn me off" before they finish reading the article, for much of which they will disagree with follows. But truth is truth and facts are facts. It is those who are not aware of truth and facts who are deceived. Now my conclusion.

I guess what I disprove of so much at Bet Emet Ministries, is attributing to Jesus "fulfillments" of Scripture which are in reality not fulfillments. Because of the hundreds of errors, mistranslations, and misquotations in the New Testament, it is impossible to say for sure that Yeshua is "the" Messiah. And this does not take into account the unfulfilled prophecies in the Old Testament, nor the constant reassurance to Yeshua' followers that he was to return in their lifetime as the New Testament attests. Guess what? He did not do it as it says.

Answer for yourself: So where are we left in our belief in Yeshua as the Messiah?

I have chosen to adopt the position of a famous Jewish scholar in Jerusalem today…David Flusser. When asked if he believes Yeshua is the Messiah he said…"when Messiah comes, if it be in my lifetime, I will walk up to him and ask: "Is your name 'Yeshua'" and "have you been here before"? I think that when Messiah comes then, and only then, can we know for sure if it is in reality Yeshua, and if not, I am sure no one will reject him because it disagrees with their prior theologies. Now on with the article as I substantiate why a knowledgeable believer will have a hard time saying for certain that Yeshua is the Messiah (at least at this time).

If Christians merely believed that Yeshua was *their* messiah, this belief would be of little concern to the Jews. Their claim, however, is not that Yeshua is the Christian Messiah, but the *Jewish* Messiah, the Messiah of the Jews, the Messiah foretold by the Jewish Prophets. Christians then attempt to prove this belief by quoting a book that they cannot read in the original language, the Hebrew Bible.

Certain Christian missionary groups have now set up a front organization called "Jews for Jesus," through which they entice naive Jews to Christianity with an old and discredited argument. "Don't become a Christian," they will argue, "remain a Jew, — however, while you remain a loyal Jew, accept Yeshua as your 'Messiah.' "

In view of the confusion created by the many false claims of missionary groups, Jews, as well as Christians, must be armed with the facts to substantiate the conviction that almost everything Christians claim for Yeshua as the *Jewish* Messiah is false. This rather startling conclusion can be easily substantiated if one is diligent to study on this web site [and others: http://faithofyeshua.faithweb.com] the seventy or so articles whereby I expose how the New Testament writers have repeatedly taken Jewish Scriptures out of the Old Testament and purposefully mistranslated them, misapplied them, misquoted them, and taken them completely out of context from what the original Prophet intended in his message. This was done in order to present a case to the non-Jewish believers in G-d that Yeshua had fulfilled these passages and was the

intended "fulfiller" of such prophecies. This was an easy hoax to pull upon the non-Jewish masses who were unfamiliar with the Old Testament Scriptures. It is just as easy today as the vast majority of Christians have since the beginning had a very shallow understanding of the Old Testament Scripures and continue to do so today as well. They they just don't know when reading the New Testament that the context of the original writer had nothing to do what so ever with Yeshua.

PROBLEMS ABOUND FOR THE CHRISTIAN POSITION...BUT FEW RECOGNIZE THEY EXIST

The following few "problems" will point our some of the glaring discrepancies and inconsistencies in the missionaries' arguments:—

Problem: The Jewish Messiah is to be a human being born naturally to husband and wife. He is not to be a g-d, nor a man born of supernatural or virgin birth, as Christianity claims.

Nowhere does the Jewish Bible or Prophets say that the Messiah would be a g-d or G-d-like. The very idea that G-d would take on human form is repulsive to Jews because it contradicts the concept of G-d as being above and beyond the limitations of the human body and situation. Jews believe, according to the Jewish Scriptures, that G-d *alone is* to be worshipped, not a being who is His creation, be he angel, saint, or even the Messiah himself.

Nowhere does the Bible predict that the Messiah will be born to a virgin. In fact, virgins never give birth anywhere in the Bible. This idea is to be found only in pagan mythology. To the Jewish mind, the very idea that G-d would plant a seed in a woman is unnecessary and unnatural.

Answer for yourself: After all — what is accomplished by this claim?

Answer for yourself: What positive purpose does it serve?

The claim that Mary did not have natural relations with her husband must have made the Jews of that time suspect her of wrongdoing. The New Testament (the Christian Bible) admits as much when it says (Matthew 1:19), "Then Joseph her (Mary's) husband, being a just man, and not willing to shame her in public, decided to divorce her quietly." The whole idea of virgin birth serves no purpose, except to attract pagans to Christianity.

Problem: The Jewish Messiah is expected to return the Jews to their land. Yeshua was born while the Jews still lived in their land, before they had gone into exile. He could not restore them to their land because they were still living in it!

Problem: The true Messiah is to rebuild the Temple in Jerusalem — but Yeshua lived while the Temple was still standing.

Problem: The Jewish Bible says that the Messiah will redeem Israel. In the case of Yeshua, the very opposite took place. Not long after his death, the Holy Temple in Jerusalem was destroyed, Jerusalem was laid to waste, and the Jews went into exile to begin a 1900-year-long night of persecution—largely at the hands of the followers of this self-styled "Messiah!"

Problem: The Prophets in the Bible foretold (Isaiah 45) that when the Messiah comes, all the nations of the world will unite to acknowledge and worship the one true G-d. "The knowledge of G-d will fill the earth. The world will be filled with the knowledge of G-d as the waters cover the seas" (Isaiah 11:9). Nothing of this nature took place following the death of Yeshua. On the contrary, Islam developed and became the religion of the Arabs and many other nations, Christianity broke up into many conflicting sects which were constantly at war with each other, and a large part of the world continued to worship idols. Even today the world is far from the worship of one G-d.

Problem: When the true Messiah comes, his influence will extend over all peoples who will worship G-d at the Temple in Jerusalem. The Prophet says, "For My House will become the House of Prayer for all the Nations." This has obviously not yet taken place, and, therefore, the Messiah has not yet come.

Problem: During the time of the Messiah a new spirit will rule the world, and man will cease committing sins and crimes; this will especially apply to the Jews. The Torah (in Deuteronomy 30:6) says that "G-d will circumcise your heart and the heart of your children to love G-d." The Prophets taught: "And your people are all righteous, they will inherit the earth forever" (Isaiah 60:21); "In that day I will seek the sins of Israel and there will be none" (Jeremiah 50:20); "I will give you a new heart and a new spirit—and you will obey My laws and commandments and do them" (Ezekiel 36:26,27). Soon after the time of Yeshua, ignorance of G-d and even ignorance of science and philosophy filled the earth, as the "Dark Ages" overtook the world.

Problem: The true Messiah is to reign as King of the Jews. Yeshua's career as described in the New Testament lasted all of three years, at the end of which he was crucified by the Romans as a common criminal. He never functioned as anything but a wandering preacher and "faith healer"; certainly, he held no official position or exercised any rule of any kind.

Problem: During the time of the Messiah, prophecy will return to the Jewish people and the presence of G-d will dwell amongst us. (Joel 3,1) "And after that I will pour my spirit on all of mankind and your sons and daughters will prophesy." These predictions, too, are yet to be fulfilled.

Problem: One of the Messiah's major tasks is to bring peace to the entire world. In the time of the Messiah, there are to be no more wars, and the manufacture of arms will cease. The Prophet Isaiah (2:4) says, "And they shalt beat their swords into plowshares and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more." Yet, Christian nations are continually at war and wars have been going on almost non-stop since the time of Yeshua up to and including today.

Problem: The New Testament itself claims that the prophecies concerning the Messiah were to be realized in Yeshua's own generation. Mark (13:30) clearly says, "truthfully I say unto you that this generation shall not pass until all these things be done." In Matthew 4, Yeshua is quoted saying that "The Kingdom of Heaven is at hand." Almost 2,000 years have passed and still nothing has been accomplished.

Problem: Nowhere does the Jewish Bible teach the Messiah would come once, be killed, and be return once, be killed, and return again in a "second coming." The idea of a second coming is a pure rationalization of Yeshua' failure to function in any way as a Messiah, or to fulfill any of the prophecies of the Torah or the Prophets. The idea is purely a Christian invention, with no foundation in the Bible, and created only to explain away why Yeshua did not return in the generation of his followers as the New Testament attests.

Problem: The Bible says that the Messiah would be descended in a direct line from King David. However, if G-d was Yeshua's "father," is it not somewhat ridiculous to claim that he is descended from King David on his father's side?

Problem: Why do some missionaries insist on distorting the meaning of the words of the prophets in order to substantiate their claims? (An example: The Hebrew term in Isaiah "almah" which means a "young woman" is mistranslated as "virgin." Honest Christian scholars now acknowledge that this is a pious fraud and now (see the new Protestant "Reviser Standard Version" of the Bible) translate the word correctly. This is but one of many mistranslations or forced translations

Problem: While on the cross Yeshua is quoted as saying, "Forgive them, Father, for they (the Jews) know not what they do." Why do some Christians insist on persecuting the Jews if Yeshua himself gave instructions to forgive them?

Problem: If his rising from the dead was so crucial to demonstrate who he was, why did this take place in secret and not in the presence of his "thousands" of devotees?

Problem: **Yeshua claimed that he did not intend to change the Laws of Moses—"Think not that I have come to abolish the Law (Torah) and the Prophets, I have come not to abolish them but to fulfill them. For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished. Whoever then breaks one of the least of these commandments and teaches men so, shall be called least in the Kingdom of Heaven" (Matthew 5). Later on, the New Testament attests that he himself abrogated some of the laws, while his followers eventually abolished or changed nearly all of them. Personally I believe the New Testament to be less than credible in describing events where Yeshua supposedly broke the Law or changed the Law.**

Problem: **However, the Torah itself clearly states in many places that its laws are eternal, never to be abolished. And even the Christians acknowledge that the Jewish Bible is the word of G-d. If the Torah is eternal and Yeshua himself claims to have no intention of abolishing or changing it, why do the Christians celebrate the Sabbath on Sunday when G-d clearly calls the Saturday-Sabbath an Eternal Covenant? Why do Christians eat pig when the Torah forbids it? What reason can Christians give for not celebrating Rosh Hashana and Yom Kippur which are clearly spelled out in the Torah? This same argument applies to hundreds of other Torah laws that are ignored by Christians.**

On the other hand, Christmas and Easter are not mentioned in either the Jewish Bible or the Christian "New Testament"— these festivals are pagan in origin, adapted for Christian use. But Pesach, Sukkos and Shavuos are clearly spoken of in the Bible. On top of which, Yeshua nowhere requests that the Biblical festivals no longer be observed.

Problem: **Christians teach the philosophy of "turning the other cheek" and "loving your enemy." Do you know of any Christian nations that live by this impractical ethic, or even take it seriously?**

Problem: **The many Christian statements about G-d being "Love" have been borrowed from the Jewish Bible and the Jewish religion. Among many such quotations from our Torah are: "Love thy neighbor as thyself"; "Love the stranger, for you were strangers in the land of Egypt"; "And you shall love the L-rd thy G-d with all your heart and with all your soul and with all your might."**

If G-d is "Love," how can Christians explain the silence and indifference of the Church and most Christian nations while six million Jews were being gassed and burned by the Germans? Why the stone-like silence during the Six Day War? Where was Christian love during the Spanish Inquisition and the hundreds of pogroms inspired by priests and monks?

Problem: **Judaism believes that G-d is eternal, above and beyond time. G-d cannot be born, He cannot die, He cannot suffer, He can not "become flesh," nor can He be divided into sections ("Father, Son, and Holy Ghost"). These are pagan notions. Certainly no "G-d" or "Son of G-d" could have called out on the cross, as Yeshua is supposed to have said, "My G-d, my G-d, why have you abandoned me?" If he was G-d's son, he would at least have said, "My father. . ."**

Problem: **If Yeshua was really the Messiah, why does the New Testament admit that all the rabbis of the time, without one exception, rejected his claim? Why was there not one man of learning, nor one prominent leader who accepted him?**

Problem: **If Yeshua was the Messiah, why did the overwhelming majority of his own people, the Jews living at that time, reject him? Why did his followers consist of a handful of people, almost all of whom were poorly educated? Why did his own family turn against him?**

Problem: **Who was in a position to judge if he was or was not the Messiah—his own people, who anxiously awaited the arrival of the Messiah, or pagan peoples who had no understanding of what the concept really meant?**

Problem: Yeshua commanded his disciples to preach to the Jews only and not to the gentiles (Matthew 10), yet his disciples disobeyed him and did just the opposite. He clearly thought of himself as the Messiah of the Jews and of no one else. Yet, he was accepted by foreign nations and not by the Jews. Why?

Problem: If G-d has "rejected" the Jews for not "accepting Yeshua" as Christians claim, why have the Jewish People managed to survive 2,000 years of Christian persecution? How do Christians explain the miracle of Jewish survival? Why has G-d restored the city of Jerusalem and the Land of Israel to His "rejected" people?

How do they explain the fact that the Jewish people has re-established its national life in its ancient homeland, and is in possession of the City of Jerusalem? These are living historic facts without parallel.

Must not the Christians now acknowledge that the re-emergence of a Jewish State is indeed an unfolding and realization of Bible prophecy in our day? Does this not demonstrate that the many Biblical prophecies that speak of the return of the Jew to his land refer to the Jews and not to anyone else? (The Christians often refer to themselves as the "real Jews"—the "New Israel," i.e. G-d chose them because the Jews rejected Yeshua.)

Isn't this theological "slap in the face" the reason for the Pope's refusal to recognize Israel, and for Christian silence during the Six Day War?

Problem: The Prophets contain many prophecies concerning the end of days and the time of the Messiah that have not yet taken place. These *will* all take place when the Messiah comes.

Why do we need a Messiah in the first place? In order to teach the Torah to the world and to establish "The Kingdom of G-d on Earth." If the Christians have done away with the laws of the Torah, if they no longer regard the Torah as valid, what is left to teach mankind? Nowhere does the Torah suggest that it is to be abolished by the Messiah. On the contrary, the Torah is eternal, and the purpose of the Messiah is to bring us to the day when all of the Jewish people will observe the Torah and all of mankind will acknowledge its truths.

Problem: Nowhere does the Torah state that someone else's death can bring forgiveness to a person's sins. On the contrary, each man will be punished for his sins, and each man must repent for his sins alone. "The soul that sinneth, it shall die"; "Sons will not be punished for the sins of their fathers." The idea that someone else's death 1,900 years ago can somehow bring forgiveness from G-d for my sins is absurd and unfounded. Each person must return to G-d, each sinner must change his own ways and seek G-d's forgiveness.

Jews firmly believe that the Messiah will come. I, like the Jewish people, believe that man will not self-destruct, that we will not disappear in a gigantic atomic blast. Man is basically good, and G-d's Kingdom will be established. However, it is not enough to believe in G-d. Faith alone is not adequate—G-d demands deeds and action. G-d's revelation on Mount Sinai demands obedience to the 613 commandments spelled out in the written and unwritten Torah. G-d wants discipline, loyalty, and practice; not pious statements and magical formulas. Jews wait for the day when "G-d will be King over all the earth and on that day He will be One and His name One" (Zechariah 14:9).

Maimonides put Jewish belief into words—and I firmly stand by these words, "I firmly believe, in complete faith, in the coming of the Messiah, and although he may tarry, I daily wait for his coming." Such is my stance as well. Indeed, the Messiah is coming ... we can almost hear his footsteps. Will it be Yeshua?

Shalom.



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LET US NOT BE DECEIVED BY "FALSE" MESSIAHS

"I believe with perfect faith in the coming of the Messiah, and though he tarry, nevertheless do I believe." -- Maimonides.

The concept of *Messiah* , the "Anointed One" of G-d who would one day come to redeem his people from oppression at the beginning of an era of World Peace has been the sustaining hope of the Jewish people for more generations than most other nations have even existed. The details about what this Messiah would do and when he would arise, however, have always been somewhat vague. Among the expectations of Messiah which seem universal are the following:

- **Restoration of the Kingdom of David (see, for example, Jer. 23:5, Jer 30:9, Ezek. 34:23)**
- **Restoration of the Temple (Isaiah 2:2, Micah 4:1, Zech. 6:13)**
- **Regathering of the exiles, as described in Isaiah 11:12.**

Beyond these "basics", conceptions of Messiah vary. Maimonides said Messiah would live long, but eventually die. He would be tested as a Warrior King, whom the world would follow into the ideal political state. He would be wiser than all men, and greater than all the prophets since Moses. There would be no change in the laws of nature, but society would be perfected.

Others saw Messiah as a miracle worker, who would reestablish Israel by supernatural power, and that his kingdom would be indestructible.

The ultimate source of all doctrines of Messiah is the Tanakh, especially the prophets and the book of Daniel, which in the Hebrew canon is classified as *Ketubim* or "writings." However, virtually every Biblical book is called upon by one sage or another to provide some insight about the Messiah. The Psalms and even Genesis, Numbers and Job are seen by some commentators as containing Messianic material. Distilling a clear, consistent picture out all of this material is a difficult task. On the one hand, Daniel 7:13 portrays Messiah as coming in great triumph "in the clouds," on the other hand, Zechariah 9:9 says he comes riding a donkey. In Daniel 7:14, he comes with power, in Isaiah 42:3 he does not even break a bruised reed. Sometimes it seems that Messiah is destined to rule the nations (Daniel 7:14), at other times it seems that G-d himself will rule (as in Isaiah 24:23). In one place he is presented as a man of peace, in another as a man of war.

Perhaps in attempt to make sense of such apparently contradictory Messianic images, the sages developed a "dual Messiah" concept. In this view there would be two Messiahs:

- **Messiah ben Joseph and**
- **Messiah ben David.**

The prophets spoke of a time of great trouble before the final Redemption. This time of trouble became known as "birth pangs of the Messiah," or *hevlei Meshi'ach*. Before the triumphant Messiah ben David could come, the Messiah "ben Joseph" or "Son of Joseph," would lead the Jews in war and be killed in

battle. Only after this would the Messiah ben David arise and take his place as ruler of Israel and the world.

Answer for yourself: Why have you not been told as a Christian that the Jewish concept of the "suffering Messiah" contains a belief that this "Messiah ben Joseph" would be killed in a military battle and not someother way; like a cross?

Answer for yourself: Should not our Christian doctrines and beliefs be true to the Jewish teachings about the Messiah?

Answer for yourself: What does this small omission and "oversight" affect one's beliefs in Yeshua being the "suffering Messiah of Joseph?"

MESSIANIC CONTENDERS AND PRETENDERS

At about the time of Herod the Great, Messianic expectations were running high. Not only was the nation oppressed by a foreign power, but according to Abba Hillel Silver, there was a widely held belief that the days of Messiah were at hand. Silver reports that, according to the popular chronology of that time, the world had attained the age of 5,000 years. As it was also widely believed the world would last only 6,000 years (1,000 years for each day of creation), and that the Messiah would reign for 1,000 years before the end of the world, it was evident that he was due at any minute. It was into this Messiah-hungry environment that Yeshua came with his version of Redemption, but before and after him were many others with their own ideas about deliverance. Some seem to have been well-meaning nationalists who were hailed as Messiahs by ardent admirers. Others may have been charlatans, fools, or mentally ill.

Judah the Galilean, about 10 BCE, is known to us from Josephus, who identifies him as Pharisaical in overall orientation, but with a strong emphasis on allegiance to *G-d alone*. He claimed it was shameful to pay tribute to Romans, and founded the movement known as the Zealots to oppose Roman domination. Josephus notes with admiration their determination and bravery, which indeed is legendary, yet it is evident from history that they did not usher in the Messianic age. [Jos., Ant. 18:23].

Theudas led a group of people to the Jordan River, claiming that he would miraculously part the waters before them. The group was intercepted by Roman authorities, and Theudas was beheaded. [Jos. Ant. 20-97ff]. A religious impostor of this name is also mentioned in the New Testament as an example of cult leaders who come and go. [Acts 5:35-39].

Josephus also mentions a Jew from Egypt who led 30,000 men to the Mount of Olives, with the intent of forcibly taking Jerusalem from the Romans. He was intercepted by the forces of the Roman procurator, and Josephus reports that the Egyptian fled, leaving many of his unfortunate followers to be killed in battle. [Jos. Wars, 2:261ff]. [See also Acts 5:35-39].

Around 133 CE, Simon Bar-Kosiba arose as a champion of Jewish nationalism, and was heralded by Rabbi Akiva as the Messiah, who renamed him Simon Bar-Kochba, "Simon Son of the Star." Bar-Kochba led the Jews in a revolt against Rome after Hadrian forbade circumcision, Torah study and observance of the Sabbath and Jewish holidays. The 3½ year rebellion cost many lives, and the Romans eventually won only by cutting off supplies to one stronghold after another until the Jews could no longer hold out. Bar-Kochba himself was finally taken with the last stronghold and Roman suspicion of the Jews and their religion was intensified, so the end result was a worsening of the Jewish condition.

Moses of Crete is a later figure who claimed he would lead the Jews of his island to the Holy Land without need of ships. A large number followed him to a cliff on the coast of Crete, where he commanded them to dive into the water, which was supposed to miraculously part before them. The sea was apparently not impressed by Moses, and refused to part. As a consequence a great many trusting souls met their death.

In the early middle ages, with the rise of Islam, (about 700 CE) one Abu 'Isa proclaimed himself Messiah and began to preach his own brand of Judaism, with a relaxation of the dietary laws, and the recognition of both Mohammed and Yeshua as prophets. He led his followers into a fateful battle in which he was killed, although some of his followers claimed he had merely disappeared into a hole in the side of the mountain. In any case he was never heard from again, and the lot of the Jews was not in any appreciable way improved.

In the later middle ages a new threat arose in the form of the Crusades. Ironically, the Crusades themselves were brought on at least in part by Messianic fervor within the church, which believed that with the coming of the new millennium on their calendar, the coming of Antichrist and the return of Christ must be imminent, and that it was therefore contingent upon Christ to seize control of the Holy Land, which had by that time been taken by the Muslims. In their zeal against the "infidels," the Crusaders also increased their persecution of the Jews, thereby intensifying Jewish yearning for a Messiah to deliver them from oppression.

Among the Messiah-mongers to come forth to "encourage" the people at this time was Moses Al-Dar'i. So certain was he that Messiah would come at Passover of the year 1127, that he encouraged the Jews of Morocco to heap up debts to their Muslim neighbors by agreeing to buy things at many times their actual value. When Messiah did not appear, Al-Dar'i's followers were left destitute.

During the Second Crusade, in the early 12th century, a magician/adventurer named David Alroy began an extensive propaganda campaign to rally a revolt against the King of Persia. He proclaimed himself Messiah to Babylonian Jewry, awing them with miraculous "signs." Legend has it that two Jews forged a letter from Alroy and sent it to the community of Baghdad, telling them to wait on the rooftops to be flown to Eretz Israel on the wings of angels. What ultimately became of Alroy is hard to say with certainty, owing to the lack of reliable documentation, but one report claims he was eventually assassinated by his father-in-law. In any event, Alroy, too, failed to usher in the "Messianic Age."

Maimonides reports that in 1172 a "Messiah" arose in Yemen. He told his followers to give all their wealth to the poor. When captured by the Arabs, who demanded he prove his claim, he told them that if they cut off his head, he would immediately come to life. The captors obliged, but the would-be Messiah failed to live up (so to speak) to his claims.

In the late 13th century, a Sicilian Kabbalist named Abulafia, or Abraham ben Samuel, began circulating apocalyptic literature. He prophesied Messiah would come in 1295, and considered himself either the Messiah or his messenger. He went as far as to call himself the Son of G-d (!), and in 1280 approached the Pope to ask his cooperation in restoring the Jews to their land. The Pope sentenced him to death instead. As the Pope died before the execution took place, Abulafia went free, but did Messiah come?

The fall of Constantinople in 1453 was taken by many to be an eschatological portent, and many rumors of Messiah began to circulate.

Around 1500, Asher LŠmmlin became the first Ashkenazic Messianic claimant. He supposedly showed "many signs and proofs" and won a large following, even among the learned. Men are reported to have smashed their matzo ovens in the firm conviction that they would be "next year in Jerusalem." When Messiah failed to appear by the end of 1502, many were so disillusioned they abandoned Judaism altogether.

David Reubeni was a man of charisma who believed he had a mission to restore the Jews to Eretz Israel. He denied that he was "the Messiah," but was nevertheless hailed as such by many admirers. Among his admirers was a proselyte who took the name Solomon Molko. These two joined forces, but were eventually arrested by the Inquisition. Molko was executed and Reubeni imprisoned.

The year 1666 was considered a Messianic Year by many at the time, and so the time was ripe for the most successful (in terms of followers) pseudo-Messiah to date. Shabbetai Tsevi was born in Smyrna in 1626. It so happened he was born on the 9th of Av, the anniversary of the destruction of the temple, which one tradition held should be the birth date of the Messiah. Shabbetai is reported to have been a brilliant student, but subject

to extreme mood swings. Gershom Scholem believes he suffered from manic-depression. Shabbetai finished his studies at Yeshiva at the age of 15. From there he went on to study Kabballah. At one point, (apparently during one of his "manic" episodes), he claimed to have heard a voice declaring him Messiah. Shabbetai shocked many of his correligionists by uttering the Holy Name of G-d, as tradition said the Messiah would speak it again. Nevertheless, Tsevi gained a following, including Nathan of Gaza, who became his "Elijah." With Nathan's help, his following increased more and more, and many who at first had opposed him were eventually won over. In the climatic year 1666, the would-be-Messiah marched boldly into Constantinople, expecting the Turkish Sultan to be so overwhelmed by his presence that he would surrender the throne to him on sight. Instead, Shabbetai was arrested and detained in a fortress. Undaunted, he made his prison his castle, even holding court there for his still-loyal Jewish subjects. When audience was finally granted, the Sultan gave him an ultimatum: either prove his extravagant claim or die. Shabbetai not only backed down, but even consented to convert to Islam! The Jewish world was shocked. Many relinquished Shabbetianism at this point, but others accepted the explanation offered by Shabbetai's "court:" that the time was not right for redemption, and that in order for Shabbetai to save his people he must descend into the realm of *Kelippah* by accepting Islam! Shabbetai died on Yom Kippur, 1676, but there were still believers who had "kept the faith." Shabbateans who had followed their leader even into Islam were the forebears of the Dšnmeh sect, which survives in Turkey to modern times.

Jacob Frank was one of several who claimed to be the reincarnation of Shabbetai Tsevi. He preached that the Redemption had not come in 1666 because the Jews were not fully repentant. Frank reasoned (if you can call it reason), that the people had not been repentant because their sinful appetites were not yet satisfied! Frank's "solution" was to indulge every impulse until it was no longer attractive; only then would men be ready to repent! This bizarre theology attracted many followers, but did not convince the Rabbis, who excommunicated Frank in 1765.

In modern times, the Lubavitcher Rabbi Menachem Mendel Schneersohn has been proclaimed Messiah by certain members of the Chabad movement. Schneersohn was born in 1902, and later married the daughter of the Lubavitcher Rabbi at the time. He emigrated from Berlin to New York in 1941, narrowly escaping the Holocaust, in which most of the rest of his family was killed. When his father-in-law died in 1951, Schneersohn became the new Lubavitcher Rabbi. Under his direction, Chabad rabbis have gone out trying to reach non-Orthodox Jews to bring them back into Jewish tradition. This active outreach mentality seems to be a key in ascribing Messiahship to Schneersohn, yet it is only a minority within Chabad that actively proclaim him. According to Allen S. Maller, most orthodox Jews would not commit to him unless he succeeds in rebuilding the Temple in Jerusalem. (Zech 6:13)

We have seen that Messianic hopes can sustain a people through times of trouble, but false hopes can lead to disillusionment, and misdirected faith can lead to disaster. Attempts to calculate the time of Messiah are apt to lead to disillusionment. Rabbi Jonathan saw the danger of raising false hopes as early as the second century, when he warned "Perish all those who calculate the end, for men will say, since the predicted end is here and the Messiah has not come, he will never come." [Sanhedrin 97b]. Maimonides similarly warned, "Nor should a man calculate the end. He should wait and believe in the essential fact (of his coming, alone)."

Let us be careful not be deceived by Messiahs who are not Messiahs. Let us pray that G-d will send him when the time is right, and that if that time is our own may we recognize him, and until then may we work to give the world a taste of that Day, until it comes in fullness.

Answer for yourself: Are the any other past contenders for the role of Messiah worthy of a second look?

According to the *Brit haHadasha*, there arose in the days of the Second Temple a certain teacher called Yeshua -- of the Line of David but raised in the Galilee. This man accepted the title of Messiah, but did not emphasize the term in presenting himself to the public. Perhaps this was because he realized the disparity between his own idea of what Messiah must do and popular expectations associated with "*the Messiah*." Yeshua apparently understood the "dying Messiah" passages alluded to earlier as referring not to an abortive Messiah who would be killed in battle, but to one who would die with divine purpose. He believed his death would in itself be somehow essential in effecting the spiritual

salvation of Man as a prerequisite to the political and material redemption of Israel and the world. Although the number of Jews who believed in him was significant, the larger part of Jewry, noting that the Nazarene had not initiated the "Messianic Age" as painted by the prophets, wrote him off as an impostor. He was betrayed by one of his own circle and given up for execution by the Roman government on trumped-up charges of insurrection.

Answer for yourself: Was this man "the" Messiah? What about the unfulfillment of the Jewish prophecies? Can we said with certainty that he "was" or "was not" the Messiah in light of the failure of such prophecies to be fulfilled?

Really we cannot use this criteria alone to justify if one was or was not the Messiah in waiting who was forbidden by G-d to assume such a role due to the spiritual failure of Israel to merit the Kingdom of Heaven and her King in the first century. Simply said Israel failed her calling to be a Royal Priesthood and a Holy Nation and therefore abdicated her ability to be a light to all other nations. This disqualified here from bringing the Kingdom to bear upon the world and withheld her King as well. Thus nothing certain can be said as to the identity of Yeshua, or anyone else for that matter, regarding the identity of the Messiah.

When the "True" Moshiach comes there will be no doubt. It is said, "His arrival will be as evident as the hand on your arm." Asking then if the Moshiach has come in those days will be the same as asking is "Is this my hand?" His arrival will be accompanied by the following:

- **Universal peace and freedom.**
- **Resurrection of the of G-d's people.**
- **Regathering of the clans of Israel.**
- **The Torah will go forth from Jerusalem.**
- **Rebuilding of the Temple**
- **Resumption of animal sacrifices in the Temple, and**
- **All nations will come to the land of Israel to observe Succoth.**

With the historical Yeshua came:

1. **Instead of universal peace came the wars...of 66 c.e. and 135 c.e.**
2. **Instead of a resurrection, over a million Jews were killed and thousands sold in to slavery.**
3. **Instead of a regathering, there was diaspora.**
4. **Instead of the Torah going forth from Jerusalem, the Torah was declared dead.**
5. **Instead of a Temple being rebuild, one was destroyed.**
6. **Instead of the continuation of animal sacrifices, they ceased.**
7. **Instead of all nations observing Succoth in Jerusalem, the Holy day was prevented from being observed in Jerusalem.**

All of these signs are found in Ezekiel 37, plus, more. Biblically, then Yeshua could not possibly be the Moshiach of Israel...at least not yet. Furthermore, no where in the Tanach is there found a prophecy that the Moshiach will come on two occasions. None...zero. But again we cannot rule that out in light of what is taught in the Daniel 9 prophecy. More on that later.

I am positive that Yeshua existed. I do not doubt he was of King David's lineage, but not of the bogus linages found in Matthew and Luke. Those linages come from the hands of Gentiles, as does practically all of the "New Testament." If a Christian can pull away from all the pagan concepts of Christianity for but a moment, they will realize that first and foremost, the Messiah is to be a man, a king like David, not a "G-d" as was Buddah, Mithra or Krishna. His purpose is to unify all Israel, not just Judah and to remove all the foreign influence found within it's borders. The Moshiach will return Israel to the holiness and the glory found in the days of David and Solomon.

I am sure that Yeshua believed himself to be the Moshiach and he, Yeshua, attempted to honor the messianic goals to remove the Romans, the Herodians and the corrupt priesthood. Unfortunately for him, the Romans, the Herodians and the Sadducean priesthood objected. They captured Yeshua and at least two of his lieutenants and summarily executed them for treason by crucifixion as was the custom of the Romans.

Paul, a gentile convert to Judaism probably from Mithraism of the city of Tarsus, had a gnostic experience on the way to Damascus. Mithraism entered the Roman Empire through the port of Tarsus from Persia in 60-70 B.C.E. He, Paul, then used Judaism as a basis of legitimacy and his pagan experiences as a basis of a new religion which eventually became known as Christianity. Conceptually, Christianity is much closer to Mithraism or Krishnaism than it is to Judaism. If you find this hard to believe, the you need to read "The World's Sixteen Crucified Saviors" or find Mithraism on the Internet. Chrishna alone has some 385 similarities with Yeshua of Nazareth. The evidence is staggering.

With most "Messiahs" that would have been the end of the story, but the great teacher's students claimed that he had *risen from the dead*, and that they had seen him alive and well on numerous occasions, that he had spoken with them and even eaten with them. They were sufficiently emboldened by this experience that they endured great persecution in order to proclaim the good news that G-d was indeed working a miracle of redemption not only for Israel but for all the world.

Answer for yourself: So...the final question: Can we today be certain that Yeshua is the Messiah?

Well....personally I believe, having seen all the evidence "for" as well as all the evidence "against", along with the hundreds of misquoted, mistranslated, and Jewish Old Testament Scriptures taken out of context as used by the New Testament writers...that for me time will tell. But I cannot discount 2000 years of history and how the world has literally been centered on this man from Galilee. So if I had to make a choice I would say that he was to be the intended Messiah of Israel but at that time Israel did not warrent the Kingdom and thus her King. But I don't know for sure and no one does. But we need to know these events that shaped and withheld the Kingdom of G-d being materialized on this planet. Time will tell for sure, but an honest evaluation of the facts dictate that dogmatism is not warranted in such a consideration. The jury is still out but we are all entitled to our faith. For me, I personally pray for the coming of Messiah and will not be surprised at all that when he arrives it will be Yeshua of Nazareth. But then again if it be another he will be welcomed by me as well. The Spirit and the Bride say "come." Shalom!



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IS JESUS THE JEWISH MESSIAH?

Being reared as a Christian most of my life and attending Seminary makes it hard to sometimes face the facts of in-depth Biblical study because you often encounter not only what you are not prepared to learn but information and knowledge that reveals to you that your prior religious beliefs are in error. No greater point of such discovery can be found than Messianic studies simply for the reason that the Jews and what they teach concerning their Messiah is often completely different than what the Gentiles teach about the Jewish Messiah. On the surface this is very problematic because of the simple fact that what a Gentile should learn about the Jewish Messiah should have come from these Jews in the first place. The differences between the Jewish Messiah and the Christian Messiah began to bother me after Seminary after my much reading into these matters began to lay a stronger foundation in my life into what Jews believe about their Messiah. It did not take me long to recognize that my concept and ideas concerning the Jewish Messiah were different from the ones held by Judaism; not only today but in antiquity as well.

Answer for yourself: Why should that be?

If you have been a reader of Bet Emet Ministries for any length of time then you should have a better concept as to why the Christian Messiah is so drastically different from the Jewish Messiah. Our Christian religious documents handed down by Rome to us are not faithful translations of the Hebrew Scriptures to begin with and because of this the concepts associated with these conflicting "Messiahs" are different. Besides this is the fact of the Gentile's desire to create a synthesis between their sun-g-dmen and Judaism and this is reflected in our Christian Bibles; yet we don't know of these drastic differences because we never knew our religious documents were in error in these regards in the first place.

I assume that if you are a reader of Bet Emet and our teaching materials then you are all too familiar with the Christian concept of the Messiah and its application to the life of Jesus. That being the case it is mandatory that we examine the facts concerning the Messiah from a Jewish point of view. Not only have Christians been led to believe from their religious documents that Jesus is their Messiah, but they think that he is the Messiah as foretold by the Jewish Prophets of the Bible, and they try to prove it with quotes from their Bibles. Not known to them, and to me for many years, is that the vast majority of these Christian quotes are not accurate to the Hebrew from which they were supposedly taken, but have purposefully been altered to present self-fulfilling prophecies concerning this Jesus of the New Testament. Thus such beliefs built upon such forgeries of these Hebrew texts as found in our Christian Bibles are in error as well.

It would take years of study for me to gather the required information and knowledge from the Hebrew Scriptures and do in-depth comparisons of text after text with their Greek and English counterparts and learn the differences between them. The result is that I came to the undeniable conclusion that the Christian Messiah as depicted by the Jesus of the New Testament has little in common with the Hebrew Scriptures and the Jewish Messiah promised by G-d to the Jewish people.

BLATANT DISCREPANCIES AND INCONSISTENCIES BETWEEN THE CHRISTIAN AND JEWISH MESSIAH

- **The Jewish Messiah is to be a mortal human being born to two mortal parents. He is neither to be a g-d, nor a man born of supernatural or virgin birth. There is nothing in the Hebrew Scriptures that states that the Messiah would be a g-d or G-d-like, or that he would be born to a virgin. The concept of the former contradicts the Jewish concept of G-d being above and beyond taking human form and limitations. Jews believe that only G-d should be worshipped, not a being of His creation, not even the Messiah himself. Besides, nowhere in the Bible is there any virgins giving birth. This idea is only found in pagan mythology, where virgins often bare offspring of g-ds. The only purpose of the concept of virgin birth is to attract pagans to Christianity.**
- **The Jewish Messiah is supposed to return the Jews to the Holy Land, but Jesus lived while the Jews were still there before they were exiled by the Romans. How can he return them to their land if they were still living in it?**
- **The Messiah is to rebuild the Jerusalem Temple, but Jesus lived while the Temple was still standing.**
- **The Bible states that the Messiah will redeem Israel, but 30 years after Jesus died, Jerusalem was destroyed, and the Jews were exiled by the Roman to suffer 1900 years of persecution, mostly by the followers of Jesus.**
- **The Prophets of the Bible foretold that all the nations of the world will acknowledge and worship the one true G-d (Isaiah 11.9, 45, and Zephaniah 3), but nothing like this happened after Jesus died; in fact, Islam developed and became the religion of many nations while Christianity splintered into many sects which constantly fight each other, and almost two-thirds of the human race worships idols. The world is very far from monotheism even to this day.**
- **The Messiah's influence will extend to all who will worship G-d in the Jerusalem Temple. As the Prophet states, *"My House will become the House of Prayer for all the Nations."* This has clearly not taken place yet; therefore, the Messiah hasn't come yet.**
- **A new spirit will fill the world man will no longer sin or commit crimes, especially the Jews (Deuteronomy 30: 6, Isaiah 60:21, Jeremiah 50:20, and Ezekiel 36:21). Soon after the days of Jesus, ignorance of G-d, science, and philosophy filled the earth, and the Dark Ages began.**
- **If Jesus was G-d, why did he pray to and talk to himself?**
- **The true Messiah will reign as King of the Jews. Jesus' career as a wandering preacher and "faith healer" lasted only three years until he was crucified by the Romans as a common criminal without any official position or authority whatsoever.**
- **One of the Messiah's main tasks is to bring world peace by ending wars and arms manufacturing (Isaiah 2:4). Yet, Christian nations are very war-like, and wars continue to be fought to this day.**
- **Mark 13:30 and Matthew 4 states that the prophecies about the Messiah would take place during Jesus' generation, but nothing of the sort was accomplished during or after his death and has not for 2,000 years.**
- **Nowhere does the Bible say that the Messiah would come once, die, and return in a "second coming". Such a concept was a Christian concept meant to rationalize Jesus' failure to function in any way as the Messiah or fulfill the Hebrew Bible's prophecies.**
- **The Bible says that the Messiah would be descended from King David. If Jesus is the "Son of G-d", how could he be descended from King David from his father's side if virgin-born?**
- **Christianity constantly and deliberately distort the meaning of the prophets' words in order to substantiate their claims; for example, the Hebrew term in Isaiah , "almah" means "young woman", not "virgin". Honest Christian scholars now admit this is a "pious fraud", and they translate the word correctly in the Reverse Standard Version of the Bible.**
- **If Jesus' raising from the dead was so important to demonstrate who he was, why did it take place in secret instead of in the presence of his "thousands' of followers?**
- **Jesus claimed that he didn't intend to change the laws of Moses (Matthew 5), but the New**

Testament shows (if it can be believed) that he later abrogated some of the laws, and his followers later abolished or changed nearly all of them; for example, Christians still eat pork and fail to celebrate Yom Kippur or Rosh Hashanna despite what the Torah says. The Torah constantly says that its laws are eternal, and they can't be abolished or changed.

- Judaism believes that G-d is eternal, above, and beyond time. He can't be born, die, suffer, "become flesh", or be divided into sections ("Father, Son, and Holy Ghost").
- If Jesus was the Messiah, why does the New Testament admit that not one of the rabbis of the time accept his claim? Why did all the educated men and prominent men reject him?
- If Jesus was the Messiah, why did most of his own people, the Jews of that time, reject him, including his own family? Why did his followers consist almost completely of a handful of poorly educated people?
- Jesus ordered his followers to preach to the Jews only, not the Gentiles (Matthew 10), but his followers did the exact opposite. He clearly considered himself the Messiah of the Jews only, but he is accepted by foreign nations, and not the Jews.
- The purpose of the Messiah is to bring us to the day when all the Jews will observe the Torah and to teach it to all humankind who will accept its truths. Nowhere in the Torah does it state that the Messiah will abolish it. The Torah is eternal.
- Nowhere in the Torah does it state that forgiveness of a person's sins can be brought about by someone else's death. Each man is accountable for his own sins, and each man must repent of his own sins by changing his ways and seeking G-d's forgiveness.
- Matthew 1 and Luke 3 both give different accounts of Jesus being descended from King David through his father Joseph.
- If Jesus was the "Son of G-d", why did he say on the cross, "My G-d, my G-d, why did thou forsake me?" instead of "My Father"?

These questions deserve honest answers if we are to believe in Jesus as the Messiah. History documents for us that there are no good answers to them. Hard as Christianity has tried these questions have no answers that will substantiate a belief in Jesus as the Messiah.

In order for Jesus to be made "the" Messiah the Hebrew Scriptures had to be changed and misquoted, mistranslated, invented, and taken completely out of context. And this is exactly what has been done to the Hebrew Scriptures in the selling of Jesus of the New Testament as the Messiah in the Christian's Old and New Testaments!

The real question that should be asked is this: Is the depiction of Jesus as found in the New Testament accurate to history to the Jesus that lived?

Well that is another subject altogether.

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HOW TO HASTEN THE COMING OF MESSIAH

Most Jews agree that to just wait around for the Messiah to come is fruitless. We have to wait actively, and here are a few suggestions which we have picked up from various sources as to how to wait actively:

1) Beat your swords into plowshares. This idea is taken from Isaiah 2:4. where all the nations shall follow suit. By starting the process, you make the job easier to do. This act leads onto the next idea:

2) Plant a tree. "If you are planting a tree and somebody tells you the Messiah has come, plant the tree and then go and welcome the Messiah". To plant a tree is a good deed in itself, but to plant a tree, hoping for the Messiah to come while you do so is more positive. It also makes the place look nicer!

3) Practice Mitzvot and Gemilut Chasidim. Charity and acts of loving kindness are essential to the life of a child of G-d. However, no person can practice every single mitzvah or always do good, so therefore we try to change just one thing at a time. Perform a mitzvah so often that it becomes habit, and then start on a new one.

4) Study. How can the Jews be used as spiritual guides when the Messiah comes if they don't know anything (Zech 8:23). Fair enough, they shall be endowed with knowledge of G-d, but to get a head start can only be beneficial. Therefore, study of the Bible, particularly sections pertaining to the Messiah, must surely bring him closer; not only for the Jew but the non-Jewish believers as well.

There are other ways, I'm sure, to bring about the Messiah, most of which are positive not just towards ourselves, but to others as well. This is the key to the Messianic ideal - by working towards a better world we create a better world.



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A TRUTHFUL ANALYSIS OF MESSIANIC PROPHECIES IN THE JEWISH BIBLE...DID JESUS FULFILL THEM?

If you have been a faithful reader and student of Bet Emet Ministries for any length of time you have come to see for yourself the facts concerning the falsification and purposeful alteration and mistranslation of the Hebrew Scriptures by the apostate and Hellenized Essenes of Alexandria, Egypt, in the Second Century B.C.E. Such forgery and falsification of the Hebrew Scriptures was done in order that the Essenes' concept of their Astro-Theological "Angel-Messiah" be written in among the various Hebrew Texts when these Essenes translated the Hebrew Scriptures into Greek. To make matters worse it would be these Essenes which would instruct and train the majority of the Greek Church Fathers in Alexandria, Egypt, and these purposeful mistranslations and misquotations and multiple verses taken out of context on purpose became the foundation for the later English texts which would become the Christian's Old and New Testaments. That being said the result of such forgery to promote one' own religious agenda means that much of what we read in our Christian Old Testaments and New Testaments are outright lies and misrepresentations done on purpose in order to replace the human Messiah of the Jewish people with a Solar Godman that finds it's origin in the personification of forces found in the Heavens and Nature. This is but different manifestations of Sun worship and we find this since the beginning of time. What we should not find however are such concepts cleverly intermingled within the Hebrew Scriptures and then later applied to Jesus as we find in our New Testaments which quote these forged texts. This however is not known by 95% of Christianity today because their leaders simply have never studied these texts for themselves and accept without question the religious texts handed down to us by Rome which carry such forgeries.

More to the point in this replacement of the human Messiah of Judaism with the Astro/Solar-Messiah of the Essenes it was necessary to alter the prophecies concerning the Jewish Messiah in order to present this Essene Messiah to the Gentile world. If one were to know the true Messianic prophecies as written in the Hebrew Scriptures and in the wake of Jesus' death know that they remained unfulfilled as all the Jews and Israel did then it would be very hard to convince anyone that Jesus was the Messiah; unless of course they did not have access to the Hebrew Scriptures and could not read Hebrew. Well this is exactly the conditions that prevailed in the Gentile speaking world to which the Gentile Church would spread it's own unique understanding of the Jewish Messiah as taken from these forged texts. To accomplish this the Messianic prophecies found in the Torah, the Prophets, and the Writings were purposefully altered, distorted, twisted, misquoted, mistranslated, and lifted and taken out of context in order to create supposedly "fulfilled" prophecies which in reality were anything but that at all. The writers of the New Testament often resorted to phrases like "thus being fulfilled" and other catch phrases that set the reader up to falsely believe what he was reading was an actual fulfillment of something written by holy men of old in the Old Testament when in fact close examination of the Hebrew texts revealed otherwise. This is something the Jews and their scholars have known over 2000 years and it us we Christians and followers of Jesus who are not privileged to this information.

I can remember my shock the first time I found in reading a Hebrew book one day that the author pointed out that the many prophecies in the Gospels and Epistles of the New Testament are really not "fulfilled" prophecies after all in spite of what the New Testament writers said. At first I could not believe it; surely he was mistaken

for at that time in my life I vaguely remembered that I had thought I had read something about them in the Old Testament before. After all I was in Seminary and how could I be wrong? After being challenged in this way the first thing I did was to look at my center reference in my study Bible and began to look for an Old Testament Scriptural reference which would surely prove this challenging author wrong and my Christian religious belief system correct. My Old Testament references compared quite well to the New Testament quotes. Then I quickly realized that I had to have a copy of the Hebrew Scriptures if I was to make a line by line and precept by precept comparison in order to substantiate that such a charge made by the author had any validity so I bought a JPS Tanakh and a Stone Edition Tanakh so I could make such comparisons for myself. If all we do is compare forged Christian Old Testament texts to the again copies of such forgeries in the New Testament we learn nothing. We have to use the Bible Jesus used and that means you have to purchase a Hebrew/English Old Testament which I quickly did and I was shaken to the core by what I found. This "challenging" author was right and my Christian Old Testament read differently in hundreds of places. I always though I had a faithful translation of the Hebrew texts; now I realized I as a Christian did not. It was time for more serious study.

After months of scrupulous comparisons of key "Messianic passages" I came to the stark realization that my Christian Bible is a fraudulent translation of the Jewish Hebrew Scriptures…the Jewish Masoretic Text does not read the way my Christian Bible translates them. Something is tragically wrong with my Christian Bible for a translation is one thing but a fictional creationism another! That means that the true Messianic prophecies in the Hebrew Bible were twisted and misquoted, and mistranslated on purpose when we as Christians get them in our Christian Bibles. If you read these passages in the Hebrew/English Jewish Bibles, either the JPS or the Stone Edition, and then compare them in the Greek translation of them and the English Old Testament versions taken from these Greek passages then you are horrified at what you see. There is a theological agenda at work here and many years of in-depth study has shown me that the culprit is the Hellenized Essenes of Alexandria, Egypt, who wrote their Solar/Godman into the texts when they gave the world the Greek translation of the Hebrew Scriptures. What is equally tragic is the fact that the New Testament quotes come from our Christian Old Testaments and the Greek translations which are purposefully mistranslated and misquoted as well. Understand as well that Rome would later pick up where these Essenes left off an only add to the corruption of the Hebrew texts. This means that what we are reading in the New and Old Testaments is NOT A FAITHFUL REPRESENTATION OR TRANSLATION OF THE HEBREW SCRIPTURES JESUS USED.

Such corruptions of the Hebrew Scriptures were accomplished in many different way:

- **1. Jewish texts and phrases are lifted out of their places in the Hebrew Scriptures and given meanings which, at best, are forced and little if anything in common with the Hebrew writer or the thought he was trying to convey.**
- **2. Preceding many of the falsified prophetic verses in the New Testament which are supposedly quoted is the assertion, "What was said through the prophet was thus fulfilled." in this way the writers of the Christian Scriptures endeavored to show that the Tanakh anticipated and predicted the events recorded in the New Testament.**
- **3. Those happenings, then, are presented as the fulfillment of the Hebrew Scriptures and are considered proof texts.**
- **4. The techniques employed to establish proof include purposeful citation of verses out of context, mistranslation, and misquotation.**
- **5. Sometimes a figurative or poetic phrase is mistaken for a straightforward statement and vice versa and taken literally when the intention of the Hebrew writer was allegory only.**
- **6. Sometimes sayings of different writers, living in different places, and in different centuries are run together and presented to the uniformed reader as if one cohesive prophecy which it is not.**
- **7. Often two or more of these methods are used in a single quotation.**
- **8. There was never such a prophecy and the reference to one is often "made up" bit recorded in such a way that it seems "Biblical."**

- **9. Even if it was a prophecy, it has nothing to do with the Messiah.**

Of course such a charge is almost unbelievable if not ludicrous to the typical Christian who has been told his whole life like myself that our Christian Bibles are infallible, inerrant, and inspired. I can remember my shock, my devastation, and my anger over the months when I saw passage after passage altered. The horror of the tragic fact hit me between the eyes: I did not have the Bible Jesus used and believed in all his life...I had a counterfeit! Understand few men let alone Pastors undertake such exhaustive study as I and many others have and therefore they don't know the Bibles they preach from is altered in hundreds of places. Therefore they believe and spread lies about Jesus which simply are not true. Many such religious beliefs render us idolators and blasphemers. I have today been able to master from the Hebrew and Jewish Masoretic Texts the problem passages which confront us in the Christian Bible. Most of these problem passages are Messianic in perspective but many are simply not yet made to look as if they are Messianic when in fact they are not.

Let me say up front that even though I can and will share with you how the Torah, Prophets, and Writings have been literally butchered over the centuries by various Bible translations, and even thought many of these when viewed from the Jewish text, turn out to be non-Messianic prophecies, I still hold a faith and belief that when Messiah comes it will most likely be Yeshua but time will tell in this matter. But I refuse to "take away or add to the Word of God" in order to have "beliefs" about Yeshua. I want the truth and only the truth about this man. Falsification of Christian Bibles in order to create "fulfillments" about Yeshua does neither God nor me any good and surely tarnished the legacy and memory of Jesus. Jesus is not honored that we believe and spread lies in his name.

And if you read all of the Christian scriptures that are either Messianic or supposedly "fulfilled prophecies" and compare them with the Hebrew Scriptures and their contexts, then you will see for yourself that we have been deceived by those who gave us a counterfeit Bible. Now this will be hard for you to believe until you study it out like I did but nearly every "prophecy" quoted in the book of Matthew is non-Messianic! Some of them are even made up. Many are "quotes" of non-existing Jewish Scriptures. And the one or two prophecies that are Messianic have been butchered up or taken out or context by the authors of the Christian bible. This was necessary so that Jesus could "fulfill" them so he could be passed off as the Messiah to the Gentile world in order to bring unity to the Roman state and religion. Karl Marx said "Religion is the opiate of the masses" and since Judaism was a world religion in that day and a threat to Rome we find that Rome cleverly remade the Jewish Messiah into a Sun-g-dman like their other sun-g-ds and sung-dmen in order to bring a unity to their empire to fight their many boarder wars thereby assuring that all peoples of the Roman state could come together and find unity in both politics and religion. The unsuspecting Gentiles would never know the difference since they could not read Hebrew or had access to the Hebrew Scriptures; it is a different story with the Jews who were familiar with the Jewish Palestinian Text for they knew of the terrible corruption of their Sacred Texts in the Greek Septuagint and refused to use it.

The unprepared and uninformed Christian, not knowing any different, is led astray every time when he reads his corrupted and fraudulent Christian Bibles and only rehearses and memorized lies and error. And the other side of this coin is that when you provide the refuting evidence for one "prophecy", most will discount it as "impossible" and fewer still will take the challenge and procure a Jewish Tanakh (Jewish Masoretic Text) and compare the wordings between the Jewish Texts and their Christian Bible to see who's correct and who's in error. I as a Pastor was challenged to my very core in my studies and had to do this exact thing and study these things out to make sure I was not deceived. I sadly found out that I had been deceived and had been teaching error about Jesus most of my life. The results of my study brought me to my knees and eventually led to my resignation from a very successful pastorate as I realized that I was misrepresenting God and Jesus and my calling to serve God was to be in Spirit and in Truth and the truth was not in my Christian Bible in many places. Understand that there is much good in the Christian Bible but like eating fish there is "bones" and "meat" and it takes much study to be able to separate the meat from the bone...truth from error.

One last thing. My purpose it to honor the name and memory of Yeshua by teaching the truth about him and not misrepresenting him to others for gain. The truth hurts only because we have previously been taught lies to

which we attach our emotions. Understand that if what we consider "truth" can be shown to be a "lie" then God never gave it to you in the first place and He surely does not wish that you remain in darkness and deception any longer. It is time to repent of the idolatry and blasphemy which comes with such false teachings and false prophecies which we have accepted "by faith" without critical examination on our parts to see if these things "be so." It is with a spirit of humility and repentance that we recover the truth concerning Jesus/Yeshua as we look critically into the prophecies concerning the Messiah that are supposedly fulfilled by Yeshua/Jesus in the New Testament. This without a doubt is hard stuff and I recommend that such study be taken with much prayer as you see the things that await your study in this area. Shalom and blessings from Craig Lyons M.Div.

Now...on with these important studies.

- **The Truth About The Jewish Messiah vs The Christian Messiah: Why Cannot The Jews And Christians Agree On The Jewish Messiah?**
- **A Truthful Analysis Of Messianic Prophecies In The Christian Bible When Contrasted With The Hebrew Scriptures...Did Jesus Fulfill Them?**

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email us...we would love to help you with your studies...Shalom...and Baruch Hashem



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MESSIANIC PROPHECIES...ARE THEY FULFILLED BY JESUS OR HAS TEXTUAL CORRUPTION MADE THEM LOOK THAT WAY?

Disclaimer: In this article we approach the topic of comparisons of the Jewish Messiah and Messianic prophecy as against the Christian Messiah and Christian Messianic prophecy using a "literal-historical" approach to the facts at hand. If you have studied our other websites then you know that "the Christ" can be interpreted from 3 different perspectives: "literal-historical", "mystical" and "mythological". Again for purposes of comparing Judaism vs Christianity we adopt in this website and for all studies in this website a supposed "literal-historical" interpretation of "the Christ" as well as Jesus. Only in so doing can we adequately contrast the truths of Judaism and Christianity. I will let you be the judge after such studies as to the conclusions you must draw from such a "literal-historical" approach to Jesus of Nazareth. Now on with the study.

If there is any topic upon which Christian apologists love to rely for their defense of Christianity in general and Yeshua in particular, it is the alleged accuracy of what are commonly referred to as the Messianic prophecies. Christians constantly refer to the alleged applicability of numerous Old Testament prophecies to Yeshua of Nazareth and contend that no one in all of history fulfills these prophecies to the degree that Jesus/Yeshua does. If you ask almost any Christian they will tell you that Yeshua/Jesus fulfilled all the Old Testament prophecies and that he is "the" Messiah because of such a fact. Such statements are made by those who never once in their life ever compared the Hebrew Scriptures as taken from the Jewish Bible with the supposed faithful translations of them as found in their Christian Bibles [both the Old and New Testaments in the Christian Bible]. I never did either always supposing that there were no differences; that is until my study after graduating Seminary took me deeper into the purposeful forgery of the Christian Bible and Christian texts. Few undertake or even know to undertake such a study. Even the majority of Christian commentators will say the same things in the books they write and assure the Christian community that we we have a "fulfilled" Messianic prophecy fulfilled by Jesus when sadly they have failed to make the same comparisons. Over the years in my Pastorate in Dallas, Texas, the heart of the Bible belt, I was in study on the average 5 hours a day, and it was in this deep study that I began to become aware of the lack of true Biblical knowledge held by those who claim to be "spiritual authorities" in the church. I would be astonished that often these men would be on television purporting to be leaders of the flock of G-d but to those who knew different their lack of Biblical knowledge was so apparent. It was no better on the staff of the church where I Pastored. You only need to attend one staff meeting for a few hours at our "mega-church" to be convinced of such facts. It seems if we can preach and speak loudly and have 10-15 scriptures memorized then the consensus is that one must be a Biblical authority and worthy to lead the people of G-d. Let me say up front this is one of the most tragic fallacies I have even encountered in my whole life. That is until I my studies advanced into the "mystical" interpretations of "the Christ" along with studies into Gnosticism and later the "mythological Jesus" and my studies into Astronomy.

THERE ARE TWO SIDES TO THE DEBATE OVER FULFILLED OR UNFULFILLED MESSIANIC PROPHECY

I wish to be fair in my presentation of information in this series of articles and the following website so I wish to point out both sides of the fence. In this regard is well stated by Josh McDowell on page 161 in Evidence for the Faith, Practical Apologetics: ***"For only 48 of these prophecies to be fulfilled in any one individual using the modern science of probability, is one in every 1 x 10 to the 157th power. That means 157 zeros.... No wonder Yeshua constantly appealed to prophecy to substantiate his claims."*** **This surely sounds convincing to the reader for we are assured by such authors that Yeshua easily fills the bill in this area.**

Answer for yourself: If you are basing your mathematical calculations of accurate prophecy from a "falsified" and "forged texts" and you don't know it, as it appears Mr. McDowell does not, then how valid are such "influencing" numbers on the accuracy of such a statement? If you are using "forged texts" then such impressive numbers that would appear to make Jesus the Messiah are absolutely meaningless!

Now the question we have to look into is if our Christian Bibles are faithful representatives for the Hebrew Masoretic Texts and we will examine such line upon line, and precept upon precept in this website.

On page 141 in Evidence that Demands a Verdict McDowell reiterated the same argument by saying, ***"The apostles throughout the NT appealed to two areas of the life of Yeshua of Nazareth to establish His Messiahship. One was the resurrection and the other was fulfilled messianic prophecy. The OT, written over a 1,000 year period, contains several hundred references to the coming Messiah. All of these were fulfilled in Yeshua Christ, and they establish a solid confirmation of His credentials as the Messiah".*** **In essence, the argument is that Yeshua must be the messiah because only Yeshua fulfilled so many of the messianic prophecies.**

Answer for yourself: Again if what we read and trust to be faithful translations of these "hundred references to Jesus" supposedly in the Hebrew Scriptures can be shown to be purposeful mistranslations in the Greek and English Christian Bibles, purposeful misquotations, verses purposefully taken out of Scriptural context and misapplied to Jesus, and pure Scriptural inventions out of thin air then how accurate can we be in our faith that this Christian depiction of Jesus as the Hebrew Messiah is accurate?

Opposing this understanding and statements of Josh McDowell is over 2000 years of Jewish interpretation of their own Hebrew Scriptures which testify that neither Jesus nor anyone has fulfilled the Messianic Scriptures and to say that Jesus or anyone else "is" or "was" the Messiah is a claim that is made without Hebraic Scriptural support but rather finds its momentum based upon pure emotionalism and lack of true Scriptural knowledge of the Hebrew texts.

Answer for yourself: What is the truth of the matter? Are Our Christian Bibles and our religious texts faithful in translation to the Hebrew Bible or could it be remotely possible that our Christian Bibles and our religious texts have been purposefully altered and purposefully mistranslated and misquoted and purposefully taken out of context or even invented in order to make is appear as if Jesus is the fulfillment of the Hebrew Scriptures...and we not know it because we and our spiritual authorities have not done the adequate studies to see such deceptions on the pages of our Christian Bibles?

Answer for yourself: How can we be certain that what I intimate is true if you have never personally made such comparisons yourself let alone investigated for yourselves the truth concerning the integrity and origin of your Christian Bible, its origin, its changes and falsifications when compared with the Hebrew Bible?

Well you can see that if what I say is true then there is a great need for you, the reader, to study and

find the truth concerning these issues.

BUT IT IS NOT THAT EASY AS YOU WILL SOON SEE

Lost in the abundance of apologetic assurances that Yeshua/Jesus of Nazareth is the Messiah is two central facts:

- **For almost two thousand years now the Jew, who were given the Old Testament and the entirety of the Hebrew Scriptures and the ability to interpret it correctly as a light to the non-Jews, fail to see in the life of the of this supposed Jewish first century Yeshua/Jesus such fulfilled prophecies.**
- **The Jews and their scholars maintain that once one is well-versed in the Hebrew Scriptures and the Old Testament, and I mean "well-versed" concerning them and their variant readings before they were purposefully corrupted and translated into the Greek and all later English versions of them, then virtually nothing in the entire Old Testament can be applied clearly and unmistakably to the supposed Yeshua/Jesus of the first century.**

I know, you are probably bewildered at the second fact stated above and shaking your head and beginning to think that such a statement comes from one "demon possessed", but let me assure you that over 20 years, I said "years", of in-depth study of the Old Testament and the Hebrew Scriptures and manuscript evidences, I as an ordained Pastor, continually had to bow my knee to such truths because the Messianic prophecy of the Old Testament and its depiction being "fulfilled" by Jesus in the New Testament, when properly understood as taken from the Hebrew Bible, does not support such Messianic claims made by mainline Christianity. You may have yet to see of what I speak, but when you undertake a serious investigation of this major problem as I did, day after day, year after year, then you will have no recourse but to see what I did…for it is there and if you are "fully clothed and in your right mind" then you will see what I and everyone else uncovers when you examine for yourself this textual deception given Christians and all followers of this Jesus by Rome in the Bibles we inherited from them. Simply said they are forgers!

WHY HAVE SO MANY OF OUR CHRISTIAN LEADERS AND WRITERS FAILED TO SEE THIS?

The problem for 99.9% of all Christians, Christian Pastors, and many Christian writers, is that they fail to adhere to the strict laws of Biblical hermeneutics or "interpretation" of the texts when developing their religious belief system. Besides not knowing that many of their passages and Scriptures in their Christian Bibles are forgeries when compared with the Hebrew we find that more often than not religious concepts from years of preaching and sermonizing are read into these passages, either consciously or unconsciously, when the original writer of passage had no such intention when he wrote these passages or taught them to others. To often than not our hearts lead our heads and we end up continually reading into various passages what we want them to say; continually failing to draw out from the passage the intended meaning of the writer as he originally wrote the passage. And we don't even know we are doing this since this is what we have been doing our whole lives. Not aware of these Laws of Interpretation for the Ancient Scriptures, we don't follow them and fall prey to reading into the texts what we have heard preached before and want to believe and make associations in our minds which can be shown to be groundless when these texts are examined critically under such rigorous disciplines.

ARE YOU READY FOR SUCH A STUDY?

Over these next articles in this series, I will examine with you Messianic prophecies in the Old Testament and their proposed fulfillments in the New Testament. I will explain them in detail and provide the necessary information to expound their meanings with Biblical and historical facts. It will be up to you to make an intelligent decision concerning these passages based upon the facts as you see them for yourselves. Let your emotion follow the facts and the facts only. Have faith in the facts and you'll find the truth. We must stop letting our emotions and desires overrule demonstrable facts. It will be my contention after examining in detail such Old Testament prophecies that the Jews and the Jewish scholars have been correct in their assessment of their own Scriptures for these last 2000 plus years and that nothing of real import in the entire Jewish Bible can be applied with definite precision to events in the life of Jesus as depicted in the Roman New Testament. Instead, as the facts are presented, you will have ample evidence and proof that the earlier followers [Essenes and later Gentiles] of "the Joshua-Jesus" of Egyptian history have twisted, distorted, and perverted many if not almost all of the Old Testament verses that could even remotely be applied to the Messiah and have tried to make them apply to this supposed "Joshua-Jesus" when there never did. This applies to not only some of the Jewish followers of this "Joshua-Jesus" who desired his coming as the hoped for deliverer of Israel but especially to the later Gentile Church who would forge these religious texts into documents handed down to us today as supposedly "historical, infallible and inerrant." Historical accuracy and messianic reliability have been of far less importance than establishing Yeshua/Jesus as the embodiment of mankind's savior to these who crafted these New Testament passages in the first place.

THE REAL MESSIAH

On page 37 in The Real Messiah Aryeh Kaplan summarized the situation in a manner that can only be described as exemplary by saying,

"The early Christians tried to justify their contention by finding hints of it in the Jewish Scriptures. They went over the entire Bible with a fine tooth comb, looking for any evidence however flimsy, to prove that Yeshua was the Messiah, and that their entire logical structure was in accord with ancient Jewish teachings. In many cases, they were not above:

- **Using Old Testament verses out of context**
- **Changing Old Testament texts to suit their desired theology**
- **Even mistranslating them on purpose for theological purposes...**

in order to prove their point. One needs no further evidence than the fact that most modern Christian Bible scholars totally reject almost all the "proofs" of the early Christians. Indeed, some of the best refutations of these "proofs" may be found in contemporary Christian Bible commentaries."

If you are not a prolific reader then you know of no such "modern Christian Bible scholars" which relate the truth about this Messianic deception to the Christian Church along with the fallacies that traditional Gentile Christianity stand upon for their Messianic doctrines. But believe me if you were to go to a Barnes and Noble book store or a Boarders' book store you would find that the secular religious sections are full of them. The problem is that these writers and their books exposing such Christian lies and deceptions are not going to make the top 100 of a Joshua's, Zondervan's, or Christian Family Books stores!

On page 186 in The Jew and the Christian Missionary Gerald Sigal stated in the same vein, *"The evangelists are endeavoring, time and again, to link their claim to passages in the Hebrew Bible in order to find support for their contention that Yeshua is the Messiah and the fulfillment of what the prophets had to say about the Messiah. Yet details large and small abound which show that this is an*

impossibility."

HOW WELL DO YOU KNOW THE HEBRAIC PROPHECIES FROM THE HEBREW BIBLE CONCERNING THE COMING OF THE MESSIAH?

The typical Christian today, because of his personal failure to be able to read Hebrew let alone know the Hebrew Scriptures thoroughly, as taken from the Hebrew Bible of the Jews, the real Old Testament as opposed to the Christian's fabricated Old Testament, is set up for religious deception from the pulpit of his church because he reads the English versions of what he believes to be faithful representations of the Hebrew Scriptures. But he is not alone for his pastor is right there with him in this regard for few, if any pastors have the skills to do such language studies. This is crucial as you will come to see. Little did I know when in Seminary that my Christian Bible and my "Old Testament" was not accurate to the Hebrew Scriptures in hundreds of "key" places. I would a Masters in Divinity and not know this fact and only come to this awareness in my search for a "Jewish Jesus" when inquiring into Hebrew sources for such information. That knowledge of the inaccuracies in my Christian Bible would only come when studying the Jewish Messiah from a "Jewish view" since being prompted and altered by various Jewish writers on their Jewish Messiah to the fact that many Christian texts and prophetic passages in my Christian Bible which I cherished were "forged" on purpose thousands of years ago. Wanting to prove my faith "correct" I took these Jewish writers on trying to justify the correctness of my inherited Messianic beliefs given me by my birth faith of Christianity and the religious texts that I grew up with in my Christian church. Such a task will more often than once result in tears as the truth of my inherited faith was exposed before my eyes through this critical study and comparison of the Hebrew texts of the Jewish Tanakh with the Old and New Testaments of my Christian Bible. The result would be that I would see too clearly that my faith in Jesus, as depicted to be the Jewish Messiah in the Roman New Testament, was in gross error in many places when compared with the corresponding Hebrew texts taken from the JPS Tanakh or the Stone Edition Tanakh (Jewish Bibles). If one were to know authoritatively the Old Testament prophecies as they exist in the Hebrew texts about the coming of the Messiah and know them within their historical context then he could easily spot lies and deceptions from the pulpit by those who literally brainwash their flocks with perversions of these Biblical truths. But again in their defense they fall into the same trap of "trusting their Christian Bibles" and the texts within them. This is not done maliciously for surely no one who comes to this knowledge can remain in the pulpit for I know that from personal experience since finally resigning my position no longer to continue the charade. But remember that our Seminaries don't teach these truths to young pastors and we are using texts in our Christian Bibles we are taught to "trust" which, when investigated, are not reliable when compared to their Hebrew counterparts and not knowing this we spread error and teach it sadly as Divine truth. We end up teaching error concerning the Jewish Messiah and never know it for we never know the truth about our Christian Bibles; that is until we accidently read a comment here or there to this fact, and being challenged, take up the mantle of seeking truth and begin serious personal study into these areas. Most Christians will be born, live, and die and never know the difference for honestly, our Christian leaders, for the most part, are unqualified to teach the Scriptures without such in-depth study and few have paid the price to gain this knowledge.

Besides twisting, perverting, and distorting Old Testament verses in such a manner as to apply them to this Roman Jesus/Yeshua, apologists long ago, when challenged by those who knew the truth of the Hebrew Scriptures and Messianic prophecy, devised a devious mechanism by which to account for the fact that Yeshua/Jesus obviously did not fulfill many of the most prominent prophecies. This problem is tremendous and said in a more simpler manner as this: We need to be "Old Testament Christians" before we are "New Testament Christians".

Answer for yourself: And why is this?

If we were "Old Testament Christians" first then we could have spotted every time a Hebrew Scripture

which was purposefully taken out of context, misquoted, mistranslated, or even creatively invented in order to present a picture of this New Testament Jesus being the "fulfiller" of Old Testament Messianic prophecy. But we are not knowledgable enough and not qualified to spot such "frauds" in our Bibles and most Christian Churches and pastors seldom if any time mention the Old Testament except for Malachi when they want to collect money and the tithe [incidentally which they don't use according to the Commandments in the Hebrew Scriptures that mandate the money be used in certain ways only; but that is another study for another day].

Christianity teaches that those numerous predictions that Yeshua/Jesus failed to complete during his sojourn on planet earth will, they allege, be fulfilled when he returns a second time. In other words, what Yeshua/Jesus didn't complete during his first appearance will be accomplished the second time around. For utter deception this ploy has no equal. Using that subterfuge, anyone could claim to be the messiah. All they need do is allege that whatever they did not accomplish while on earth this time would be carried out when they return at some indeterminate time in the future.

Anyone who has read the Old Testament with any degree of objectivity knows that there is only one messiah and that is all, and he is going to come once, and that is it. The Second Coming concept is nothing more than a Christian ruse to conceal some blatant shortcomings on the part of the Christian Jesus/Yeshua. If you recall in the New Testament this same Jesus told his generation that many would not die before the Messiah comes; yet it never happened...at least not yet. You cannot have it both ways or invent "get out of jail free" passes when your theology goes not "fit"!

HOW TO RECOGNIZE THE MESSIAH WHEN HE COMES…WHAT HAS HE TO DO…AND DID JESUS/YESHUA DO THIS?

According to Old Testament prophecies, as taken from the Hebrew texts, the Messiah's arrival would usher in and make manifest in the world certain events. Such "events" would be the sign and validation that such a one was "THE" Jewish Messiah. There are many "anointeds" in the Bible but only one predicted to come in the "last days" and be the eschatalogically "anointed."

Before I tell you what these signs and events are comprised of, I would like you to take a piece of paper and write down what you think or know from your Christian experience and past sermons what the Messiah was to accomplish when he came. Go get a pencil and paper and do it now if you would then we can pick up where we left off.

Remember it was to the Jews this "Messiah" was promised and not to the Gentiles and these Jews and their Rabbis, of all people, know their own Hebrew Scriptures best and are best qualified to both know and teach the truth about their own Messiah! The Jewish people were told what to look for. It seems absolutely ridiculous to me today that they could reject the Messiah in their midst or reject him if he did and accomplished what the prophets had prepared them to acknowledge when they so desperately prayed and longed for him. Something is wrong somewhere I reasoned if these Jewish people in the first century rejected this Jesus for some reason. I could never understand, at that point in my studies, how one such as this Jesus, as depicted in the New Testament, which preached righteousness and healed all manner of diseases, could be rejected by anyone. Either Yeshua/Jesus did or did not fulfill the prophecies which these Jewish people and their Rabbis and trained Scriptural authorities were told to expect by Moses and the Prophets. So take the test yourself and then compare with the following and see how much you knew about what the Messiah is to accomplish when he came.

- **The Messiah will bring the end of sin (Ezek. 36:25-27, 33, 37:23-24, Zeph.3:13, 3:15, Job 3:17, Isa. 60:21, Jer. 50:20)**
- **The Messiah will bring the end of suffering (Isa. 65:19)**

- **The Messiah will bring universal and eternal peace and tranquillity (Isa. 2:4, 9:6, 11:6-9, 65:19, 25, Zech. 9:10, Micah 4:3, Hosea 2:18)**
- **The Messiah will instigate one creed and one religion (Isa. 2:2, 14:1, 45:14, 22-24, 52:1, 60:2-6, 14-16, 66:23, Zech. 8:23, 14:9, Psalm 86:9, Mall 1:11, Joel 3:17, Jer. 31:34)**
- **The Messiah will inaugurate one kingdom and one kingship (Isa. 11:12, 43:5-6, 60:1112, Dan. 2:44, 7:27, Ezek. 37:21-22, 39:28, Zech. 14:9)**
- **The Messiah will release the resurrection of the dead (Isa. 26:19, Dan. 12:2, Deut. 32:39)**
- **The Messiah will abolish all idolatrous images and false prophets (Isa. 2:18, 42:17, Zeph. 2:11, Psalms 97:7)**
- **The Messiah will cause the gathering of the ten tribes under a Davidic king (Ezek. 37:21-22); the battle between G-d and Magog (Ezek. 38 and 39)**
- **The Messiah will be responsible for the cleaving of the Mount of Olives (Zech. 14:4)**
- **The Messiah will be responsible for the building of the future temple (Ezek. 40-46)**
- **The Messiah will release the issuing of living water from the site of the temple (Ezek. 47: 1-2)**
- **The Messiah will renew the Covenant with Israel as sanctification for the Israelites (Ezek. 37:26-28)**
- **The Messiah will cause the going up of the remnant of the nations to Jerusalem to worship (Zech. 14:16)**
- **The Messiah will cause Jerusalem to be safely inhabited (Zech. 14:11)**
- **The Messiah will be desired by all nations (Hag. 2:7)**
- **The Messiah will slay all the wicked (Isa 11:4)**
- **The Messiah will instigate the messianic kingdom stretching from sea to sea (Zech. 9:10, Psalm 72:8, Dan. 7:14).**

Answer for yourself: Have you opened the window lately and looked around for these things above or seen them lately?

Understand as an ordained Pastor I want the truth and desire to teach the truth; I don't want "religion." As "truth" began to dawn upon me the more I studied outside the "Christian Box" I was challenged to my very core; especially in light of the dawning fact that my religious texts in my Christian Bible were highly unreliable. And I don't want to believe "in Jesus" or the depiction of Jesus in the New Testament if such a characterization is not truthful to the Jewish Messiah or the historical record. It goes even deeper than this when you study advances beyond "Jesus" into the studies of "the Christ". I want and deserve the truth; G-d never gave us a lie or intended you be told one in His name or in the name of Jesus. I have found in my studies that Essenes and later antisemitic Gentiles with theological agendas which are derived from "literalized" sun worship are the culprits here and passed off such lies as supposed "Divine Revelation" to the non-Hebrew speaking world as if Divine truths from G-d. Simply said both these Essenes and later anitsemitic Gentiles of the emerging Roman Church "literalized" the "Christ within" along with the "allegorical sungods" which were but pictures of the "Descent of the Soul" but that is a difficult study that must wait for another day. We have our plates full with problematic Messianic prophecies as it is. As stated above if you had been familiar with the Hebrew Scriptures and not their corrupt Greek, Latin, and English versions prior to coming to Christianity then you would have spotted the fraud and forgery of the Hebrew Scriptures before letting yourself become brainwashed by them most of your life. This is one major reasons the Jewish people, who know their own Scriptures, don't and cannot accept this Christian Jesus. If you had this knowledge of the Hebrew Scriptures before reading the falsified Christian Old Testaments along with further misrepresentations in the New Testament then you could have spotted the falsification of these Hebrew passages as applied to this Jesus and you would have known that they remain unfulfilled today thereby making the identity of the true Jewish Messiah unknown.

Answer for yourself: In all honesty, have these and similar prophecies materialized during the life of Yeshua/Jesus in the first century before 70 C.E. or even after his supposed death and resurrection? Look at the list above and it is not hard to see the truth for yourself.

It is because of such prophecies that we must study to find the truth about this "Jesus Story" and this requires seeking out EVERY PROPHECY AS TAKEN FROM THE HEBREW BIBLE AND COMPARING IT WITH NOT ONLY THE FACTS OF HISTORY FOR THEIR FULFILLMENT BUT THE TRANSLATION OF THEM IN OUR CHRISTIAN BIBLES IN ORDER TO SEE IF WE HAVE BEEN TOLD THE TRUTH CONCERNING THEM AND IN SO DOING DETERMINE IF OUR CHRISTIAN OLD AND NEW TESTAMENTS ARE FAITHFUL TO THE BIBLE THE JEWS USED AND BELIEVED IN. This is a lot of work and effort and I have tried to simply such a study on this website for the interested student who wants the truth about the "Jesus Story".

Answer for yourself: Who really was this Jesus in the New Testament, what was his purpose, and was he "the" Messiah? If this Jesus was not the Jewish Messiah then what really lies behind this "Jesus Story"? Now this next question is one to remember.

Answer for yourself: Who is this "Jesus Christ" if not the Jewish Messiah? Can this "Jesus Christ" be found as far back as Ancient Egypt and what did this Spiritual Concept mean then? Has the true meaning of this "Jesus Christ" remained intact down through recorded history or did this Spiritual Concept change and if so when and who was responsible for it? Could it be Rome in the 3rd century that changed this "Jesus Christ" and gave the world forged religious texts that promoted such a change? Well again that is something the reader and student does not need to forget for you will be rewarded in your faithful study of our websites with the answers and truth behind this "Jesus Story" as your studies advance.

Answer for yourself: Has the Christian Church down through history failed to teach the truth about "Jesus Christ" ? Has Rome taught concepts and religious dogmas about this Jesus that are false? Well it is time to find out!

THE JEWISH RESPONSE TO SUCH PROPHECIES

On page 7 in The Real Messiah Aryeh Kaplan stated, ***"Yeshua could not have been the Messiah. The Prophets predicted a world of peace and love after the Messiah's coming, and this certainly does not exist today."***

On page 36 Kaplan says, ***"First of all, the Jews had a tradition, well supported in the teachings of the Prophets, that the Messiah would bring about major changes in the world. The 'spiritual kingdom' [of Yeshua Christ] did not in any way fulfill these prophecies. The Jews were furthermore unconvinced by the answer of the 'second coming,' since it is not even hinted at in Biblical literature."***

On page 71 Kaplan correctly states, ***"All the prophecies that Yeshua did not fulfill the first time are supposed to be taken care of the second time around. However, the Jewish Bible offers absolutely no evidence to support the Christian doctrine of a 'second coming.' . . . All the embarrassing prophecies that he did not fulfill are swept under the rug of a 'second Coming.'"***

And on page 55 Kaplan encapsulated the entire issue very well: ***"Nowhere does the Jewish Bible say that the Messiah would come once, be killed, and return again in a 'second coming.' The idea of a second coming is a pure rationalization of Yeshua' failure to function in any way as a messiah, or to fulfill any of the prophecies of the Torah or the Prophets. The idea is purely a Christian invention, with no foundation in the Bible."***

How true! On page 58 in The Jew and the Christian Missionary Sigal notes, ***"Having fulfilled the Law and the Prophets, what is the need for the second advent? If he truly brought about all that was promised***

concerning the peaceful society the Messiah will bring, as stated in the Law and the Prophets (Isa. 2:1-4; Jer. 23:5-6; Ezek. 34:23-31; Amos 9:13-15), there should be no reason for a second advent."

Succinctly stated, the Second Coming has no basis in the Jewish Bible and numerous scholars have noted as much.

The concept is plagued by another problem as well. The New Testament enunciates many events that are to precede the Christ's arrival.

On page 336 in The Bible Has the Answer apologists Morris and Clark ask: *What are the signs that the return of Christ may be soon?* Their response:

It is not possible to predict the exact time of the second coming of Christ (Mark 13:32). On the other hand, Christ actually commanded us to recognize when his coming was near by saying, "When ye shall see all these things, know that it is near, even at the doors. (Matt. 24:33). A few of these things are . . .: A general decline in morality. . ., A widespread decline in religious faith. . .. A prevalence of a naturalistic evolutionary philosophy in science . . ., A rebellious attitude of most of the younger generation . . ., Conflict between the prosperous and the poor . . ., Rapid rise of anti-Christian leaders and philosophers Infiltration of false teachers and leaders into Christian churches . . ., Successive world wars, and widespread fear and confusion regarding the world's future.

This list is always trotted out by Christian propagandists at every opportunity.

Answer for yourself: But, notice anything interesting about the events included therein? Every sign mentioned has been applicable to every generation and every period in history.

- **Answer for yourself: When have there not been wars and rumors of wars?**
- **Answer for yourself: When has there not been conflict between the poor and rich?**
- **Answer for yourself: When has there not been a growth in the naturalistic evolutionary philosophy?**
- **The entire history of man has been marked by an evolutionary trend away from religion and superstition and toward science and reason.**
- **Answer for yourself: And when has there not been widespread confusion regarding the world's future?**

As far as a decline in morality is concerned, it has never been very high from the beginning; so it is difficult to see how it could have declined from the bottom.

One can't help but notice a third major problem with the alleged Second Coming. Yeshua and his cohorts repeatedly stated that the Second Coming was imminent:

- **In Matt. 10:7 Yeshua said, *"The Kingdom of heaven is at hand."***
- **In Heb. 10:37 Paul said, *"For yet a little while, and he that shall come will come, and will not tarry."***
- **In James 5:8 James said, *"Be ye also patient . . . for the coming of the Lord draweth nigh."***
- **In 1 Peter 4:7 Peter said, *"But the end of all things is at hand."* And in Revelation Yeshua said repeatedly, *"Behold, I come quickly."***

Answer for yourself: What should we learn from this?

Any impartial observer and "thinking believer" must concede that the failure of anything resembling the Messianic Kingdom or its Messiah to arrive after two thousand years does not constitute "quickly" by any stretch of the imagination. The prophecy is exposed as full of problems.

Not only is the Second Coming an invalid concept, but several statements written by the New Testament writers and ascribed as if Yeshua himself spoke such regarding Old Testament messianic comments are incorrect:

- **In John 5:46 Yeshua said,** ***"Had ye believed Moses, ye would have believed me: for he wrote of me."***
- **In John 5:39 he said,** ***"Search the Scriptures . . . they are they which testify of me."***
- **And in Luke 24:44 Yeshua said,** ***"All things must be fulfilled, which were written in the law of Moses and in the prophets, and in the psalms, concerning me."***

Information to be presented later will clearly show that the true Hebrew Scriptures taken from the Jewish Tankah and not the altered ones in the Christian Bible does not testify of Jesus/Yeshua. I will show the reader how Isaiah, chapters 52 and 53, for example, speak not about a "single person" but the corporate nation as a whole. There is absolutely no room for a singular personal Messiah in Isaiah 53. The evidence is presented in detailed form to make sure the reader does not miss this important truth that goes unnoticed by almost all Christians who read the "forged" Isaiah in our Christian Bibles.

Having noted that the Second Coming has no biblical basis and Yeshua looked upon himself without any biblical backing as the fulfillment of the one who was prophesied, the question now becomes one of analyzing the prophecies themselves in order to determine the extent to which they are applicable to him. Ultimately, of course, that is the crucial question.

Answer for yourself: Does Yeshua fulfill the Old Testament prophecies as he claims, and, if so, to what extent? Was it Jesus' fault that they were never fulfilled or are there reasons why they could not be fulfilled in his day?

That is a whole other question addressed later in this website. I wholeheartedly believe that God would want us to understand His Divine Revelation as contained in the Hebrew Bible and approach these messianic prophecies in their historical context and let G-d find a way to fulfill them if He so chooses, and who knows, maybe we might be surprised one day how this will occur but to ascribe to this Jesus something that is without foundation does the Hebrew Scriptures injustice.

Upon that question rests the entire superstructure of Jesus' messianic credentials. If the entire display of messianic predictions cannot be reliably applied to this New Testament Jesus when examined under the light of critical examination from the Hebrew Scriptures then understand that the depiction of Jesus, his disciples, and his propagandists as found in the New Testament is a deception of the greatest degree that has ever come out of the woodwork.

Now...let us turn to the prophecies and compare them from the Hebrew to the Greek/English and let us see if our Roman Church Fathers and the Catholic Church has given us faithful translations of the Hebrew Scriptures...the Bible that the Jews used in the first century!

Let us continue our study.



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LOOKING AT HOW THE NEW TESTAMENT WRITERS AND PAUL MISUSED THE HEBREW SCRIPTURES IN THEIR WRITINGS

While these Jewish passages contained in the Hebrew Bible have strong relevance in their original context, they are often arbitrarily ascribed in the New Testament to people and happenings to which they have little or no connection.

Many New Testament writers, including Paul, are guilty of the same mishandling and abuse of the Hebrew Scriptures in order to create a new religion. Let me give you again the mechanics involved in textual manipulation whereby we end up with something different in meaning that the original author intended and what the historical Jesus believed

- **Jewish texts and phrases are lifted out of their places in the Hebrew Scriptures and given meanings which, at best, are forced.**
- **Preceding many of the prophetic verses which are quoted is the assertion, "What was said through the prophet was thus fulfilled." in this way the writers of the Christian Scriptures endeavored to show that the Tanakh anticipated and predicted the events recorded in the New Testament.**
- **Those happenings, then, are presented as the fulfillment of the Hebrew Scriptures and are considered proof texts.**
- **The techniques employed to establish proof include citation of verses out of context, mistranslation, and misquotation.**
- **Sometimes a figurative or poetic phrase is mistaken for a straightforward statement and vice versa.**
- **Sometimes sayings of different writers, living in different places, and in different centuries are run together.**
- **Often two or more of these methods are used in a single quotation.**

Answer for yourself: Are you aware that your Old Testament in the King James Bible is not a faithful reproduction of the Jewish Bible?

It is almost unbelievable, but I was floored when I detected that my KJV was consistently misquoting the Old Testament when compared with the Jewish Hebrew Scriptures. The Old Testament in the KJV is

supposed to be a faithful translation of the Jewish Scriptures. It is not. That is why I recommend to everyone that they purchase a Tanakh; either the Jewish Publication Society's Tanakh or the Stone Edition Tanakh. If you are truly one a search for truth this is mandatory because we cannot trust the KJV Bible and a host of other Christian translations for a faithful reproduction of the Hebrew Scriptures, let alone all the spin-off Bibles which have been built off it.

As if that is not enough that means that "quotes" from these forged Bibles are used in the New Testament and applied to Jesus and they are just a wrong. Theological agendas are at work here and are the fruit of antisemitism in one way or the other by the Gentile Church

Answer for yourself: How many Greek scriptures in the New Testament, written as if they were a quotation of the Jewish Scriptures, have you looked up in the Hebrew scriptures in a Jewish Bible (Tanakh) and compared for accuracy in translation?

Notice I did not ask you if you compared your New Testament quote with the Old Testament of the Christian Bible, because often both will agree, but the Old Testament in your Christian Bible is not faithfully translated from the Tanakh or the Jewish Bible therefore quotes from it in the New Testament may be false as well. This is another form of deception used by Paul and others to create a theology which is less than truthful. You literally cannot trust what you read unless you compare "line upon line" and "precept upon precept" in order to prove to yourself that you are not being led astray into false religious beliefs by crafty manipulation of these religious texts handed down to us for over 1900 years by the Gentile Roman Catholic Church.

Answer for yourself: How many Greek scriptures in the New Testament, written if they were a quotations of the Jewish Scriptures, have you looked up in the Jewish Bible to make certain they are not used out of context, let alone if the New Testament writer uses the quote from the Jewish Scriptures correctly by maintaining the original intention and meaning that G-d intended in the original meanings of the text?

Answer for yourself: Are you aware that many Hebrew words are, unfortunately, often changed in the Greek and subsequently in English translations of our Bibles and now we read passages that we thing are "faithful" to the Hebrew when they are not and have been craftily altered to convey prior Gentile religious beliefs instead of the revelation given to Israel for the world?

Answer for yourself: What does that do to the truth intended to be conveyed by the original Hebrew passage?

Unless you have done such studies like what I describe, then you will be amazed at what you discover for yourself when you endeavor to fulfill such a pursuit.

Sorry, but Paul is not immune to such deception himself. Sometime Paul's quotes and thoughts, when compared with Moses and the Prophets, are so poorly translated as to be barely recognizable when compared with the originals. In the series of articles that follow as well as a website devoted exclusively to the PAUL PROBLEM I demonstrate for you beyond a doubt, that Paul's quotes from the existing Jewish Scriptures as taken from the Hebrew Bible are not based on the traditionally accepted Hebrew Masoretic Text, and often, are changed or misquoted from the originals from which they were taken. I will also show you that Paul repeatedly quotes not from the Jewish Scriptures, but from the less reliable Septuagint (Greek translation of the Hebrew Bible). I am confident that you will come to see, as I an many others have when devoting our lives to the study of the Bible, that often Paul's ideas, like much of his letters, are his own creations, similarly formulated to meet a particular unique need here and there. What we find is Paul has a religious synthesis in order to appeal to the masses and give to everyone a little something that they already believed in order for

personal acceptance.

You will come to see that his versions of Biblical quotations are usually remote from the original passages and meanings, thus giving them a different flavor and meaning which G-d never intended you have when spoken by "holy men of old." You will come to see that such purposeful misquotations and mistranslations are not done innocently, but rather are purposeful since based on other Gentile writers & Paul's religious philosophy and theology and not necessarily on G-d's.

Dear reader, these new and foreign religious ideas unfortunately became dogma within Gentile Christianity and did almost irreparable harm in divorcing the Gentile manifestation of faith in G-d from the manifestations of "the faith G-d intended we have." The things I will show you in this series of articles is not comforting to know, however, only in understanding such materials can we "cast out the leaven of the Pharisees" regardless of who they are or their private agendas; even in the antisemitic Gentile Church of the early centuries and the Middle Ages.

One last thing; you might wonder what the end-result should be of such a series of studies. It is our hope at Bet Emet ministries that when you complete these articles the reader will be able to understand that Christianity is best understood and practiced from a Jewish viewpoint which restores the Sabbaths and the Seven Biblical Festivals and returns to the Commandments of G-d which frame and give structure to our individual Covenants with G-d (Jewish and non-Jewish). Such emphasis is almost totally lacking in the Christian church today. Let us begin…shall we?



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THE METHODOLOGY BEHIND THE CORRUPTION OF THE JEWISH MASORETIC TEXT & THE CHRISTIAN OLD AND NEW TESTAMENTS

Having laid the foundation for the direction of our study we now begin to deal with the individual texts in order to share with our reader how the original Jewish Masoretic Texts of Scripture were altered into what we have today which goes unnoticed by the vast majority of Christendom. It is these "altered and corrupted" texts that are mistakenly used by Christians to reinforce their various religious beliefs about Jesus, when in fact, many such beliefs can be shown to be pure fantasy when such corrupted texts are isolated and investigated as to both their true origin and the reasons for their change in the first place. It is important to both understand these changes of the Jewish Scriptures because they impact upon whether Jesus can be viewed as the Hebrew Messiah as even as G-d. If one is able to emotionally detach himself from such "explosive" studies then after completing such a very difficult study one should come to the conclusion that it is impossible to "say" with certainty that anyone is or is not the Messiah of Israel for the simple fact that when one sees what the true Jewish Prophecies are and how they have been manipulated by the writers of the LXX as well as the Christian Old Testaments that come from it then one has no recourse to truthfully say under G-d that His Word has been corrupted and that the fulfillments of the prophecies yet remain. This problem is magnified with the writing of the NT as these same "corrupted" passages are applied to the life of Jesus by various authors and groups in order to present each's unique interpretation of the man Jesus. Having said that then the "truth" about this man yet remains a mystery.

It is important for the Christian to understand that Judaism has no fear of these "altered-texts," because they can all be shown to be erroneous proofs for many of Christianity's doctrines. They texts which I will share with you are all completely spurious and you the reader will see this as we study. After such comparative study you, like I, will set bewildered as to how I, a child of G-d, could have been so deceived. I am constantly asked by so many readers: "How could G-d set by and let this happen, how could He allow His Word to be changed and people believe a lie?" The answer is rather simple. G-d gives mankind free will to either obey or disobey Him; to alter or protect His revelation. You and I have the ability to go beyond the minimum pabulum passed off as "spiritual meat" in our churches today because our hunger for G-d is such that the minimum "bible 101" does not satisfy our hearts, let alone our heads. It is those who decide that they want more of G-d and who draw closer to Him that seem to stumble onto this information. It has been done for centuries. Basically the closer the closer we draw closer to G-d the more truth we see.

In the following articles, we shall analyze, one by one, the primary Hebrew Bible verses utilized by mainline Christian pastors and teachers that are "supposed" to point to Jesus and confirm his Messiahship. In so doing we will submit such verses to critical analysis: linguistical, cultural, historical, etc. In so doing you will learn how the these verses from the Jewish Bible have been misused and you will see how such misuse of these texts was done purposefully by those who gave us both the Old and the New Testament let alone our printed

Christian Bibles. Previously, you were shown that Jesus did not function as the Messiah and that the Messianic expectations remain unfulfilled. We have illuminated Hebraic Messianism based on the Scriptures and demonstrated that Jesus' ministry was devoid of any Messianic achievement. As a ex-Pastor I wish I did not have to say that but as a man of G-d who is dedicated to truth I can say nothing else having seen the evidence for myself. And now we complete our study with a survey of the fallacy of Christianity when they claim proof-texts as pointers to Jesus, when such texts as understood in their Jewish context, point neither to him or have anything to do with him. Verses can always be misquoted, mistranslated, and lifted out of context to provide a meaning other than which was originally intended by the speaker or author, but such I believe does great damage to the message originally intended for the hearer. Either the Prophets spoke of Jesus or they didn't. I want the truth. You should want the truth. I want the Bible Jesus read and was familiar with and not one altered because of the misdirected pursuits of religious zealots which have strayed from the faith once given to the saints. I will try to explain each of these passages within traditional Judaism as Jesus would have both understood and believed them. If it was good enough for Jesus then it should be good enough for you and me. Once seeing them in this perspective then it is easy for the reader to know both in his head and his heart if G-d ever intended such passages to refer to Jesus or not. Again I stress the fact that with such corruption of the Jewish Scriptures we cannot trust anything unless it is scrupulously compared line upon line and precept upon precept with the Jewish Bible. Only then can we see the "present" truth that Jesus knew and try to understand the Messianic events or their lack of. Only then can we look to the New Testament and see the Jewish Jesus and at the same time spot the "counterfeit" Jesus for both dot the pages of the New Testament. The most important thing is discernment of the difference between the two, and in so doing, try to understand Jesus' connection to the Messianic events of the first century and their failure to materialize. Having done so it is my hope that both Jews and non-Jews will recognize the "spin" of the Christian Old and New Testaments and realize that the truth about Jesus remains yet a mystery and that events that occurred precluded him or anyone from emerging as the Messiah of Israel. But to twist the Holy Word of G-d to promote "this" or "that" group's theological positions and attach them to Jesus when the passages never said such is an insult to Jesus and an abomination to G-d.

THE ESSENE CONSPIRACY

The deception of the Essenes was very clever. If you could not read Hebrew you were not aware that changes were made to the Jewish Scriptures when they translated them into Greek. Within a generation another whole younger generation would grow up "hearing" these altered "passages," and not having access to the Hebrew to verify if they were so, would like you and me lean to the tendency to accept what you hear in faith because it came for others who we esteemed spiritual leaders or authorities. Within a generation the minds of the hearers would be filled with "memorized" stories and passages from the Greek Bible; all the while never knowing that the Hebrew passages from which they were taken never said such things. Within a generation we have the beginning of the changing of the "Messianic revelation" that was originally given to the Holy men of old. Ideas totally foreign to the Hebrew Prophets were now given "Prophetic authority" since they are now found written among the Greek translation of the Jewish Scriptures which were cleverly altered on purpose by the Essenes of Alexandria, Egypt.

Answer for yourself: And who was to know any different except the spiritual authorities who were connected with such a ruse in the first place? Consequently the Essenes would be seen to be custodians of "mysteries" and "Divine revelation" and their influence soars. Their "Book" made them winners and promoted their unique brand of solar-myths. If you think I am kidding I challenge you to spend some time at two websites which will convince you without question that what I say is true:

http://paganizingfaithofyeshua.netfirms.com/

We need to understand the genius at work among these Essenes. Mistranslate the Jewish Scriptures to make them validate your personal "unorthodox" Jewish theology and now you have a book from G-d that says "your right" when the many religious sects around you, even other Jews, disagree with some or many of your religious tenants. This is exactly what the Essenes of Alexandria, Egypt, did in the second century before Jesus was born.

If again you doubt this could have happened I challenge you to get a copy of the LXX (Septuagint) and read the introduction of this Bible for yourself and you will find that the numerous quotes of the scholars that show discuss it's many errors and exposes what a poor translation of the Jewish Scriptures it really is. **Comfort and persuasion came to the Essenes in the promotion of their unusual and unique spiritual beliefs by the fact that they now had a "Divine Book and Revelation" that proves them and their spiritual interpretations and doctrines were Divinely sanctioned by G-d, the Creator no less, when their opponents lack such Divine testimony and such a Divine Book.** You win! **This story is the story of the Essenes of Alexandria, Egypt, because we must look to them for the original corruption of the Jewish Scriptures. These ideas are not only found there but later we find the "same theology" at Qumran and in Acts 6 we see these same Essene "priests" convert to the Jesus Movement and now Jesus is recast in these same "altered beliefs." These beliefs end up in the oral traditions of Jesus and later find their way onto the pages of the New Testament.**

Ironically both Judaism and Christianity revere the same Hebrew Bible, the "Old Testament" of the Christians, as G-d's revealed word. The problem is that those who buy, love, and cherish their Christian Bibles never know that their Old Testament within it reads very different than the Jewish Old Testament in specific places; those places seeming to deal with Messianic beliefs! That is to be expected and understandable since it was in these unique places in the Hebrew texts where the Essene's used their syncretistic neo-pagan theology to fashion a "new" revelation from G-d and advance their solar-myths with Divine sanction. And few knew it so; especially if you could not read the Hebrew to see such alterations and changes for yourself. Lacking such skills you were relegated to listening to the accounts from such a "revised" translation, and if you were lucky enough to read Greek, then these errors were only reinforced and you never knew otherwise. You fell victim to reading the "translation" as if it were done correctly and you never doubted you did not have an accurate translation, let alone a "purposefully corrupted" one. Your spiritual leader would not lead you wrong, would he? In few words the Essenes grafted into the Jewish concept of a Davidic Messiah other current religious beliefs connected with solar and astral-worship which were prevalent not only in Alexandria, Egypt, but many of the neighboring nations. In fact, the roots of these solar-myths go to the very origin of Egypt where they lived!**Basically is was just a more current version of Osiris worship!** **These were blended into the texts in various places that originally spoke of the Davidic Messiah which was to come.** We find basically that a human anointed by G-d becomes G-d in such "scriptural creationism." As if that is not enough such an "anointed" as sent from G-d now mimics the sun-g-dmen of the Gentile nations and ends up crucified in the Heavens before the foundation of the world. Now recall that this was over 200 years before the birth of Jesus and these "Scriptural manipulations" were NEVER intended to point to him. The changes affected only the "Messianic concept" whereby no longer was G-d working though His "anointed;" G-d in the form of a virgin-born man was to come in the same fashion and mode as we find in common in astral and sun-worship among almost all of the non-Jewish nations of the world. **This is simply explained since mankind saw the same things in the "heavens" and every nation personified such sightings as if they were literal stores with literal heroes. Almost every nation had their sun-g-dman and the similarities among them are astounding. Of course you need to read about this and see it for yourself and the two websites listed above provide you the materials and bibliographies necessary to do so.**

Within the pages of our Christian Old Testaments we find such "astral-alterations" and "solar-corruptions" reading just like the verses before and after them, and without prior knowledge of what to look for one reads over such passages thinking that they were given by G-d through the Jewish Prophets. One reads such "alterations and mistranslations" never knowing that it was not written exactly the same way by the original Prophet of G-d in the Hebrew Scriptures. You are set up and deceived when reading such documents because you unquestioningly believe you have a faithful translation and have no reason to doubt it. The irony of the whole situation is seen in that this same Bible basically belongs to both mother and daughter religions. However, the verses are often divergent when compared between the Jewish and Christian Old Testaments. This being the fact,

then it is very easy to see how the same book can be interpreted so differently by a Jew or a Christian let alone. This fact alone tells us why both sides have widely divergent beliefs about the Messiah. No wonder the Jews don't believe in the "Christian Messiah!" Their Bible does not predict one; rather, it has always said the same things concerning a "Jewish Messiah."

You see your religious belief system all depends on the Bible you use...the Christian one or the one Jesus read...the Jewish one

Never suspecting you have a forgery there is no need to get a "better" one. For me, if the Jewish Scriptures predated all others, and if the Greek was to come from them, then I EXPECT to have a faithful translation of them and not a "doctored" version because of some theological whim of some Essenes some 2000 years ago whom had already departed significantly from Biblical Judaism as seen from not only history, but their secular writings as well. I don't want to believe a lie! And G-d knows I surely don't want to be involved in sun-worship and idolatry and not know it until I die!

Answer for yourself: Have you ever taken a list of "Messianic prophecies" and compared them with the identical passages from the Stone Edition Tanakh or the JPS Jewish translation and with your KJV Old Testament and with the quotes in the New Testament taken from them? What will you do when you see I am right and that you have put your faith in corrupted translations?

BUT IT DID NOT STOP WITH THE ESSENES...THE EARLY CHURCH FATHERS CONTINUED THE TREND

What you don't know that you need to is that the earliest Greek Fathers of the Church will be educated at the "New York City" of their day and the "then" theological capital of the world.

Answer for yourself: What do you think that city was named? No, it was not Rome, it was Alexandria, Egypt, the home of the world's largest Library under the supervision of the Essenes who corrupted the Jewish Bible in the first place. Not being able to read Hebrew the Greek fathers found a "similar" revelation in the Greek translation of the Jewish Scriptures that they had already known since growing up with variations of sun-worship. And after all, they were told it was "G-d's Book." Sound familiar? Thus, as time would go on, these concepts were applied to Jesus and the authority to do so was the Greek translation of the Jewish Bible. You must also know that they most likely never knew either that they did not have a "correct translation."

Answer for yourself: But did all the early Fathers of the Church not know how to read Hebrew? No, some would and we need look no further than Clement of Rome who was the first Bishop of the Roman Church. It will stagger you to find out that he NEVER quoted from the Greek translation of the Old Testament but ALWAYS used the Jewish Masoretic Text for his quotes, since being Jewish, he knew how to read the Hebrew and knew for certain which text was "corrupted." It also goes without saying not every "believer" in the Messiah at that early date thought Jesus "G-d." One only need look to Jerome who was commissioned by Rome to come up with a Latin translation of the Old Testament, and not being able to used the Greek because of its many error (Jerome could read Hebrew), was constrained to use the Hebrew text for his translation since he knew the terrible unreliability of the Greek text.

Being sold the wrong theology about the Jewish translation into Greek only fueled later tampering with the text by the Early Fathers who tried "to prove" an already accepted "theology." Not only was the New Testament added to the "Old Testament" by Christianity, but passages of Judaism's Bible, when taken out of their original context,

are twisted and given meanings which presumably would make them foreshadow the coming of Jesus Christ! This is simply done by "proof-texting" where events from the life of Jesus or oral traditions about him are compared with similar events of the Old Testament, and when something appears similar then it is made into a "prophecy" about Jesus and given the authority of the Prophet who wrote the original passage. Thus we find Hebrew Scripture is interpreted, on purpose, as prophetic announcements of events in the New Testament and is made to look as if was "written" to be fulfilled prophecy. Events are written and even "added" to the life of Jesus as found in the New Testament with the intention of becoming and showing fulfillment of passages in the Hebrew Bible. Truly natural events are found alongside contrived ones as well as events of doubtful authenticity. They are mixed in the New Testament to achieve the desired results of the emerging Church.

Of course, other Hebrew Bible verses, those which give evidence of the eternal nature of Judaism, are ignored or overthrown, using Christianity's viewpoint. Judaism's interpretation of passages is based on meaningfulness in context of G-d as known and continually revealed in Scripture! Verses are read and understood with connected relevance. G-d's word is seen as significant, purposeful, and unchangeable. Every word, every detail, every passage is comprehended and expounded within Judaism, and Judaism is certain that the Hebrew Bible has nothing at all to say about astral interpretation of Jesus Christ but only the Hebrew Messiah. The problem for us is determining if Jesus fulfilled the Jewish Scriptures or is made to look like he did in the corrupted OT and NT which come from the altered LXX, Needless to say this cannot be proven by "emotion" alone but by sound Scriptural exegesis where every passage is compared: line for line and precept for precept like the Prophet instructs.

If Christianity had nothing to do with Judaism's Bible, we would have nothing to say about Christianity's errors or truths. It simply would be another religion, which we would respect for approaching G-d. But, when Christianity grew from Jewish roots, it took along the Jewish Bible and has taught that their "unique manipulation of it as well as its own special interpretation of it" is inspired and inerrant. Because of both of these events we must deal with this issue with both wisdom, intelligence, and facts. You will find that such Gentile fathers, as well as the Essene apocalytpic fraction of Biblical Judaism, misrepresented the Holy Scriptures' meaning, tore down Judaism's legitimacy, and presented itself as the "New Israel." Therefore, we have a need, even an obligation to G-d and to ourselves, to explain the errors of Christianity when it uses the Hebrew Bible to lay forth its claims. What is Judaism's concern, and what should be the concern of every "thinking" Christian, is Christianity's transformation of the Hebrew Messiah into the Christ of Christianity and its use of Biblical verses as proof-texts to that end!

HOW WAS THE JEWISH SCRIPTURES MANIPULATED WHEREBY WE HAVE TODAY A "DIFFERENT" REVELATION?

I don't wish to devote the huge amounts of space necessary to explain each of these "literary" manipulations of the Jewish text; however, I will list them by category for your inspection. In the following articles on this website we will see for ourselves how this was done as we investigate passage after passage and see for ourselves how these literary manipulations were carried out.

SCRIPTURES WERE TAKEN COMPLETELY OUT OF CONTEXT

They are taken out of context, so that the authentic, original meaning is lost and isolated ways of interpreting them emerge which are devoid of any in-place connection.

TWISTED MEANING

They Jewish passages are read into and misunderstood, so that a new meaning results instead of the meaning which is appropriate for the situation as written.

FORCED CONNECTION

The passages, and their intended meanings are often unnaturally described and contrived to point to Jesus in spite of the fact that the original author or writer never intended such passages to point to him.

MISTRANSLATIONS

They are simply translated wrong; either purposefully or innocently; but the fact remains the same in that the "translation" from these Jewish Scriptures has lost its original meaning.

MISQUOTATIONS

The Jewish passages from the Jewish Masoretic text are simply quoted wrong. Most of this is purposeful deception.

"SO THAT IT BE FULFILLED"

They Jewish Scriptures and passages are connected to created events or "created writings" of such events in the New Testament which explicitly state that the events were made to occur "so that it be fulfilled." Needless to say all of the above types of Scriptural manipulations come into play here. Many times we find events known from the life of Jesus which were proof-texted back into the Old Testament, and when finding things similar, these events from the life of Jesus were made into "fulfilled" prophecies by the manipulation of the Jewish texts with one or more of the manipulative literary techniques described above. I challenge you to study out in-depth beginning with Matt. 1 all of the "thus being fulfilled" passages and compare the Old Testament reference as to linguistics, syntax, context, history, culture, etc., and them compare them with the New Testament's account and then see for yourself if they really were "fulfilled" as the Holy men of old recorded them or intended them. I have and you need to see it for yourself.

THE USE OF PROOF TEXTS TO PROVE YOUR POINT...EVEN IF YOU HAVE TO STRETCH THE TRUTH TO DO IT

Proof-texts can be understood as such only be someone who knows about Christianity. You have to have an "existing" theology to prove it at all costs. Let say it another way. If you did not know "Christian theology" before hand then you would be hard pressed to find remote similarities to it in the Jewish Scriptures let alone "fulfillments." But being armed with a religious belief system before you are familiar with the Old Testament and how it is to be understood from a Jewish viewpoint, then you approach this Jewish Old Testament with the idea that you will find your unique beliefs within it. With such an approach it is not hard to find "similarities" or "remote similarities" to what you already believe because first of all it is a large book and the human desire to "be right" about such an important issue. This will be shocking but the same can be said if the Christian approached many other religious texts outside of the Jewish Bible. These Jewish texts are not self-explanatory in relation to Christianity, but must be interpreted from their viewpoint. Jews, both before and after the New Testament, see these verses as only within Judaism. Moreover, many Christian scholars admit that they doubt the validity of many of the proof-texts. The reason you don't know this is that you have never taken the time to study this information out for yourself or read any good "honest" scholars who teach on these topics and who don't have a denominational "agenda." The Hebrew Scriptures are clear and comprehensible in Judaic terms to Jews who spend their lives reading and studying them. It seems to me, and common sense dictates, that since the Jewish people and sages were given these Holy revelations in the first place, and since they wrote them down for all posterity, and since they and not

the Gentile nations were called to be "a light to the nations," then it seems that they better than non-Jew or Christian are more capable of interpreting their own language and writings than any others.

DON'T CHECK YOUR COMMON SENSE AT THE DOOR

Answer for yourself: Why would the alleged references to the Christian Christ be so masked and hidden to the very people for whom they were supposedly meant?

Answer for yourself: Is G-d playing some kind of sick and twisted joke on the Jewish people?

Answer for yourself: Or in reality is there the remotest chance that this sick joke as been played upon the Gentile Christian believer because of the Essenes' desire to trump their religious opponents in Alexandria, Egypt, and later the Gentile's hatred for the Jew? We must never forget both of these issues. The Essenes changed the texts for "theological" reasons, but coupled with that, it would be their legacy to instruct non-Jews who would later, with the establishment of the Gentile Church, continue such Scriptural heresy because of their reactionism to Biblical Judaism? (Selah)!

To reply to the Jew's rejection of the Christian Old Testament and "revelation" concerning Jesus is rather simple once you know the facts concerning the competing texts and Bibles. Now you have heard the truth of the matter. "Because of the Jewish people's blindness," as the reason for the Jew's rejection of the Christian Jesus, would be expected only from those who have been taught this defamation and are themselves lacking in open-mindedness and who fail to take the challenge to see if these things as said in this article are "true." I have done the research "well" I assure you. It is fool proof. Facts don't lie! Faith alone in untruth does! Assuredly, G-d would have made His teaching clear in the Hebrew Scriptures concerning the coming of a new kind of salvation through vicarious atonement, if this were the truth. If "faith and repentance and obedience" as the means of pleasing G-d and salvation was to be replaced in the future by the death and resurrection of another then G-d is highly amiss to leave such an important fact completely out of his revelation to the Jewish people who again are called to be "a light to all other nations." Yet, He did not say one word about this. Nothing is found out of joint, pointing to a Christologic future in the Jewish Masoretic text. Only when we come to the butchered passages in Isaiah can such a case be made and a simple comparison with the Hebrew nullifies such passages quickly. It is a known fact that of all the books altered by the Essenes found at Qumran the book of Isaiah was the "most corrupted." The G-d of Israel has not disclosed any such thing, nor has He hidden any such thing among His holy words. We know because all Holy Scripture is understood within Judaism, fully understood, within traditional Judaism. It is way past time for the Christian believe to know this.

Jews are able to comprehend Christianity's claims. These claims are not a mystery to them or their scholars who know the true Jewish passages. What is a mystery to them is the Christian's use of proof-text explanations which are wrong. Wrong since they not only come from a corrupted text and Christian Old Testament but twisted and perverted to say "at all costs" that which is necessary to validate the Christian's belief. But there are many today who know better and who possess the true knowledge of both the Jewish Bible and its proper interpretation. It is these informed believers who can recognize the Christian's proof-texts and the explanations that they use when basing their religious beliefs upon the corruption of the Hebrew Bible. Such babble is a poor substitute for revelation and any debate of such is pure foolishness.

It would do the Christian well to realize that the Jewish Holy Scriptures speak only of G-d as Judaism knows G-d, and the Messiah, as Judaism knows the Messiah and not as the Essenes and the anti-Semitic early Gentile church would attempt to know him. Keep in mind that my rebuttals are far more acceptable than Christianity's distortions, for in doing so I have not made G-d's word of naught. His words are eternally true in Judaism, His admonitions, His promises, His attachments, and His purposes. You will find Bet Emet's rebuttals substantial and convincing, for they are based on the traditional Jewish understanding of the Jewish Bible (just like the

historical Jesus would have understood and believed). And our understanding makes the holy word of G-d fit in place properly, naturally, and reasonably.

As a Christian Pastor of many years ago I took the challenge when what I was reading shared with me that my Bible and my understanding of the Jewish passages were wrong. I had to prove my detractors wrong for after all I was a Christian Pastor for G-d sakes. How could I be wrong? After getting a Tanakh and comparing Messianic passage after passage, first in the Jewish Bible with my Greek LXX and my Christian Old Testament, and they comparing them with those passages in the New Testament as applied to Jesus, I was crushed at what I found. I undertook the most comprehensive study I had ever done in my life; line upon line and precept upon precept. I began to see the many problems those I was reading were referring to. When this study was finished I had to repent of the lies I had cherished as truths. I finally realized that it was not Nicea, but the people of the Book, whom had been given the authority to interpret the Book of G-d. This comes from Deuteronomy 17:9-10, "And thou shalt come unto the. . judge (of Israel). . . and enquire; - . . and thou shalt observe and do according to all that they inform thee:" Therefore, the Hebrew Bible and its so-called proof-texts are under the jurisdiction of Jewish judges alone, as designated by G-d.

Answer for yourself: But the LXX is older and the latest Jewish copy of their Scriptures dates to 900 to 1000 A.D. Surely the Jews altered their Bible to counter the early Christian's claims concerning Jesus? That is the argument that has survived for almost 2000 years. But no more. Since the discovery of the Dead Sea Scrolls we have in our possession copies of not only the LXX found at Qumran but even older copies of the Jewish Masoretic text pre-dating the oldest know copies of the Jewish Bible by 2000 years and they agree 99.9 % with those "supposed corrupted" passages that were done "to refute Jesus." Now we have to completely rethink the value of the Jewish Bible as opposed to the "corrupted LXX."

We are ready now to proceed with the inquiry and rebuttal to the supposed Messianic passages of the Christian's Bible as applied to Jesus. Either they will hold up upon scrutiny or they will not. That is for you to judge now for yourself having seen the passages as they originally existed in the Hebrew Scriptures and how they were later altered and misquoted and lifted out of context by the Essenes and later Church Fathers. Shalom.



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THE TRUTH ABOUT WHAT WAS FOUND AT QUMRAN

There sure is a lot of talk about the Dead Sea Scrolls and what was discovered at Qumran. Sadly few know of what they are speaking of as rumor has again replaced solid facts and easily discernible evidence. The debate today, among those pseudo-scholars who have read at least one book on the subject, rages between which texts of the Bible found at Qumran are "authoritative." Many, too many, reply upon the Greek translation of the Jewish Bible for their Old Testaments today, and that for several reasons. First of all, this Greek translation was the translation used by the Greek-speaking church and later it would be the ultimate source and standard for all English translations since the beginning. Coupled with this was the discovery of portions of the Greek translations of the Jewish Scriptures at Qumran. With the failure of the church to read and understand Hebrew the Jewish Hebrews texts, along with the loss of the Hebrew language among the Hellenized Jews of the Second Temple period, even in the days of Jesus, Aramaic had replaced the use of Hebrew among all but the intellectuals and spiritual leadership. Needless to say the ability to read Hebrew fell into disuse long, long ago, and few early Church Fathers could handle the language. Therefore, for them their Bible had to be Greek.

This Greek Septuagint translation of the Torah was done between 285 and 244 B.C.E., as my quote from the Judaica below attests to. Further more, the other books of the Tanach were translated during the following 2 centuries, i.e. between 244 and 44 B.C.E.

"Septuagint, the oldest Greek translation of the Bible...the legend contained in the apocryphal letter of Aristeas, according to which 72 elders of Israel, six from each tribe, translated the LAW [Torah] into Greek in Alexandria, during the reign of Ptolemy II Philadelphus (285-244 B.C.E.)...The designation Septuagint was EXTENDED to the rest of the Bible and non-canonical books that were translated to Greek during the following two centuries" (Encylopedia Judaica, Volume 14, p1178).

As stated above Biblical manuscripts were recovered in the Qumran excavations; some were Greek, some Aramaic, and some Hebrew. What escapes almost all today, even some scholars it seems, is that the Essenic community possessed conflicting "Bibles." In other words, the Greek read often exactly opposite to what the Hebrew would read.

Answer for yourself: How can this be and yet be the Word of G-d?

Without serious investigation on your part you most likely never knew this fact in the first place. Besides that, most today, if they know anything at all, have failed to be told about these alarming inconsistencies in the Biblical texts recovered there. There seems to be a general acceptance that the Greek manuscripts found there only solidify the authority already accepted for the Septuagint (the Greek translation of the Jewish Scriptures).

Let me say that the facts state otherwise along with some scholars who will attest to such. Let us examine just what was found there and see if the manuscripts discovered there confirm the authority of the Greek Bible over the Hebrew Old Testament.

THE FACTS DON'T LIE.....SO WHAT ARE THEY?

The Biblical manuscripts found in the Qumran, are distributed as follows: 60% Proto-Masoretic texts, 20% Qumran style manuscripts, 10% Nonaligned texts, 5% Proto-Samaritan texts, and 5% Septuagintal type texts.

Answer for yourself: Did you notice only 5 % of all the manuscripts found there were Greek? That means the vast majority of the texts were in Hebrew or Aramaic. So much for the fact that the Essenes accepted the authority of the Greek Old Testament and its variant readings over the Palestinian Massoretic text.

Further more, the Qumran style manuscripts have their bases in the proto-Masoretic texts. The Masoretic type texts were dominant in the time of the Hasmonean period (about 160 B.C.E.). (p172 of Reclaiming the Dead Sea Scrolls by Shiffman)

Furthermore, most of the text that vary from the Masoretic (4 LXX manuscript fragments, for example, dating to the 1st and second century B.C.E.), come from cave 4. This is the cave where the texts were not preserved carefully in jars. It is conjectured, that cave 4 was a geniza for the depositing of texts that were damaged or had textual errors.

Some say, 'Cave 4 is close to to Qumran, and had shelves, so it must have been where they kept the books they were currently using.' I disagree. The geniza of Cairo shows that flawed texts, text no longer usable or never usable, that contained the Name of G-d were stored nearby. Many synagogues today have genizas in the synagogue itself. It would have been more likely for the people of Qumran to have stored the books they used daily or weekly directly in their settlement, in a building where it could be easily used. These cave 4 scrolls, were, in my opinion, part of a genizia of texts that were in error or unacceptable in other ways, yet could not be merely thrown out, as they contained the Name of G-d or were part of faulty Scriptural texts.

Additionally, another quote from the Encyclopedia Judaica supports this. "In talmudic and midrashic literature, however, it is [geniza] used as a nomen actionis (Shab. 16:1; Lev. R. 21:12; Meg. 26b), as a place for the putting away of all kinds of sacred articles, such as sacred books no longer usable, as well as the books of Sadducees and heretics, and other writings of which the sages disapproved but which were not required to be burned" ("Genizah", Encyclopedia Judaica)

Cave 7 contained a collection of only Greek texts, including 2 LXX fragments on paprus. (Shiffman, p 212).

Clearly, by the time of the Hasmoneans (who were before Jesus in history) at least, the Masoretic texts were the majority texts. Jesus himself followed the same division of the Tanach into Torah, Prophets, and Psalms (ie writings), as it says in Luke 24:44. Jesus never made mention of the "four divisions" of the Greek Bible which was existing in his day.

The texts are sacred to us, so the task of copying them is considered of utmost importance. A number of safe guards are taken to preserve the accuracy by the scribe himself. The congregation who gets the scroll is another check in the accuracy of the scroll. They always have someone checking the Hebrew as the scroll is read, comparing it to a scroll that is known to be Kosher (i.e., without errors). Based on the Biblical scrolls found in Qumran, the Jewish scribes have done a remarkably accurate job of passing the text down for the last 2200 years.

In the approximately 2000 years since the writing of the Dead Sea Scroll Isaiahs, it is interesting to note that the only difference between those and the Masoretic text are minor spelling errors in the DSS Isaiah versions. Scholars interpret this and understand that such "accuracy" for such older manuscripts (the DSS Isaiah almost 1000 years older than any known existing Hebrew manuscript before the find at Qumran) lends credibility and assurance that the older existing Massoretic texts which were previously only known from the 9th century A.D., were just as equally meticulously preserved as well from their earlier sources. So this meticulousness in care and copying of the Hebrew manuscripts has been attested to and proven by archeological finds. Such precision and care can be expected to be applied to all the translations by the Jewish scribes. And when Qumran reveals Massoretic and pre-Massoretic texts existing contemporary to the Septuagint, then there is no longer any need for doubt reading its accuracy. The problem comes when one realizes that and can no longer blame the

divergent readings of the Massoretic texts as Jewish reactionism to Christianity in the Middle Ages. This simply will not hold water any longer. One must now deal with these divergent readings found at Qumran and as attested in the Jewish Tanakh as they oppose many readings in the Greek Septuagint and the later Christian translations.

It is also important to note that in communities as far apart as Syria or Yemin and England, isolated from each other, the Torah is the same. This is amazing given the distance between them before the age of mass communication and given the isolation of the 2 communities from each other. They were not comparing notes, but copying the Torah from previous ones in their possession. This attests to the accurate transmission of the Torah and Tanach following the scribal methods.

In contrast, early in Church history, a Church Father set out to make a standard version of the LXX, due to the fact that there were so many versions out there.

Origen became alarmed at the state of the Greek text of the Bible: the latter not only differed considerably from the Hebrew text of the Jews, which he believed to be the original one, but it appeared in a wide range of forms in the manuscripts current among the Christians. His purpose in producing his enormous work known as the Hexapla ("the sixfold," completed in 245 C.E.) was to reconstitute and standardize the "genuine" text of the Septuagint, essential both to sound exegesis and effective apologetics.

The Hexapla did not become preeminent throughout the Christian world, since, at the end of the fourth century, Jerome referred to the existence of two other recensions, one Egyptian by Hesychius, and the other made in Asia Minor by Lucian. The existence of these three versions might in itself afford a sufficient explanation of the many discrepancies displayed by the Septuagint manuscripts (Encyclopedia Judaica, "Bible: Translations").

Considering the painstaking accuracy with which the Tanach is copied, I would rather rely on the oldest Hebrew manuscripts we have today and their translation rather than the Greek mistranslation, no matter how good it might be or others attest to it. You see, the language of the translation limits its accuracy. Greek is very different from Hebrew, and the translation was designed to meet the needs of a Greek-speaking audience. The language you use colors the meaning, and the LXX is thus colored by the Greek language let alone purposefully mistranslated in many, many places. Something that might be of interest to you. Origen, one of the Church father's, believed that the Hebrew text of the Jews was the original text. (Encylopedia Judaica, "Bible", p853). Many modern translations, such as the NRSV, make use of the Hebrew Masoretic text.



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PROOF-TEXTING AND THE CREATION OF "FULFILLED MESSIANIC PROPHECY"

For some of the new readers of Bet Emet Ministries the topic of this article might be alarming if not troublesome. I want to speak about "proof-texting" in the writing of the New Testament; in particular when it comes to recording "fulfilled Messianic prophecy." When I began to study this area of Biblical studies years ago as an ordained Pastor to say I was alarmed at what I began to see and uncover is an understatement. But after a couple of years of study I began to see the big picture and felt "better" about Jesus and his role in the New Testament. This will all come into focus when you get enough parts of this "theological puzzle" so relax but listen to what is being said next.

Not every "prophecy" in the New Testament is "Messianic" even though it is presented in such a fashion.

Not every "fulfillment" of Messianic prophecy in the New Testament is a "fulfillment of Messianic prophecy" even if presented as such!

In fact the vast majority of "fulfilled prophecies" concerning Jesus as recorded in the New Testament are "NOT MESSIANIC" at all.

Answer for yourself: How can that be? I have a Bible no less that is supposed to be a faithful translation from the Hebrew Scriptures with the quotes of Hebrew Scriptures in the New Testament that show me it is a "fulfillment"...do you mean to tell me that "somehow" they are not "fulfillments" after all?

That is exactly what I am saying and you will see in just a second what I mean. You see what you don't know at the present is that those responsible for the translation of the Hebrew Scriptures into Greek changed and altered multiple Hebrew texts in order to write their own sect's religious beliefs in this Greek translation. This was done in order that the Essenes of Alexandria, Egypt, would have their own "Divine" book from G-d that would tell the Greek speaking world that "they" were correct in their beliefs and that the Greek speaking world needed to accept these same Essene religious beliefs since they supposedly came from G-d!

There is only one problem!

In this corruption of the Hebrew Scriptures by the Essenes prophecies were created, altered, changed, added to, deleted, combined; a host of literary techniques were used by them to destroy the Divine revelation that Moses, David, Solomon, and the Prophets had preserved up to that point. In so doing a host of Astro-theology was included among the pages of these falsified Greek passages and not the human Messiah in the Hebrew Jewish Scriptures was now transformed into a Cosmic-Solar G-dman that has little if anything to do with the human Messiah prophesied for generations. Now few know this because great efforts have been expended not only by these Essenes to cover such corruptions of the Hebrew texts but the Greek and Latin/Roman Church Fathers who were themselves also involved in Sun-worship will be instructed by these Essenes and adopt similar beliefs that are only reinforced with this corrupted Greek Old Testament of Essene Origin. Later these falsified

prophecies and verses will be completely lifted out of context by these later Gentile Fathers and redactors of the New Testament and the myth is perpetuated. All the while the Rabbis and Jews of Palestine know the difference; their Hebrew Scriptures were safeguarded and remained basically unchanged while the Greek world is given the corruptions as "Divine Revelation." And later you and I go into a Christian Book store and buy a Bible that we think is faithful to the Bible Jesus used...and nothing could be further from the point and we never know it. One thing is for sure...the orthodox Jews of today KNOW IT....sadly few tell us. I was lucky enough in my years of study to run across this information. I could not believe it and only after encountering such alarming news in several books read over basically a year I was compelled to begin to check out the matter in my defense of my Christianity since being an ordained Pastor. What I would uncover over the next two years would lead to my resignation as a Pastor at a mega church in Dallas. Now the information I uncovered is presented on these various websites for the readership of Bet Emet and other truth seeker

FULFILLED PROPHECY...OR NOT?

In fact, and this is a sad thing to say, most if not almost all of the "fulfilled prophecies" recorded in the New Testament are purposeful misquotes of the Hebrew Scriptures, purposeful mistranslations of the Hebrew Scriptures, a collection of Hebrew passages take completely out of context and made to apply to Jesus regardless if they were intended to refer to him or not. As if that is not bad enough many of these "fulfilled prophecies" are simply made up out of thin air and are just created lies. But to the reader that does not posses competency with the true Hebrew Scriptures and the Jewish Bible in it's original language before it was corrupted in translation into the Greek by these Essenes then this information is not only "new" but "startling" to say the least! It is almost unbelieveable...that is until you see the texts compared....one by one...over and over again...until the scope of such deception became alarming apparent. Tears will flow...and hearts will break at what you will find. The harsh reality will hit you like a mack truck...that you have spent most of your Christian life in idolatry and blasphemy of YHWH and never knew it because a Astro-Cosmic g-dman was given to you in your Christian Bibles instead of the human Jewish Messiah of Israel. This is the Essene-Christian legacy to which we have fallen and not know it...that is until we die and find out face to face with YHWH; but then it is too late to do anything about the idolatry and blasphemy such corruptions of the Hebrew Scriptures has done to us.

Answer for yourself: But you never heard this before have you?

Of course not. The reasons are many. First of all the Bibles we Christians and followers of Jesus carry are forged and not truthful to the Hebrew Scriptures in hundreds of places. I am not speaking of the innocent varieties of interpretations of selected passages. I am speaking of the theological agendas that went into the purposeful corruption and alteration of the Hebrew Scriptures when they were translated into the Greek by the Essenes of Alexandria, Egypt, and later by the Greek and Latin Fathers who continued in their path with further alterations and corruptions to the Old Testament and the later English translations of now both the Old and New Testaments.

Be not mistaken about this: if corrupted Hebrew texts are taken from the forged Greek texts are later quoted in the New Testament then we still end up with falsehoods in the New Testament and also understand that the Holy Spirit has nothing to do with such lies and falsehoods....no matter what emotions you have when reading it. We end up as religious Pavlof's dogs conditioned to respond with emotion to falsehood...and all the while G-d knows the difference...but we don't!

Understand that when you corrupt the Hebrew Scriptures with a "theological agenda" within the passages as did the Essenes then any reader of them that is not acquainted with how the true Hebrew Scriptures were written will fall into such a deception and trap when reading this fraudulent translation. Later when again translated into English and again having not the skills required to read Hebrew then you fall into more deception when reading the English Old Testament as taken from this

corrupted Greek translation and the error is only perpetuated by quotes from these corrupted texts when found in the New Testament. Lastly when all the quotes of the English Old Testament is repeated in the New Testament and again comes from the corrupted origin in the Greek Old Testament then many of the verses and supposed "fulfilled" prophecies are nothing more than further corruptions and untruths, but again you don't know this because you again lack the skills to read Hebrew or don't posses a Hebrew-Jewish Bible that can show you these corruptions. That used to be...that is until I began the most serious study of my life as a Pastor...and after two years of laborious study I was almost devastated as what I uncovered. I realized that I was not a follower of the Historical Jesus at all; rather I was a follower of a cosmic space man that never existed outside of the personification of the stars, heavens, and nature. This fact is presented in detail on other websites in order that the reader can trace such a theological invention from start to finish. Only in seeing such evidence for yourself can you be fully persuaded as I was that we have followed lies and not the truth concerning Jesus.

You need to purchase a Stone Edition Tanakh or JPS Hebrew/English Bible to see these alterations for yourself as you compared line upon line with your supposedly faithful translation of the Christian Bible. Next you only need time to compare these "Messianic verses in context" with those in your English Christian translations to see these things for yourself. If you were to start with the Hebrew Scripture and trace their translation into the Greek in the LXX, known as the Septuagint, and then their further translations into the many and varied Christian Old Testaments and the later quotes of them in the various versions of the New Testament as well as read them in context then and ONLY then could you see fully this "path of corruption" as I have detailed above. I have done such studies over ten years now and the results of such investigative study are in the websites of Bet Emet Ministry. Because of this discovery it is important that we as followers of Jesus and Christians understand how "proof-texting" was used by the writers of the New Testament to create "fulfilled prophecy" about Jesus when it reality it was never "fulfilled anything" in the first place and had nothing to do with him. Again this information is not intended to hurt anyone but let us be real for a moment.

If this is "fact" and it is and if it can be proven and it can then don't you want to know the truth about G-d, His Messiah, and Jesus before we die?

Answer for yourself: How do you think Jesus would feel that his legacy seeing that millions of people believe lies about him? Would not the truth concerning this man be to his honor rather than his shame?

TIME FOR A STORY TO ILLUSTRATE A POINT

There once was an archer shooting his arrow at the tree. Notice how the following story applies to "Proof Texting."

**The basic technique that the writers of the New Testament used to analyze and corrupt the Jewish bible
in making Jesus to be the "fulfillment of hundreds of Messianic prophecies" can be explained as a parable. The Dubno Maggid who was great Jewish teacher over 200 years ago originally told the story. He lived in Europe.**

The story goes: there was a man who was taking a walk through the forest and comes across a tree.

On the tree is a target, as is used for target practice. Right in the middle of the bull's eye, exactly dead center of this bulls eye is an arrow. There are no bad shots around the area of this bulls eye, there is only this one shot and it is a perfect hit right in the middle! The man continues his walk through the forest and comes across the same thing. Another tree with an arrow dead center in the bulls eye! This scene of a tree with an arrow dead center in the bull's eye repeats itself as he continues his walk through the forest. He becomes taken back by this impossible site of every tree with an arrow perfectly dead center in the bulls eye and seeks the individual who is shooting these arrows. Eventually he comes across a man with a bow and arrow and quiver and asks the man - are you the man who was shooting those arrows?

The man says; yes. He then says; I am amazed, how do you do that? The man answers; It's very easy. You see first I shoot my arrow into the tree and then I draw the target around it!

This story paints the picture of how Christianity basically approached the Jewish bible.

The belief that Jesus was the Messiah is the starting point for these New Testament writers. Understand I have no problem with anyone in that day who hoped Jesus would be the Messiah or even today for that matter. Desperate times inspire hope and Messianic fever was everywhere in the first century. The great need of the Jewish people in that day was deliverance from Rome and their oppressions. But the corruption of the Hebrew Scriptures and the Holy Word of G-d in producing a document to espouse one's sect's religious beliefs in a cosmic-G-dman as did the Essenes is not only a crime against G-d but Truth itself and blurs the truth about the real Messiah promised by G-d. The Essenes, known as proto-nazarene Christians, were apostates from normative Judaism and it is time to come to terms with that as we show on another website.

We must make a point right now in order to not confuse the reader. The Essenes corruption of the Hebrew Scriptures was not, I said not, to predict or prophesy "Jesus," rather they were promoting a solar concept familiar to all Gentile Sun-worshipping nations. That concept was of an Angel-Messiah of sorts which originally was nothing more than the personification of the Sun, Heaven, Stars, and later Nature. However over time such allegory and metaphor becomes literal and some 100 years after such forgery of the Hebrew texts by these Essenes they first applied such "theologies" to their Teacher Of Righteousness. Then almost one hundred years later again such "theologies" was applied to Jesus after his death.

Next it is important to understand, and time and space does not permit here to do it, but the writers of the Gospels as we have them today are not Jews...if anything Jewish oral traditions are later again redacted and the documents in the New Testament are the creations of Gentile Church Fathers over hundreds of years. Again I don't expect you to believe this in light of the "traditions" we hear in church but honest scholarship over time prove this beyond any doubt to the investigating student. Next, these writers of the New Testament "Jesus story" must prove their "religious belief connected to the Jesus figure" by going back in the Greek Old Testament which was already corrupted and this they did. Understand these Gentile writers and redactors of the New Testament were either former or present Sun-worshippers as well. Just look at Constantine in the 4th century which espoused Sun-worship along with Christianity and sixty years after the Council of Nicea which was under his control will we have the formal acceptance of the Roman New Testament. The influence of such forces and their corruptions of the true texts are undeniable when you compare the New Testament texts with the true passages in the Hebrew Bible. Do it please!

It was easy to search the Greek Bible, already corrupted as you know, for solar/Astro-theological concepts about this G-dman and apply it to Jesus who was made G-d by Rome at the Council of Nicea in 325 A.D. They only had to search the Greek Bible to find proof-texts for their beliefs that was associated with Jesus and record such in the ever growing New Testament and out comes "fulfilled

prophecy." Thus working backwards, if you will! The Christian/Hebrew-Christian will boast that there are hundreds of passages in the Old Testament (as they call it) which prove that Jesus was the messiah. Events in one's life is then either "created" or read back into these "religious Hebrew texts" or "twisted to make fit" in order to make connections in one way or another to make it seem if these events in one' life were "fulfilled" prophecy. This could be done to anyone not just Jesus. Since we are working backwards of sort then anyone could be make to look as if they and their lives were fulfillments with just a little textual creativity and that is what we find when we take time to look closely. One only need to take an event in the life of an individual or create one and then tie it to something said by Moses, the Prophets, or others and arrange the verse "creatively" to make it seem if they were talking about such an individual.This has been done and it passed off as "Messianic prophecy" when it fact it is not!

The test that you can perform regarding Christians claims that certain chapters in the Old Testament are speaking about the messiah (Messianic prophecy), is to make believe that you are reading this chapter an hour or a hundred years before the birth of Jesus. Then ask yourself, "what about the chapter would let you know that it is referring to the Messiah?"

To take it one step further, what about the chapter lets you know that it is speaking about THE MESSIAH JESUS? Answer- Nothing! You see if we refer again to The Archer and the Arrow.

Christianity/Hebrew-Christians have shot the arrow (riding on the arrow is already the belief that Jesus is the messiah). Therefore anything they come across in their corrupted Old Testaments that seems to back up their belief is used. However when the passages are examined in the proper Hebrew bible context one sees that they do not back up the Christian/Hebrew-Christian claims as I will show in the following articles beyond any doubt!

Following on this website are articles that will absolutely take your breath away when you read and see for yourself how this technique of proof-texting was so widely used by the New Testament writers in their presentation of Jesus as the Messiah.

Understand that I believe in the Messiah but what I know that you have yet to come to terms with most likely is that the true Messianic Hebrew Prophecies in the Hebrew Bible that remain unaltered today simply have not happened nor been fulfilled....by anyone! This was the "mark" so to speak to identify the anointed of HaShem..His Messiah. In the wake of the failure of the Messianic prophecies to be fulfilled then we must wait like the Jews before identifying "THE" Messiah. So they wait. But to corrupt these Hebrew Scriptures and adulterate the Jewish Bible in order to put forth one's own brand of religious agenda or theological belief is a travesty and brings the curse of G-d. There are reasons why the Messianic prophecies were not fulfilled and it is not the failure of Jesus or any Messiah in waiting.

Deut 4:2 2 Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your G-d which I command you. (KJV)

Deut 12:32 32 What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it. (KJV)

The time for the Messiah to appear has come and gone. If one believes the Hebrew Prophets he was once among us and now is not!

Answer for yourself: Was it Jesus and it just did not "happen" as expected? Most likely yes!

But what I take great aversion to, and you should as well, is the corruption of the Hebrew Scriptures in the "selling" of Jesus to the world as "THE" Messiah when in fact we cannot say for sure because the true Messianic Prophecies remain unfulfilled. We at Bet Emet have devoted a whole website to the Messianic problem and I refer you to it for further studies in this area to finally arrive at the truth concerning the Jewish Messiah.

WHAT TO LOOK FOR IN THESE FOLLOWING ARTICLES REVEALING FALSE "MESSIANIC PROPHECY

The ways that Christian/Hebrew-Christians misappropriate the Jewish bible.

1. Hebrew Scripture lifted completely out of context in which it is written and given a completely different meaning or context than the original writer in trying to lead the reader to think we have a "Messianic prophecy" when in reality we do not. Jewish texts and phrases are therefore lifted out of their places in the Hebrew Scriptures and given meanings which, at best, are forced.

2. Preceding many of the prophetic verses which are quoted is the assertion, "What was said through the prophet was thus fulfilled." In this way the writers of the Christian Scriptures endeavored to show that the Tanakh anticipated and predicted the events recorded in the New Testament regardless whether it did or not! Those happenings, then, are presented as the fulfillment of the Hebrew Scriptures and are considered proof texts.

3. Circular Reasoning.

This means that you begin with your conclusion and then you work backwards to prove your point. Since they believe in Jesus as the messiah, every chapter in the Hebrew bible that refers to the messiah they (Christians/Hebrew-Christians) automatically point to it as referring to-Jesus the Messiah.

4. The purposeful mistranslation or misquotation of the Hebrew Scriptures where words are changed or substituted that brings a completely different meaning than the original author. The techniques employed to establish such "false proof" include citation of verses out of context, mistranslation, and misquotation which goes unnoticed by those unfamiliar with the true Hebrew Scriptures and the Bible that Jesus used.

5. Sometimes a figurative or poetic phrase or an allegory is mistaken for a straightforward statement and made "literal" and vice versa when the intent of the original Jewish writer was different.

6. Sometimes sayings of different Biblical writers, living in different places, and in different centuries are run together and made to read as if it is "one" Scripture when it is not.

7. Often two or more of these above methods are used in a single quotation.

8. Fabricated references that simply don't exist but the uninformed readers would never know because these "creationisms" are worded in such ways to sound "Biblical."

So I guess the only question that needs to be asked at this point is this: Do you want to know the truth about Jesus before you die and meet G-d?

The men who gave us these corrupted Greek Scriptures and the legacy that it produced; namely further corruptions in the English Old Testaments and New Testaments, succeeded more than they ever knew in destroying Divine truth intended for the world. Unknown to the reader at this point most likely is the fact that these Essenes who began such a corruption of the Hebrew Bible when they translated it into Greek did so in order to write in among the passages their own version of their Messiah. Instead of being a human Messiah he was for the Essenes an Angel-Messiah; a Cosmic G-dman that finds it's origin in the Osiris "pattern" of Egypt. Remember that Egypt is where these Essenes lived and translated these Hebrew Scriptures and one would expect the find the "Osiris" influence and we do. The Solar/Astral concepts of the ancients which were understood originally as allegory and metaphor became under the the influence of these Essenes "literal" and such concepts were first applied to their crucified Teacher Of Righteousness and later to Jesus some 150 years later. At the same time the normal conservative Jews looked to G-d for their anointed human leader to arise that would fulfill the long awaited Hebrew Scriptures. These Hebrew Scriptures were not fulfilled by Jesus or anyone else so the Jewish people await their deliverer. After Jesus death and the wars of 70 A.D. and 135 A.D. it was needful to continue to keep alive the hope of the people that the one thought by them to be their Messiah, Jesus, would yet turn out to be the one long awaited for by Israel. The time had come and gone and no Messiah appeared. Instead of trying to understand why the Messianic Kingdom did not come and why the King was not revealed literary efforts were used to bolster hopes and morale by attributing to Jesus and events in his life through proof-texting of these corrupted Greek and Hebrew Scriptures that he had been the Messiah after all and that a return was imminent. It has been over 2000 years as we yet wait. But to the uneducated reader who is unacquainted with the Bible Jesus used which was the Hebrew Scriptures then he only has the ability to read the corrupted English versions of them never knowing that what he is reading is forgery of the true Hebrew Scriptures.

In closing the articles exposing such purposeful corruption of the truth concerning the Jewish Messiah as recorded in the Hebrew Scriptures follow in succession on this website. The articles are extensive and it is not a short study but if you want to know the truth and begin to truly honor Jesus and his memory let alone recover Biblical truth long lost and kept from you then this information is essential. My prayer for you is that your heart and mind will be open to repentance as you see for yourself how the precious truths of G-d's revelation to us was stolen from us by men with "theological agendas." We truly live in a glorious time to day where such knowledge has come to light and where we have the opportunity to recover such truth and help our Jewish brothers and sisters as well as the Christians to come to the unity of the faith though the recovery of Biblical truth...and we have no greater need or place to start than with recovering the truth of Moses, the Prophets, and the Writings and what they originally had to say about G-d's Messiah.

Baruch Hashem.....blessed be His Name



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"QUOTES" FROM THE OLD TESTAMENT USED IN THE NEW TESTAMENT....THAT ARE NOT IN THE HEBREW SCRIPTURES AT ALL...HOW CAN THAT BE?

If you were like me most likely you grew up in a Christian Church where you were taught over and over that the Scriptures in the New Testament are infallible and inerrant. We were given Apostle Paul's attestation to this very fact in Second Timothy 3:16: *"all Scripture is given by inspiration of G-d, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."* Of course Paul was referring only to the Old Testament Jewish Scriptures with that verse since most of the New Testament had not been written yet, but who was to object if it was taken to refer to the New Testament. For after all, most "assume" that the Bible that they carry to church Sunday after Sunday could not be filled with "errors, misquotations, mistranslations, and purposeful misapplications of Old Testament passages in their New Testament"....do they?

Answer for yourself: How "righteous" is it when you purposely deceive others?

Answer for yourself: How valuable are documents reported to of importance for religious doctrine when these documents can be shown to be full of purposeful misquotations and mistranslation from the original sources (the Hebrew/Jewish Scriptures)?

Answer for yourself: How can we trust such misquotations in our New Testaments for "doctrine, reproof, correction, and instruction" when they can be shown when compared with the Hebrew Scriptures to be diametrically opposed to the original teachings they are supposed to represent?

Answer for yourself: Do you realize that if you follow a fraudulent document full of misquotations and mistranslations for your religious belief system then in reality what you choose to "believe" and "do" can often be 180 degrees opposite to both what G-d said and desired for you to both know and do as recorded in the Hebrew Scriptures?

Answer for yourself: Were you aware that many supposed "quotations" in the New Testament are not quotations at all, but rather Gentile creations from the Early Gentile Church and Church Fathers and Monks that serve their anti-Semitic propaganda as espoused by Rome?

Let us look into the matter.

***I challenge anyone to find where these supposed "quotations" exist in the Jewish Scriptures when taken in the same context and wording as used by the original writer.*Let us remember that these "supposed quotations," are non-quotations. These "non-quotations" are read unfortunately as**

inspired Scripture which they are not. The Holy Spirit does not make such mistakes but men not inspired of G-d do and we have their record of such event in the New Testament. These false quotations served the purpose to make us belief doctrines which were foreign to the Hebrew Scriptures which were given by G-d

WE ALL AGREE TO THIS...DON'T WE?

You must agree that since the New Testament bases its validity off the Hebrew Old Testament; this means that the Hebrew/Jewish Scriptures are taken as "truth" by Christians and thus cannot be wrong. But such "truth" cannot be vouched for the New Testament passages if they contradict the original passages or misquote them or are used in such a way when lifted out of their original context and twisted to give different meanings! Again, let us be very clear on this matter. "Truth" cannot be found in our Christian Bibles if they misquote, mistranslate, create passages as "quotes" that never existed in the Hebrew Scriptures and use the Hebrew Passages out of their original contexts. What we end up with is a Gentile Creationism due to this mistranslation of the Hebrew of the Jewish Bibles and sadly that is what we find in many passages in our Christian Bibles..both Old Testament and New Testament. The reason for this is simple...the Roman Church and the Essenes that preceded them had a "theological agenda" and it was not the same as Moses, the Prophets, and even the Jewish Jesus. But that understanding comes only after years of laborious study when you have covered in-depth such topics of study as Biblical history, Biblical languages, antisemitism as connected to manuscript alterations and comparisons, comparative religions, the Essenes, Alexandria, Egypt and it's influence upon the Essenes and the early church, the purposeful mistranslation of the Hebrew Scriptures as found in the Septuagint and it's errors, etc., and I could go on.

I always knew for some time now that there were differences in passages when Bibles were compared but I never dreamed while in Seminary that I would find upon my graduation and continued study the purposeful forgery of hundreds of passages in my Christian Bible when compared with the Hebrew texts. Understand that of what I speak is not a slight "difference of opinion" on how a verse is to be translated; I am speaking of the utter creation of passages that do not exist in the Hebrew oldest manuscripts that are "quoted" in New Testament and in our Old Testament as if they always existed in the Hebrew older copies....but they don't when you look to the Hebrew Bible to find such passages. They are not there!

I was utterly amazed to find out how my KJV Bible was guilty of misrepresentation of the Hebrew Old Testament in it's "translation" of it. So much for the authority of the KJV!

We cannot trust either the OT or the NT in our Christian Bibles unless we compare the these texts with the Jewish Bible....Then and only then can we be assured we have the truth as recorded in our Christian Bibles

Once you embark on this type of study you will be amazed at how many quotations by the Gospel Writers and Paul are anything but true quotations. Thus, we need to check out what we read in our Christian Bibles because upon study it can be shown that such passages often are opposite to what Moses, the Prophets, and Yeshua both said and taught.

EXAMINING THE EVIDENCE...JUST A FEW EXAMPLES...THEY ARE TOO NUMEROUS TO COVER THEM ALL IN ONE ARTICLE

1 Timothy 1:18

18. This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;

Answer for yourself: Have you ever read in the Jewish Scriptures prophecies concerning Timothy?

There are no Old Testament prophecies pertaining to Timothy.

Ephesians 5:14

14 Wherefore he saith {it is said -- RSV}, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

Most Christians commentators refer to two Jewish Scriptures for reference for Paul's comment. We are told to believe that in the Jewish Scriptures, in Isa. 60:1 and 26:19, that we have the reference to which Paul alludes in referring to the resurrection of Yeshua. Let us investigate these two passages and see if they refer to Yeshua's resurrection.

Isaiah 60:1

Arise, shine; for they light is come, and the glory of the Lord is risen upon thee.

In this passage the Prophet Isaiah foresees a time when Israel will arise out of her darkness and shine with G-d's glory and not the resurrection of a person.. Then the Gentile will come to the light of Israel and her Torah. Thus the sons of the strangers described in this chapter will come to Jerusalem to worship the Lord. The context of Isaiah is a national revival and has nothing to do with the resurrection of a body.

Isaiah 26:19

Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.

The context of this verse is the general resurrection of all the dead as alluded to in Daniel 12:2 and not to a resurrection of a man prior to the consummate event of all eschatology. This is an event which is to transpire at the end of days and not 2000 years earlier in Yeshua's resurrection. Daniel refers to two resurrections, one of the righteous dead to everlasting life and another of the unrighteous to everlasting contempt. A traditional Christian dispensationalist will tell you that these two resurrections are separated by the one-thousand year reign of Christ. Again the meaning of the Jewish Scripture used from Isaiah by Paul has a context totally foreign to thy way Isaiah originally intended. Paul used the passage from Isaiah and gave it a totally different meaning. Such is a misquotation of the passage in which the original context of the author was distorted.

1 Corinthians 15:4

4 And that he was buried, and that he rose again the third day according to the scriptures: 5 And that he was seen of Cephas, then of the twelve: 6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

Answer for yourself: Where in the Gospels does it say that Peter saw Yeshua before the other apostles?

No gospel says that Peter (Cephas) saw Yeshua before the 12 or saw Yeshua 1st after the resurrection.

Answer for yourself: Where in the Gospels does it say that 500 people saw Yeshua after he was raised from the death?

No gospel says 500 people saw Yeshua after the resurrection. But more troubling than that is that such a dramatic occurrence, which would have easily brought the religious establishment to their knees, is totally without corroboration outside of this single reference by Paul for no historical document or writer mentions such an event and surely this would have gotten somebody's attention.

Answer for yourself: In 1 Corinthians 15:4 Paul says that Yeshua was buried, and that he rose again the third day according to the scriptures.

Answer for yourself: Where in the Jewish Scriptures is the death of Yeshua predicted with his resurrection foretold for 3 days later?

It simply is not there. Paul is speaking as if the Jewish Scriptures prophesied of Yeshua's death and resurrection 3 days later and such a statement is not true.

Hebrews 10:5

It is debatable that Paul is the author of the book of Hebrews. But for the sake of argument let us say he is at the moment.

5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: 6 In burnt offerings and [sacrifices] for sin thou hast had no pleasure.

The above passage is a quotation from Psalms 40:6..

Answer for yourself: Does the book of Hebrews, believed to be inspired and infallible by millions of believers today, quote accurately Psalm 40:6?

Notice the difference for yourself

As taken from the Hebrew text of Psalm 40:6 we find something rather startling that contradicts the inspired writings of Hebrews.

6. Sacrifice and offering thou didst not desire; mine ears hast thou opened (in order to hear the Torah of G-d): burnt offering and sin offering hast thou not required.

Answer for yourself: How does "mine ears has thou opened" become "a body Thou has prepared for me?

Answer for yourself: Does Paul quote Psalm 40:6 correctly in Hebrews 10:5? No way.

Paul misapplies or misquotes (or someone later to his letters) Psalms 40:6. "A body hast thou prepared me" is not in Psalms. Paul omits "mine ears hast thou opened". Nowhere in the New Testament did Yeshua say these things either.

Romans 2:24

24 For the name of G-d is blasphemed among the Gentiles through you, as it is written.

Again the context of the quote is totally foreign to the way Paul used the quote. Quoting from Isa. 52:5 we find that the name of G-d was blasphemed by the Gentiles who took captive the Jewish nation when all the while their G-d was to be their defender. G-d was mocked by the heathen and not the Jews because of the plight of the Jewish people and the heathen assumed the G-d of the Jew's was impotent as He was unable to defend them and prevent their captivity. What the heathen failed to understand is that such captivity was a punishment upon the Jewish people and not indicative of the impotence of G-d in protecting and saving His people.

But Paul again completely distorts the Hebrew Scriptures. In Romans we are led by Paul to believe that the name of G-d was blasphemed again by the Gentiles because the Jews don't keep their own Law. The context of the quote used by Paul is completely different. Such is ludicrous, for any casual attempt to study the Judaism in the first century will show the dedication of Pharisees, Sadducees, and Essenes to scrupulously keeping the Law. That was one of Yeshua's problems with the religions establishment…they neglected the weightier matters of the Torah due to preoccupation of the nuances of the Oral Law. They strained at a gnat and swallowed a camel. So we find Paul lifting verses out of context and using them in such a fashion to paint the Jews in a bad light because they don't agree with his particular Messianic beliefs; but again few did for Paul presented his own brand of a unique synthesis of Judaism, Zoroastrianism and Sun-worship in his Messianic belief and normative Judaism would have none of that. This whole thing of which just touched one passage is indicative of the Paul Problem in the New Testament which goes unnoticed by most because their lack of study into the true origins of the Christian faith.

Matthew 12:5

5 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

Nowhere does the Old Testament state that priests in the temple profaned the sabbath, and are blameless.

Matthew 23:35

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

This may come as a shock to you but the name Barachias is not in the Old Testament In the Old Testament Zacharias is the son of Jehoida, not Barachias as it is shown in 2 Chron. 24:20-22.

Matthew 26:56

56 But, all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

This event, the forsaking of Yeshua at his crucifixion, is not in the Jewish Old Testament at all. This is just one example among numerous of the creation of prophecies that did not exist in the Hebrew Scriptures.

Mark 1:2

***2 As it is written in the prophets {in Isaiah, the prophet -- RSV}*, Behold, I send my messenger before thy face, which shall prepare thy way before thee.**

No such statement exists in Isaiah or the Old Testament.

Mark 9:13

13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

There are no predictions in the Old Testament of things that were to happen to Elias.

Luke 24:46

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

Nothing is written in the Old Testament about Yeshua as the Christ rising from the dead, especially on the 3rd day. This "3rd" day stuff comes right out of Sun-worship and has for thousands and thousands of years and the Gospel writers who passed themselves off as Jewish apostles were into Sun-worship; that is why we find so much of it in the New Testament.

John 1:45

45 Philip findeth Nathaniel, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Yeshua of Nazareth, the son of Joseph.

This will be hard for you to deal with [that is until you begin to seriously study your faith] but I have come to the conclusion that none of the Old Testament prophets nor Moses wrote about Yeshua. **We as Christians have been conditioned over the years, due to hearing poor teaching by our spiritual leadership, to read into the text prior beliefs espoused by this or that denomination about Yeshua. We can read anything into the text if we violate the laws of interpretation and that is done all the time! That is what I am trying to say and warn the Christian community. You can say "this" or "that" refers to Yeshua, but for the document called the Old Testament to hold credibility is has to stand up to the same criteria of interpretation that the New Testament is held to. That means before your apply a text to Yeshua as a "fulfillment" there has to be a prior "peshat" interpretation (literal). There are four levels of Biblical interpretation for Jewish literature. First we have the "peshat" or the literal and plain ordinary meaning. If Yeshua did not in his life accomplish the same exact event, then any reference to fulfilling a previous prophecy is ludicrous.** We must not take out of the original context of the writer events and try to apply them to Yeshua. **If G-d is behind it He does not need our help to "fudge" to make it fit or apply to Jesus. Before you have any allegorical or methaphorical interpretation we must again have the literal and real event (peshat). If said event is missing literally from Yeshua's life or can be proven less than authentic, then all the allegorical allusions are worthless. Next if there is to be any mystical interpretation to the events in Yeshua's life as fulfillment of Scripture then again the literal-plain ordinary event must be demonstrable without twisting the facts to make it fit our pre-formed theologies about Yeshua. I know this is hard, but necessary if you want the truth. Again this is startling for most but if you have read these articles up to now just remember how we have exposed error after error taught as truth for years now. I understand that of utmost importance for most is if Yeshua is Messiah. If you have read you now know that the true Messianic prophecies remain unfulfilled and that is the "mark" of whom the Messiah is to be and without their fulfillment it is impossible to know. The Jews have been saying this for 2 thousand years and they are right. Time will tell whom the Messiah is for sure but more textual manipulations as we showed above in just "touching" the surface of the corruptions in our Christian Bibles is just a little example of such textual manipulations that went into the creation of "Messianic prophecies" in presenting this Jewish Jesus to the Gentile world as the fulfillment of Israel's Messiah. The Jews would have nothing of it because they knew their Scriptures and the corruptions of it in the Greek translation of them and the later Latin and English Bibles. When Messiah comes and fulfills the prophecies of the Prophets and Moses we can ask him his name and if he has been here before.** Due to the overwhelming forgeries within the New Testament and the lack of actual "peshat" fulfillment of the prophecies of Moses and the Prophets we must await the coming of Messiah to 100% be certain of his identity.

John 7:38

38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

Again this passage is not to be found anywhere in the Old Testament. It is not in Isa. 44:3, Isa 55:1,

Ezek. 47:1, and Isa 58:11.

John 20:9

9 For as yet they knew not the scripture, that he must rise again from the dead.

There is no Old Testament statement that Yeshua must rise from the dead, or that Yeshua must rise again. For that matter there is NO Hebrew Scripture that is not forged or mistranslated on purpose that speaks of the Messiah being killed and rising from the dead. You have to go to the purposefully misquoted and mistranslated Greek texts to find that idea and then it is not explicit but ambiguous at best. For a Jewish child who had the Torah memorized I find it hard to understand how such Scripture oriented people "knew not their own Scripture." If anything it was the Gentile writers of our Christian Bibles who knew them not!

Acts 20:35

35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the *words of the Lord Yeshua, how he said, It is more blessed to give than to receive.*

To the best of recorded knowledge at present, Yeshua did not say "It is more blessed to give than to receive."

Hebrews 11:35

35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

Nowhere in the Old Testament does it say that people suffered torture because they expected to rise again to a better life.

Matthew 3:3

3 For this is he that was spoken of by the prophet Esaias (Isaiah--Ed.), saying, 'The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight'

This is an inaccurate translation of Isa. 40:3 as seen in the Hebrew Tanakh

3 ¶ Hark! one calleth: 'Clear ye in the wilderness the way of the LORD, make plain in the desert a highway for our G-d.

Nothing is said in Isaiah about one crying in the wilderness. The present tense verb "that crieth" shows that Isaiah is not making a prophecy but only speaking of a contemporary of his day and time and has not intention of referring to anyone in the futher....let alone John the Baptist! Matthew has "paths," (pl.) while Isaiah has "a highway"(singluar). Again one would expect better from the Holy Spirit if He had anything to do with the writing of such documents that misquote the Holy Word of G-d.

Matt. 4:10

4 Then Jesus saith unto him, 'Get thee hence Satan: for it is written, Thou shalt worship the Lord thy G-d, and him only shalt thou serve'

This is a terrible and major distortion of Deut. 6:13 which does not say this at all as we see from the following verse taken again from the Hebrew Tanakh:

13 Thou shalt fear the LORD thy G-d; and Him shalt thou serve, and by His name shalt thou swear.

Nowhere does Deut. 6:13 say thou shalt serve G-d only and we see again words added to the text and the Word of G-d that simply are not there in the oldest Hebrew texts.

Matt. 4:13-16

And leaving Nazareth, he (Jesus) came and dwelt in Capernaum.... That it might be fulfilled which was spoken by Esaias the prophet saying, 'The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up

This is a misquotation of Isa. 9:1-2 as seen from the passage taken from the Hebrew Tanakh:

1 ¶ (8:23) For is there no gloom to her that was stedfast? Now the former hath lightly afflicted the land of Zebulun and the land of Naphtali, but the latter hath dealt a more grievous blow by the way of the sea, beyond the Jordan, in the district of the nations. 2 (9:1) The people that walked in darkness have seen a great light; they that dwelt in the land of the shadow of death, upon them hath the light shined.

The writer of the Gospel of Matthew falsified the text. He began his quote where there is not even a comma and thereby cut off everything relating to the first affliction. He then left out all that related to the 2nd affliction. He left out everything making the verse intelligible. He extracted just what he wanted. Matthew left out those words that show Isaiah was speaking of some past events relating to afflictions already suffered and had no thought of any event "future." The "great light" which the people saw was the joy they felt in having their burdens lifted and their oppressor broken; it was not Jesus. Isaiah says the people that "walked" in darkness, not "sat" in darkness. "Walked," "have seen," and "hath shined" show that the events have already occurred and again has no future application to Jesus. Everything in Isaiah relates to two circumstances that had already occurred when Isaiah wrote. One refers to the lands of Zebulon and Naphtali being lightly afflicted. The other refers to the more grievous events that happened afterwards by way of the sea.

Matt. 11:10

For this is he, of whom it is written, 'Behold, I send my messenger before thy face, which shall prepare thy way before thee"

This is a purposeful misquotes of Mal. 3:1 as seen from the Hebrew Tanakh:

1 ¶ Behold, I will send My messenger, and he shall clear the way before Me; and the Lord, whom ye seek, will suddenly come to His temple, and the messenger of the covenant, whom ye delight in, behold, he cometh, saith the LORD of hosts.

The OT says "the way before me," not "thy way before thee." The writer of the Gospel of Matthew created the phrase "before thy face" which does not exist in Malachi. As is true in much of the Bible, it is unclear as to whom many of the pronouns refer. There is little reason to believe that Malachi is referring to John the Baptist or Jesus. Mal. 3:1 says "will send" (future tense) rather than "send." The coming of the Lord in Malachi 4:1 ("For Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble....") and Mal. 4:5 ("Behold, I will send you Elijah the prophet before the great and terrible day of the Lord comes") are scenes of fear and terror like the day of judgment. Yet, the coming of Jesus was always spoken of as a time of joy and happiness.

Answer for yourself: How, then, could the scene in Malachi be referring to the birth of Jesus as some allege? Again verses have been lifted out of their original context and twisted to make them refer to Jesus when the original writer had no such intention. Again we find "created Messianic prophecy" when in reality we have

none!

Matthew 12:17-21

17 That it might be fulfilled which was spoken by Esaias (Isaiah--Ed.) the prophet, saying, Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. He shall not strive nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust

This passage is said to apply to Isa. 42:1-4 as seen from the Hebrew Tanakh:

1 ¶ Behold My servant, whom I uphold; Mine elect, in whom My soul delighteth; I have put My spirit upon him, he shall make the right to go forth to the nations. 2 He shall not cry, nor lift up, nor cause his voice to be heard in the street. 3 A bruised reed shall he not break, and the dimly burning wick shall he not quench; he shall make the right to go forth according to the truth. 4 He shall not fail nor be crushed, till he have set the right in the earth; and the isles shall wait for his teaching (Law).

The Gospel writer want us to think that Matt. 12: 17-21 refer to Jesus but this is a major distortion for many reasons. Isaiah says "have put" (past tense) rather than "will put" and could not refer to Jesus whom is not born yet. "Not strive" isn't in Isaiah. "Nor lift up" is in Isaiah but not Matthew. "Streets" in Matthew is "street" (singular) in Isaiah. "Victory" in Matthew is "truth" in Isaiah. There is no conditional "till" in Isaiah. "In his name shall the Gentiles trust" is not in Isaiah. This phrase is completely made up and for a very good reason; let us not forget that the early Gentile Church was not trying to sell "Jesus" to the Jews but rather to the non-Jews of the world. The Jewish people knew better and refused to accept this Gentile creation of Jesus as the Messiah after he was transformed into a Sun-g-dman. And it appears Matthew omitted, "He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law" because "the Law" was not something they wanted to follow in their lives like the Jewish people who loved G-d's Law and instruction.

Matthew 13:35

35 That it might be fulfilled which was spoken by the prophet saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world

This is an inaccurate portrayal of Psalm 78:2-3 as seen from the Hebrew Tankah:

2 I will open my mouth with a parable; I will utter dark sayings concerning days of old; 3 That which we have heard and known, and our fathers have told us,

Psalm 78 says nothing about "things which have been kept secret since the world began." It only says they were dark sayings of old. Again we find creationism in the quoting of the Holy Word of G-d. These sayings refer to old sayings, not things which have been kept secret but understand that if you are teaching a different Messiah than that of the Jews then it is you who have this unknown "secret knowledge." This is nothing more than Gnosticism again and we find it often in the New Testament when salvation comes from secret knowledge that you have that others do not and Paul and others are prefect examples of this. "Which we have heard and known, and our fathers have told us" is the opposite of secret. I hope you see this for yourself. And Psalm 78 says "a parable," while Matthew says "parables."

Matthew 21:16

16 Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise

This again is not a reproduction of Psalm 8:2 as seen from the Hebrew Tanakh:

Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies....

Answer for yourself: What does "perfecting praise" have to do with "ordaining strength because of thine enemies"?

Luke 4:17-21

17 And there was delivered unto him the book of the prophet Esaias (Isaiah-Ed.). And when he had opened the book, he found the place where it was written. 'The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord; and he closed the book, and gave it again to the minister, and sat down.... And he began to say unto them, This day is the scripture fulfilled in your ears")

The Gospel writer has Jesus misquoting Isaiah 61:1-2 as seen below as taken from the Hebrew Tanakh:

1 ¶ The spirit of the Lord G-d is upon me; because the LORD hath anointed me to bring good tidings unto the humble; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the eyes to them that are bound; 2 To proclaim the year of the LORD'S good pleasure, and the day of vengeance of our G-d; to comfort all that mourn;

Isaiah says nothing about healing the blind. Isaiah says "opening of the prison to them that are bound" not "to set at liberty them that are bruised." The Gospel writer has Jesus leaving out proclaiming "the day of vengeance of our G-d" in Isaiah. The statement in Isaiah was made by Isaiah concerning himself, long before Jesus was born. It can't be twisted into proving that Jesus was anointed although he was. Actually, what Jesus is quoting is a statement by Isaiah that he (Isaiah--Ed.) has been appointed by G-d to tell the exiled, broken, downtrodden, afflicted, captive Jews that the day is coming when they shall be saved and eat the riches of the Gentiles and have eternal joy.

John 19:37

37 And again another scripture saith, They shall look on him whom they pierced

This is an incorrect representation of Zech. 12:10 as seen below from the Hebrew Tanakh:

10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look toward Me because of those whom they have stabbed: they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness over a [deceased] first-born.

Verses cannot be taken out of context or altered if we ever hope to have the true meaning associated with them. The statement in Zechariah has nothing to do with Jesus. Zechariah is saying that G-d will make Judah and Jerusalem very powerful in the future, such that those nations who attack them will be destroyed. There is going to be a war and we see this building daily in the news. In this war the people of Jerusalem will look with compassion and mourning on those they have pierced and killed. The interest in the life of one's fellow man will be deeply felt in the latter days. Understand the grief is over those that they had to kill in this war. I direct your attention to the word "as." Let us think. Why say "as" when Jesus is a son of the house of David? The grief over these dead will be "as if" they were family which they are not. These are non-Jews who die when fighting Israel yet Israel will mourn for them as if they were one of their own. Understand "as" is referring to a

comparison....not the identical. The Jew will be mourning for the non-Jewish dead as if they were "Jewish dead." It would make no sense to have the house of David responsible for Jesus' death when that is the house from which Jesus arose. Would his own house kill him? Zech. 12:11 says, "In that day shall there be a great mourning in Jerusalem." Actually, there was very little mourning for Jesus on the day he died in a city that had swollen at Passover to over 6 million as Josephus tells us. The death of Jesus was done in secret and only few knew it as Rome crucified according to estimates up to as many as 500 a day. If correctly translated "pierced" should be "blasphemed." Both "blasphemed" and "pierced" come from the same Hebrew root. And "Upon me whom they have pierced" is questionable. How could they pierce G-d (Jehovah) who is the speaker?

Acts 1:20

20 For it is written in the Book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishopric let another take

This is again a distortion of Psalm 69:25 as taken from the Hebrew Tanakh:

25 (69:26) Let their encampment be desolate; let none dwell in their tents.

Psalm 69:25 says "their" habitation and "their" tents and not "his." We have a clumsy attempt to again make a prophecy refer to Jesus when the original author never meant it as such. The writer of the book of Acts tells his readers "for it is written in the book of Psalms" but as you see it is not. We have again the corruption of the Bible Jesus used. At no time does this passage in Psalms refer to one person or "his." Psalm 69:25 is actually an appeal by David to G-d for aid in David's struggle with his enemies (plural and not singular).

Now let us focus on "his bishopric let another take." This is a distortion of Psalm 109:8

8 Let his days be few; let another take his charge.

Here we have the combination of two passages into one by the writer of Acts and he misrepresents them both but the uneducated Gentile readers would not be equipped with full understanding of the Hebrew Scriptures to spot it. Psalm 109:8 says nothing about a bishopric. Office and bishopric are not identical but surely you can see the editing of the early Gentile Roman Church in their "doctoring" of the manuscripts especially in light of the teaching of Cyprian in 3rd century that there is no salvation outside of the "bishopric." The Psalmist is referring to his enemies, not Judas. David is saying he hopes his enemies are punished. The context of Psalm 109:8 shows it is not a prophecy of David about Judas.

Acts 2:16-17

16 But this is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith G-d....

This is a perversion of Joel 2:28 as seen in the Hebrew Tanakh:

28 ¶ (3:1) And it shall come to pass afterward, that I will pour out My spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions;

Joel says nothing about "the last days."

I COULD GO ON BUT YOU GET THE POINT

These are but a few of the hundreds of examples that exist. We deal with these and other problems on our various websites in hopes of educating the Christian to the deceptions to which we have fallen in Western

Roman Christianity. The Messiah and his identity are not the most important issues in one's relationship with G-d but Rome has made it such in creating a religion about Jesus instead of teaching and following the faith and religion of Jesus. In so doing they had to corrupt the Hebrew Bible to do it and that they did. They were not the first however to corrupt the Hebrew Scriptures as pagan Astro-theology was previously written into the Greek translation of the Hebrew Scriptures by the Essenes and it would be these same Essenes who would later instruct in Alexandria, Egypt, the Greek and Latin Fathers of the Gentile Church. Later Rome would take prominence but it all flows together. They both were into Sun-worship and these ideas and concepts were first written into the Greek and later incorporated and elaborated upon in the Latin and English versions of what we call today the Christian Bible. These purposefully misquotations, mistranslation, and verses lifted out of context were done to transform a human Messiah into a G-dman and we accept such idolatry and blasphemy today without question because our precious religious documents are corrupted and we don't know it. We set in our churches and carry our black Holy Bibles don't know of these things because we have never read or owned the true Word of G-d before...or studied it for that matter...I refer to the Hebrew Bible that Jesus used. It is a tragic thing that we can lives and die as Christians and followers of Jesus and NEVER have read the uncorrupted Word of G-d in our lives. Such is the legacy we have inherited from the Anti-Semitic Church Fathers and the Essenes.

The bottom line dear child of G-d...we have trusted in a document for our salvation and eternal life which is a repudiation and an adulteration of the only one which truly reveals the way...the Bible Yeshua used...the Holy Tanakh..the Hebrew Bible. Today we have Hebrew/English Bibles that will reveal to you these hundreds of falsifications and forgeries that exist in our Christian Bibles. There is hope. You can still learn the truth about Jesus before it was altered. You can see these corruptions and forgeries for yourself and repent of the idolatry and blasphemy they have taught you. May all those who truly love the LORD and His Word....read it and study it as it exists today in the Stone Edition Tanakh or the JPS Hebrew/English Bible. You can order these Bibles online at http://www.artscroll.com/ or Barnes and Noble or Boarders book stores or even at http://www.amazon.com/. But understand as a Christian who reads the Christian Old and New Testaments you don't have the truth about G-d or His revelation in your Christian Bible.....but that can change. The examples above or only that; examples that expose the tip of the iceberg. It is time to find the truth about G-d and His Messiah and Jesus as well. Shalom



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HOW TO STUDY SCRIPTURAL PASSAGES IN DIFFERENT LANGUAGES

Before we begin our analysis of Christianity and the reliability of their religious texts as compared with the Hebrew bible there are a few important points to keep in mind.

The most important lesson that you should learn is the method of dealing with the study of passages in our Bibles and Christian "proofs-texts." Understand going into such a study that you will find that many, many passages in our Christian Bibles will be shown to be purposefully corrupted, mistranslations, and misquotations when compared with the Hebrew texts found in the Hebrew Bible. This is something we will prove upon comparison of the texts as we follow their "trail" of translation; or should I say "purposeful mistranslation." In examination of texts you can often get overwhelmed by what you see. I would like to encourage you to be patient and learn the method of "textual examination" that will help you not only consider "one" passage and Scripture but them all. If you develop this pattern of examination in your studies then you guarantee your success in discerning "truth" from "error" that sadly is passed off today in our Christian Bibles as "Divine truth." This is not as hard as it may seem at present. One only needs to learn and follow a few rules of Biblical interpretation and use them EVERY TIME he approaches a Biblical passage in order to make certain that he is confident that he is discerning and reading "truth" and not "contrived fiction." This article entails a simple elaboration of a few key procedures which will enable anyone to see the inadequacy or falseness of many Christian "proof-texts" when compared with the Hebrew Scriptures from which they were supposed to be derived...but weren't.

Here are the procedures that you need to learn and develop as a pattern for your Biblical study:

When reading the New Testament or the Old Testament in your Christian Bible then understand what you are reading is "SUPPOSED TO BE A FAITHFUL TRANSLATION OF THE HEBREW SCRIPTURES." SADLY YOU WILL FIND THAT THIS IS NOT ALWAYS TRUE WHEN YOU COMPARE THESE HEBREW SOURCE SCRIPTURES WITH THE CHRISTIAN TEXTS WHICH PURPORT TO BE FAITHFUL TRANSLATIONS BUT ARE NOT. THIS IS EASILY DONE BY A VERSE BY VERSE COMPARISON WITH THE HEBREW SCRIPTURES IN THE HEBREW/ENGLISH BIBLES AS THEY ARE THEN COMPARED WITH THEM AS TRANSLATED IN OUR CHRISTIAN OLD AND NEW TESTAMENTS.

When reading a quote or a passage taken from the Old Testament in your Christian Bible you must:

We must interpret all passages in light of the context of the passage. Look at the entire context of that verse- usually this alone will suffice. Consider the larger context as well: which author? what time period? Never view a passage in isolation from its surroundings. The context should be considered the most important kind of evidence in the interpretation of a passage. Usually the context supplies all we need to know. We should turn to other explanations only when we can find no critically feasible interpretation based on the Hebrew and later "English texts in context". Anyone who claims to see a break in context bears the full burden of proof. Any passage quoted in the New Testament or even the Christian Old Testament which can be shown to be lifted and taken out of the context of the original writer and what he intended is a "lie." Sadly

there are many such passages in our Christian Bibles and unless we study we cannot identify them and go on reading them as if "true" because of our unfamiliarity with the Old Testament as contained in the Hebrew Bible that Jesus used. Failure to examine each quote in the New Testament as well as comparing each "prophecy" in our Christian Old Testaments [and their quotes in the New Testament] with their Hebrew originals guarantees us being led astray and never knowing because the deception is great and there are no road signs in our Christian Bibles to warn us of such falsehoods. In order to do such comparisons one has to obtain for himself and become accustomed to using a Hebrew/English Bible. These are great study aids that reveal such corruptions in our Christian Bibles. The Stone Edition Tanakh, my favorite, and the JPS Tanakh can be obtained at http://ww.artscroll.com/ or at http://www.amazon.com/ or at http://www.bibliofind.com/. If you have in your city a Barnes and Noble bookstore or a Boarders bookstore then these can order them for you. You will quickly find that these Bibles are not optional once you begin to discover the abundant falsification of Messianic prophecy in our Christian Bibles.

Once you have a Hebrew/English Bible you must examine each passage to see if the verse has been mistranslated or misquoted or even "created" out of thin air as you read them in your Christian Bibles and compare them with the Hebrew texts from which they were to come. You should always try to look up every quote in the original Hebrew/English Bible that you find in your New Testament to verify it's reliability. If you do not know Hebrew, find a friend who does know the Hebrew language or attend a synagogue and ask the Rabbi about such verses if you can.

See if the verse seems to be misinterpreted-see if the interpretation is forced into the words artificially. This will entail you discerning when comparing with the original Hebrew if words have been artificially "added, subtracted" when compared with the Hebrew/English texts. Remember not all words added in our Christian Bibles are in "italics" so be on guard when doing your comparisons. Then read these selected verses and try leaving out the words in italics or those added and read by inserting the words omitted. The meanings of course will be often very different and again understand this often is done to steer you in another's theological agenda.

When interpreting a passage it is important to interpret the passage grammatically. "Subjects" are subjects and "direct objects" are not subjects. The historical-critical method assumes that words and expressions have a relatively stable meaning during given periods of history. Therefore, we begin by taking what we can determine as the normal, everyday meaning of the words, phrases, and sentences to the extent possible.In other words, our interpretation must correspond to the words and grammar in the text in a reasonable way in relationship to the language in which is written. A Hebrew word has a "Hebrew" meaning and it quite often is not the same when expressed in Greek or English although that might be the intent. What the words "meant" to the writer, speaker, and hearer in his culture and language must mean the same things to us or else we have end up with a different meaning that was not originally intended or else our religious beliefs and actions end up wrong! And remember this...the Hebrew language is the source for all meanings. Jesus was a Jew and the mind of Christ is "Jewish" and not Greek or Roman. Otherwise, the reader most likely will assign a meaning of his own without objective control. The Bible would become a horoscope of vague sayings we try to plug into our lives however we are able based upon our experience instead of what the words meant and the way they were used by the original writer, speaker, or hearers.

When interpreting a passage it is important to interpret the passage first in it's "historical interpretation." This means that we take into account the historical background of the author and the recipients as possible. The Bible was written to common people, and is understandable anyone. However, it was written thousands of years ago to a different culture. Therefore, as modern readers, we have to try to recover a general sense of the meaning of words, phrases and concepts in the ancient cultures addressed in Scripture, primarily, Hebrew culture and Greco-Roman culture of the first century. We are not interested at first in the question, "What does it mean to me?" but rather, "what did it mean to those to whom it was originally written? "

All passages must be interpreted in harmony with other scripture. The Bible is not supposed to contradict itself; when it does we have found "error." Now it is up to us to discern which of the two contradictory passages or meanings are in error. Therefore, never interpret scripture in such a way that it clearly contradicts other scriptures. What did it mean to those who wrote and heard it "first." We have to understand what it meant then before we can understand how it applies to us. First discover the allowable range of meaning for a passage, then choose the interpretation that doesn't contradict other scriptures.

Whatever we read must be interpreted "critically." Your interpretation must make rational sense. If interpretation is permitted to contradict, there in no reason for hermeneutics since we may make a passage say whatever we want.

See if the verse points exclusively to Jesus; see if the verse could apply to another person as well. Don't be guilty of eisegesis by reading into the passage ideas or people like Jesus when the original author had no such intended purpose in the text.

Never be on the defensive. Be aware that you are dealing with your own brainwashing over years as forged texts were read repeatedly and indelibized upon your mind. Up to now you never knew that your had "forged" religious texts in your Holy Christian Bible but now you are seeing them for yourself. There is therefore no reason to feel defensive or uncomfortable; remember that G-d is allowing you to see such truths that have been buried over centuries by religious agendas of powerful people that never wanted you to know the truth about the Jewish Jesus nor his faith of Judaism.

It is also very important to remember that thirty invalid proofs, misquotations, misapplication of Hebrew texts, verses lifted out of context, and purposefully misquoted verses as found in our Christian Bibles do not prove anything at all.

Furthermore, I would like to apologize for my use of the term, "the Old Testament." I am convinced that there is only one authentic "testament" from G-d, and that is the text known as the Torah. It happens to be the same thing as that which is called the Old Testament, but the word "old" is used to connote that which is replaceable, or that which was replaced. That is what the Christians mean when they say "the Old Testament," and that is why Jews resent that term. However, for the purpose of effective communication, it unfortunately must be used. Thus, you will find the word "Torah" used often, and other times, "Old Testament"; they mean the same thing.

Before we begin, there are two most crucial points to make. As we all know, any change in a status quo needs to be justified. If everyone is marching in a single file, and one person decides to step out of the line, one normally asks that person to explain his change of the status quo. We do not ask those in the line why they were in the line (if there is a fairly obvious reason for a line). As you know, the Jews were in Israel for around 1000 years before Jesus appeared. The Jewish people had a definite concept of what the Messiah would be like- there was a status quo regarding the nature of the Messiah. The Essene/proto-Nazarene Christians appeared and introduced an entirely different picture of what the Messiah would be like (son of G-d, G-d incarnate, born of virgin, two comings, Angel-Messiah, Sun-g-dman, etc.). Thus, the Christians changed the status quo concept of the Messiah, and so the full burden of proof rests upon them to prove their faith and when you see that their texts are little but forgeries when compared with the Hebrew Bible such proofs are lacking. Once these Hebrew/English texts are examined the harsh truth hits home; they cannot prove their case thoroughly and conclusively, then their thesis must be thrown out. Keep this in mind throughout this website as you examine Scripture after Scripture to see these "changes" for yourself.



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G-D WILL COME TO EARTH AND BE BORN AS A HUMAN MALE...FULFILLED OR NON-FULFILLED?

Answer for yourself: What is a prophecy?

A prophecy is the future told in advance by G-d through a prophet. Isaiah 48:2-5 [3] I foretold the former things long ago, my mouth announced them and I made them known; then suddenly I acted, and they came to pass. [4] For I knew how stubborn you were; the sinews of your neck were iron, your forehead was bronze. [5] Therefore I told you these things long ago; before they happened I announced them to you so that you could not say, `My idols did them; my wooden image and metal god ordained them.'

Answer for yourself: Does the Old Testament contain any prophecies about the Messiah?" Yes! The Old Testament contains many prophecies about the Messiah.

Answer for yourself: Are not all of these prophecies "fulfilled by Jesus" according to the New Testament?

It is going to come as a shock to you but the answer to the above question in a resounding "no"!

The problem is that we have two Bibles, a Jewish Masoretic Text Old Testament and a "Christianized Old Testament," and they contradict each other in rather critical places and these places are usually in supposed "Messianic prophecies."

If the above statement is "news" to you then I recommend that you stop right here and familiarize yourself with this FACT before you proceed, because unless you do otherwise, then how will you know if what I am saying is truthful or not. As an ordained Pastor for more than 12 years I can assure you what I am saying can easily be proven if one just comes to the knowledge of these "facts." No wonder the Jews, when introduced to the Christian "theology" about Yeshua/Jesus normally will never accept it. If these Jews of whom I speak know their Bible then they recognize a "corrupted purposeful mistranslation" whereas the Christian missionary, not possessing such information, never does. It is time to learn the truth because "truth" never hurt anyone and if G-d is always identified with the truth then it stands to reason we should embrace it no matter what it might be. A lie or a deception, known or otherwise, never brings honor to G-d or to Yeshua.

SO LET US EXAMINE MESSIANIC PROMISES...AND SEE IF THEY ARE REALLY FULFILLED BY YESHUA

G-D WOULD COME TO EARTH BE BORN AS A HUMAN MALE?

I guess we should start right at the beginning.

Many Christians are taught that Isaiah the prophet told the Jews to expect G-d to become incarnated in a human body. They point to Isaiah 9:6-7 for their proof.

Isaiah 9:6-7 [6] For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty G-d, Everlasting Father, Prince of Peace. [7] Of the increase of his government and peace there will be no end.

He will reign on David's throne and over his kingdom, establishing and upholding it with justice and righteousness from that time on and forever. ... 700 B.C.

The fulfillment of this is believed to be found in the New Testament in the very first verse of the Gospel of Mark.

Mark 1:1 The beginning of the gospel about Jesus Christ, the Son of G-d.

Others point to the Gospel of John for further evidence of the fulfillment of Isaiah 9:6-7.

John 1:1-3, 14 [1] In the beginning was the Word, and the Word was with G-d, and the Word was G-d. [2] He was with G-d in the beginning. [3] Through him all things were made; without him nothing was made that has been made. [14] The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.

Answer for yourself: Is Mark 1:1 and the selected verses from the Gospel of John the fulfillment of Isaiah 9:6-7?

Let us remember that in order to interpret any passage and arrive at the intended meaning that certain laws of interpretation must be followed. The failure to do this guarantees that the reader "reads into the verse" what he already believes. This phenomenon has a term and it is called "eisegeis," but in Biblical studies we desire "exegesis" whereby the truth is drawn out from the passage and our preformed religious beliefs are not read into the passage.

THE ABSENCE OF "TO BE VERBS" IN HEBREW

As we are not Hebrew scholars, it is not expected that you are to acquaint yourself with the laws of grammar of the Hebrew language. To do so would be very prosperous to your understanding of the Bible however. We begin with grammar, because a detailed study of several passages will bring completely different understandings of the texts from what the traditional Christians have been taught. Lacking skills in Hebrew, many have continued to teach what they know not.

First of all, there are no "to be" verbs in Hebrew! Exodus 17:15 records for us that Moses built an altar and called it "Jehovah Nissi" (the Lord our banner). Now, understand that the term "Jehovah Nissi" is the name FOR G-D! Now, these rocks that made up the altar are only called by G-d's name; the rocks did not actually become G-d the Father! Judges 6:24 records for us that Gideon built an altar and called is "Jehovah Shalom." Again, calling these rocks "G-d" does not make them G-d!

With this understanding we must begin to look at Jer. 23:5-6: "Behold, the days are coming, says the LORD (YHVH), that I will raise to David a Branch (term for Messiah; and we know it is Yeshua) of righteousness; a King shall reign and prosper, and execute judgment and righteousness in the earth. In His days Judah will be saved, and Israel will dwell safely; now this is His name by which He will be called: The LORD our Righteousness." This is a very problematic verse, and proper understanding how to translate this verse will open-up the rest of the Bible for you. First of all, let us not forget we are dealing with a Hebrew document and

there are no "to be" verbs in the language of Hebrew. Recalling what we just learned about Hebrew not containing "to be verbs" and that things are often called by the name of G-d, yet never being G-d themselves, then calling the human "branch" (descendent of David) by the name of G-d does not make him G-d! Thus it is NOT proper to understand that because something is called "something or given a name representing something or someone else" that it is actually the "substance" by whose name it is called.

Now pay close attention. There are no capital letters in Hebrew or Greek! Here we find David's seed (Yeshua) is referred to as the "branch of David." But notice again, that the words *Branch*, *King*, and *His* are all capitalized.

Answer for yourself: Why capital letters here since the original manuscripts did not contain them?

Again, this is the interpreter's opinion and his personal theological stance that allows him to decide for you and me that these words need to be capitalized and we unconsciously identified this human descendent "as G-d." This is a grave error!

Answer for yourself: Again, let me ask you, in the days of Yeshua was Judah saved? Did Israel dwell safely? Can we divorce a passage from its context and be assured we have the truth? "Certainly not" is the answer to all 3 of the above questions.

If anything, the Jews were continually persecuted and martyred, as many as 500 per day were being crucified. Rome had occupied the nation and had no plans of leaving. Thus, this prophecy could not refer to the life time of Yeshua. But also notice, that since there are no "to be" verbs, that the passage is certainly not calling Yeshua "G-d."

What the passage in Isaiah 9:6 is saying, however, is that this "son" will be like G-d in righteousness. The "son" will be like and do what G-d the Father will do. He will judge righteously like his G-d and Father judges. Yes, Yeshua had many divine attributes, but he is not G-d the Father. Calling the "child" of Isaiah 9:6 "THE" Messiah or even Yeshua by a "name for G-d" no more makes him G-d than calling a pile of stones, making up an altar, G-d! To say that the Messiah IS the "LORD G-d our Righteousness" or that Yeshua IS "the" LORD G-d our Righteousness does a serious damage to the text and is a horrible mistranslation of the text. You may understand that now, since you have read this teaching, but the early Gentiles who interpreted the Bible following the destruction of Israel by the Romans made many such errors in interpretation of the text (they did not know the Hebrew language and could not interpret or translate the Hebrew text properly) and we have their erroneous doctrines today as testimony of their mistakes. Please understand this principle, because it is of considerable importance as we continue on in our study. Jeremiah is not calling the Messiah "G-d" or "Jehovah" or "YHVH."It is only a symbolic representation that makes a general statement that the Messiah will be G-dly, not G-d! Yeshua was G-dly, but not G-d!

COULD THE SON OF ISA 9:5-6 HAVE BEEN HEZEKIAH?

Rashi thought that the verse in Isaiah 9:6 spoke about Hezekiah. So did the majority of the other Rabbis. When *Hezekiah* was 9 years old, his father became king over their land and the land of their enemies. Hezekiah was also know as the "Prince of Peace", a term that Christians have delegated to Jesus, which is an interesting "coincidence". However, Ibn Ezra refutes the idea because of the time delay involved. Notice that Isaiah 9 comes after Isaiah 7 (the sign given to King Ahaz).

This child was Hezekiah, who inherited the throne from his father, King Ahaz. Hence, the verse states that "the government is upon his shoulder," in the present, not that it "will be" in the future. Likewise, his reign extends "from now and forever," with the Hebrew word olam (forever) not to be taken literally. "No end to the peace" is also to be understood figuratively, as it is used elsewhere:

Ecclesiastes 4:8 ...and there is no end to all his toil

Isaiah 2:7 Their land is full of silver and gold—there is no end to their treasures; their land is full of horses—there is no end to their chariots.

Hezekiah and his kingdom of Judah were threatened with imminent invasion by the Assyrian army:

Isaiah 8:7--8 Now therefore, behold, the L--rd is bringing up against them the waters of the river, mighty and many—[namely] the king of Assyria and all his glory—and it will rise over all its channels and overflow all its banks. And it will sweep on into Judah....

When the Assyrians were encamped outside the gates of Jerusalem, G--d intervened:

Isaiah 37:36 And the angel of the L--rd went forth and killed 185,000 in the camp of the Assyrians, and when the men arose early in the morning, behold, [Assyria was] all dead corpses.

The effect of this miracle is spoken of earlier:

Isaiah 9:1 The people who walked in darkness have seen a great light; those who dwelt in the land of the shadow of death, upon them has the light shined.

In the verse under discussion, the Divine attributes contained within Hezekiah's name allude to G--d and to this awesome miracle:

"Wonderful in Counsel"—G--d's counsel to Hezekiah was reassuring and prophetic:

Isaiah 37:6--7 ...thus says the L--rd: "Be not afraid of the words you have heard, that the servants of the king of Assyria have blasphemed Me. Behold, I will put a spirit in him, and he shall hear a rumor and return to his own land; and I will cause him to fall by the sword in his own land."

"Mighty G--d"—G--d's might prevailed against the massive Assyrian army.

"Everlasting Father"—G--d prolonged Hezekiah's life:

Isaiah 38:4--5 Then the word of the L--rd came to Isaiah, saying: "Go and say to Hezekiah: Thus says the L--rd, the G--d of David, your father: I have heard your prayer, I have seen your tears; behold, I will add fifteen years to your life."

Indeed, it is written "and he called his name," not "and he called his names," for only "Prince of Peace" applied to Hezekiah, symbolizing the peace enjoyed by the nation after the destruction of the Assyrian army, as Hezekiah anticipated:

Isaiah 39:8 Then said Hezekiah to Isaiah: "The word of the L--rd that you have spoken is good," for he thought, "There will be peace and truth in my days."

Isaiah chapter 7 focuses on Hezekiah's father, King Ahaz; Isaiah chapter 8 speaks about the imminent Assyrian invasion; and Isaiah chapter 9 about the miraculous rescue of Hezekiah and his kingdom from the Assyrian army. Missionaries claim that the child in the verse under discussion is Jesus and the Divine attributes are describing him. However, the original Hebrew uses the past perfect tense ("to us a child has been born, to us a son has been given"), the past ("and he called his name"), and, as pointed out, the present, whereas if Jesus, who lived seven hundred years later, was this child, then the future tense would have been used.

It is also interesting to note that Jesus never proclaimed himself Divine, nor did he instruct his followers to worship him. It is obvious that he knew himself to be nothing more than a mere mortal being:

Matthew 24:36 But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only.

Mark 10:17--18 And as [Jesus] was setting out on his journey, a man ran up and knelt before him and asked him: "Good Teacher, what must I do to inherit eternal life?" And Jesus said to him: "Why do you call me good? No one is good but G--d alone."

Mark 10:40 ...but to sit at my [Jesus'] right hand or at my left is not mine to grant, but it is for those for whom it has been prepared. Mark 14:36 And [Jesus] said: "Abba, Father, all things are possible to You; remove this cup from me; yet not what I will, but what You will."

Mark 15:34 And at the ninth hour Jesus cried with a loud voice: "E--li, E--li, lama sabachthani?" which means "My G--d, my G--d, why have You forsaken me?"

Answer for yourself: That being so is it possible that the troublesome passages in Isaiah 9 concerning a child that is born be the same child of Isaiah 7, and since Hezekiah was called "Prince of Peace," and since there is no "to be verbs" in Hebrew, then could this be strong evidence that the identity of the child in Isaiah 7 and 9 was none other than Hezekiah? You will have to be the judge.

One has to discount Hebrew grammar as well as the context and the testimony of the Rabbis to hold to the position that Isaiah 9:6 was speaking of a child some 700-800 years in the future, which by the way, could not be the sign for King Ahaz as he would have been dead by that time some plus 2000 years.

Remembering what you have just learned from the previous article concerning the absence of "to be verbs" in Hebrew, then let us now proceed with Isaiah 9:6 and understand correctly what is being said.

WHY ADD CAPITAL LETTERS TO OLD TESTAMENT TEXTS WHICH NEVER HAD THEM?

The text says: "For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder, and his name will be called Wonderful Counselor, Mighty G-d, Everlasting Father, Prince of Peace."

I suppose this is the best proof-text that Christianity can use to prove to themselves that Yeshua is G-d. When those in Christianity finally begin to understand Hebrew they will have to repent and ask forgiveness for practicing error and idolatry. I had too. Let us recall that there are no "to be" verbs in Hebrew. Remember that Isaiah was written in Hebrew.

Answer for yourself: Why is the word "child" in Capitals in your Bible when the original manuscripts did not contain them?

Again the word "child" has been capitalized in your Bibles to make sure you agree with the Gentile translator who represents the orthodox position of the pagan Gentile church for centuries. The word "child" was not capitalized in the Hebrew manuscripts!

There are three ways to properly understand this verse.

First of all, terms of G-d were often associated in the Oriental culture with great men and kings. When a human king was called "mighty god" is was understood the power of this king was like a god; invincible. When he was called "god" it was understood that the king was the all-powerful one. When is was said that he is an "everlasting Father" the meaning was quite similar to today's "G-d save the king." It was a term of address

implying a desire for long life be given to the king. 1 Kings 1:31 states: "Let the lord King David live forever." The same is seen in Neh. 2:3. These terms, used in this way, was not to understood that a human ruler or king was truly G-d!

A second interpretation is the lack of the "to be" verbs (mentioned above), which when translated into English, tend to make the uninitiated and uninformed reader believe the child IS one and the same "being" by whose names he is called. These names are only intended to described him and manifestations about him and his character. To say it another way, adjectives in a sentence describe the subject of the sentence, they are never the same as the subject of the sentence. Just because the "child" (human child) is called "Wonderful Counselor, Mighty G-d, Everlasting Father, Prince of Peace" does not mean that he must be one and the same with the titles given him. It is mistakenly understood that since those "titles" are titles for G-d the Father, then the child IS all those titles and is himself G-d! This is incorrect according to the rules of grammar of Hebrew. The child's is ONLY to be called by these titles (again we see the 'to be' verb). The child of Isa. 9:6 is to do and be like the one whom he is called. He is not to be confused with the identity of the one he imitates! Selah! (means pause and think about it).

It is easy to understand Yeshua as a Wonderful Counselor (he has G-dly wisdom), as like a Might G-d (he truly was very powerful and his ministry was full of anointed miracles), as like an Everlasting Father (referring to the pre-existence of the "anointing of G-d" before Genesis 1:1), and as like a Prince of Peace (his ministry brought repentance and reconciliation with the Father, thereby ending the enmity between man and G-d; thus bringing peace).

These terms for "G-d" are not meant to mean that the child is "G-d," only that he will exhibit many G-dly traits and characteristics in his life and ministry.

Answer for yourself: Now, if the correct interpretation of the text in the original language does not teach that the child is G-d, then how do we have the right to teach that Yeshua is G-d if the Bible never said he was? Please tell your Pastor what you just learned and help him to teach his congregation correctly.

Thirdly, and even more interesting, is that in Hebrew it is quite common to use phrases or terms for G-d to complete sentences (The LORD our righteousness, the LORD our banner, the LORD our peace, etc.). This was spoken of above. A good example for us that has misled the church so much is the much debated "virgin" passage of Isa. 7:14.

A QUICK LOOK AT ISAIAH 7:14....REMEMBER...THERE ARE NO "TO BE VERBS" THAT APPLY TO ISAIAH 7:14 AS WELL

Isa. 7:14: "Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel."

There are so many errors in this verse as transcribed into the English I don't know where to begin. The sentence in question states that G-d will give a "sign" and that sign is related to the conception of a child. Remember, that the verse in Hebrew does not say the child is "Immanuel" for there are no "to be" verbs in Hebrew. Thus, the "child" is not to be Immanuel! [ONLY TO BE LIKE G-D IN SEVERAL WAYS].

Next the sentence ends with praise to G-d ("Immanuel") because in the Hebrew language it is not uncommon to give praise to G-d in a sentence describing G-d's accomplishments or some great work He has done and to conclude the descriptive sentence with such praises to G-d. It is quite

proper in Hebrew to make a statement about G-d (that "G-d is with us") in finishing a sentence. It is similar to our custom of praising G-d in conversation by saying "bless G-d" or "Praise the LORD." We do it all the time, and so did the Hebrews!

Next, we find that in the context of the verse, the Hebrew word translated "virgin" in English is incorrect. This is not the meaning of the term at all! In Hebrew, "almah" means a young woman, of which she may or may not have had prior sexual experience. It does not mandate she be a virgin. Anytime the Bible wants to make a distinction between a "virgin" and "non-virgin" for legal reasons (in a court of law and in matters of divorce), G-d uses the term "betulah" and never "almah."

Christianity claims that Yeshua was born of a virgin, and bases such belief off a verse in the New Testament as well as Isa. 7:14. However, there is no linguistic reason to translate "almah" as virgin.

THE LESSON WE LEARN FROM PROVERBS 30:19

Proverbs 30:19 tells of four paths or four ways: a way of an eagle in air, a serpent on a rock, a ship in the sea, and a man with an "almah." All four of these examples have in common that there is absolutely no way to demonstrate where an eagle has flown, where a ship has sailed, where a serpent has crawled on a hard rock, or a sexual experience after a woman has had other prior sexual experiences. Since a virgin has demonstrable differences in her physical body (vaginally) both before and following her first sexual encounter as seen in the tearing of the vaginal membrane, the term used to make such distinctions would not be "almah" but "betulah."

Likewise, Isaiah tells us that a young woman (with prior sexual experience since he used "almah") shall conceive and bear a child, and before that child (verse 16) shall know to refuse the evil and choose the good, the land that you dread (Assyrian invaders) will be forsaken by both her kings (a child learns right from wrong usually by the age of 2-3 years). If you keep reading the passage you will find that within about 2-3 years (before the child learns good from bad) G-d will bring His Presence (Immanuel) upon Israel and destroy the attacking Assyrian army. Isaiah speaks to King Ahaz of Israel who was being attacked by two Assyrian kings. Isaiah brings assurance to him to not worry, that G-d was bringing a "sign" to Israel that before a small child (who would be born not of a virgin) learns to choose right from wrong, the battle will be won for Israel. The young woman's pregnancy was a "good sign" that something good was going to happen to Israel...real soon! The child was a sign of the soon coming delivering Presence of G-d as He liberates His people from Assyrian aggression. G-d's Presence (Immanuel-G-d with Israel) would come and destroy Israel's enemy (not Yeshua). The child was not to destroy them either. G-d was to destroy them. Thus we see that to adhere to a virgin birth in front of such solid evidence is foolishness and to believe that this child is Yeshua is utterly ridiculous, because Yeshua would not be born for seven hundred more years!

Back to Isaiah 9:6 for a moment. These names in verse six (Wonderful Counselor, Mighty G-d, Everlasting Father, Prince of Peace) have already been seen as symbolic names that are often used to complete Hebrew sentences. In and of themselves, they make complete sentences about G-d, and not about the child (again similar to our responses to the goodness of G-d when we say "Bless G-d" or "Praise G-d"). The most proper understanding of the passage would be that the Eternal Father G-d, the Mighty G-d, is planning a wondrous deed (the birth of the Messiah will come in the future some 700 years later). However, the wondrous deed that coincided with the coming of "Immanuel" at the time of the writing of the text by Isaiah was the destruction of Sennacherib's army (Assyria) and the salvation and deliverance of the people of Israel. Immanuel! G-d's Presence came to deliver them. Isn't G-d wonderful. Oh what a Mighty G-d we have that chose to deliver Israel against so many overwhelming odds. Oh what a Prince of Peace as He brings peace to His people by His mighty deliverance and Presence. Oh what an Everlasting Father that Israel has who never slumbers or sleeps, and is ever-watching to protect and deliver His people.

As you can easily see that in Hebrew these words and phrases about G-d completed sentences in order to render "praise" to G-d for His greatness and love for His people. These phrases never meant that the child to be born later would be G-d. But let me say again, let us never forget that these "praises" were in no way intended to mean that the child was G-d, only to give glory and praise to G-d for what He had done or will do (G-d is faithful to bring His people their Messiah! Yeshua came seven hundred years following this prophecy.

Answer for yourself: Don't you think the Christian church should be told the truth?



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IS JESUS THE FULFILLMENT OF ISAIAH 9:6? FULFILLED OR UNFULFILLED?

Isa 9:6-7 6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty G-d, The everlasting Father, The Prince of Peace. 7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this. (KJV)

Answer for yourself: Mainline and traditional Christianity puts forward that this speaks of Jesus. Does it?

In reality, this passage is of King Hezekiah of Judah, born to King Ahaz. By miraculous intervention, G-d defeated the Assyrians who attacked Judah during King Hezekiah's rule. Hezekiah was a great religious reformer who removed idolatry and reinforced pure monotheism. The series of appellations is intended by Isaiah to describe G-d's characteristics in relation to the extraordinary happenings to be accomplished in Hezekiah's reign.

We must first correct the translation from the Hebrew. The translation projects to the future incorrectly and gives the names to the child improperly. This is how it should read to be accurate:

And the Wonderful Counselor, the mighty G-d, the everlasting Father, he called the child born the Prince of Peace. . .

It is quite clear, even from the verse given, that the child had been born. The confusion arises concerning whether the appellations are G-d's or are for the child.

TO WHOM DO THE APPELLATIONS BELONG....G-D OR THE CHILD?

The names are G-d's, as clarified here.

However, it really is of no consequence in our inquiry whose names they are, because they are not of Jesus, who was born many hundreds of years later. With expanded imagination, the names could be made to suit Hezekiah, but never the unborn Jesus.

Hezekiah did have a government. He was a wonderful religious leader. He could be likened to displaying the mighty power of G-d which destroyed the enemies miraculously. As a religious purifier, he assisted G-d's everlasting watchfulness. And his reign did have peace after the enemies were defeated. The peace could be described as abundant, therefore with no end in the Biblical sense. Even though this explanation is not smoothly fitted, you can see that it has all the elements to be considered correct. Christianity's explanation lacks all the elements necessary. But, because the names are G-d's, the appropriateness of them for Hezekiah is of no concern to us.

Furthermore, it should be understood that names which reflect G-d are given to human beings. For example, we have "Elihu" (my G-d is He). Also, people can be called god-like in many ways, none of which means the person is believed to be G-d.

Let's get to the heart of the matter and summarize the substantial ways in which Jesus is proved absent from this passage from Isaiah.

- **Jesus was not born at the time described.**
- **Jesus never headed a government. He never was an earthly king of the land.**
- **Jesus was not called these names, even in the New Testament. So, how can Christianity appropriate them for him?**
- **Jesus never thought himself G-d the Father, nor does the New Testament indicate that others thought him the heavenly Father. It is not his role in Christianity. He is called the Son of G-d, never "mighty G-d" or "Father."**
- **Jesus was not mighty. We offer the following verses from the New Testament to prove this. Read Matthew 20:23 (Mark 10:40), "... but to sit on my right hand, and on my left is not mine to give. . And see Matthew 26:39, ". . . O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt."**
- **Jesus might be referred to as the prince of peace, if the Sermon on the Mount were his only sayings. But he, according the the writers of the New Testament, said and did many things which had elements which would disqualify him from the title of champion of peace. For example, read Matthew 10:34 (Luke 12:51), "Think not that I am come to send peace on earth: I came not to send peace, but a sword." Also see Matthew 10:35 (Mark 13:12) (Luke 12:52-53), "For I am come to set a man at variance against his father, and the daughter against her mother. ."**
- **Jesus may be a wonderful counselor to Christians, but Jews have another opinion about his counseling. Christians have had poor instruction as to how to treat their fellow human beings, the Jews. We do believe that this is in spite of his advice yet it shows his counseling did not capture the hearts of his followers and, therefore, cannot be considered superior or wonderful in effect.**

Answer for yourself: After having read the following two articles is it possible to maintain any longer that Yeshua is the fulfillment of the Isa. 9:6 passage?



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IS JESUS THE MIGHTY G-D OF ISAIAH 9:6? FULFILLED OR UNFULFILLED?

Isaiah 9:6-7, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty G-d, the everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David. ."

Answer for yourself: Christianity puts forward that this speaks of Jesus, but was that the intended meaning of Isaiah the Prophet?

In reality, this passage is of King Hezekiah of Judah, born to King Ahaz. By miraculous intervention, G-d defeated the Assyrians who attacked Judah during King Hezekiah's rule. Hezekiah was a great religious reformer who removed idolatry and reinforced pure monotheism. The series of appellations is intended by Isaiah to describe G-d's characteristics in relation to the extraordinary happenings to be accomplished in Hezekiah's reign.

We must first correct the translation from the Hebrew. **The translation in the English projects to the future incorrectly and gives the names to the child improperly.**

This is how it should read to be accurate, ***"And the Wonderful Counselor, the mighty G-d, the everlasting Father, he called the child born the Prince of Peace. . . ."***

It is quite clear, even from the verse given, that the child had been born. The confusion arises concerning whether the appellations are G-d's or are for the child. The names are G-d's, as clarified here.

However, it really is of no consequence in our inquiry whose names they are, because they are not of Jesus, who was born many hundreds of years later. With expanded imagination, the names could be made to suit Hezekiah, but never the unborn Jesus.

Hezekiah did have a government. He was a wonderful religious leader. He could be likened to displaying the mighty power of G-d which destroyed the enemies miraculously. As a religious purifier, he assisted G-d's everlasting watchfulness. And his reign did have peace after the enemies were defeated. The peace could be described as abundant, therefore with no end in the Biblical sense. Even though this explanation is not smoothly fitted, you can see that it has all the elements to be considered correct. Christianity's explanation lacks all the elements necessary. But, because the names are G-d's, the appropriateness of them for Hezekiah is of no concern to us.

Furthermore, it should be understood that names which reflect G-d are given to human beings. For example, we

have "Elihu" (my G-d is He). Also, people can be called g-d-like in many ways, none of which means the person is believed to be G-d.

SUMMARY STATEMENTS...GETTING TO THE TRUTH WHICH OFTEN RESIDES OUTSIDE OF OUR EMOTIONS

Let's get to the heart of the matter and summarize the substantial ways in which Jesus is proved absent from this passage from Isaiah.

- **Jesus was not born at the time described.**
- **Jesus never headed a government. He never was an earthly king of the land. Bet Emet has presented in prior articles the functions of the Messiah as expected by the Hebrews. In contrast to the Jewish expectation from their Bible we have already in prior articles contrasted the Christian Messiah as against the Jewish Messiah. If you missed them request them and we will see you get a copy for such information is very necessary to correctly understand what the true Messiah is to accomplish and why the Jews today say the prophecies are yet unfulfilled.**
- **Jesus was not called these names, even in the New Testament. So, how can Christianity appropriate them for him?**
- **Jesus never thought himself G-d the Father, nor does the New Testament indicate that others thought him the heavenly Father. It is not his role in Christianity. He is called the Son of G-d, never "mighty G-d" or "Father."**
- **Jesus was not mighty if you look at all the evidence presented concerning him in the New Testament. I offer the following verses from the New Testament to prove this. If we look at Matthew 20:23 (Mark 10:40) we find accordingly: "... but to sit on my right hand, and on my left is not mine to give. ." Also we see in Matthew 26:39, ". . . O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt."**
- **Jesus might be referred to as the prince of peace, if the Sermon on the Mount were his only sayings. But, if you look at all the recorded material about him in the New Testament, we find many things which had elements which would disqualify him from the title of champion of peace. For example, in Matthew 10:34 (Luke 12:51), "Think not that Iam come to send peace on earth: I came not to send peace, but a sword." Also if we examine Matthew 10:35 (Mark 13:12) (Luke 12:52-53), "For I am come to set a man at variance against his father, and the daughter against her mother. . ." With as many errors contained in the New Testament along with the historical evidence that the early church put many "sayings" into the mouth of Jesus, it is quite possible that he never said the above but was used by the early Gentile church to cause the artificial separation of Jesus from his faith as a pattern for the creation of a new religion in his name.**
- **Jesus may be a wonderful counselor to Christians, but Jews have another opinion about his counseling. Christians have had poor instruction as to how to treat their fellow human beings, the Jews. I do believe that this is in spite of his advice, yet it shows his counseling did not capture the hearts of his followers and, therefore, cannot be considered superior or wonderful in effect.**

Answer for yourself: Understanding how emotion causes us to interject our "beliefs" into passage after passage trying to "proof text" our beliefs, don't you think in light of this evidence it would be better to let the passage, when correctly understood, determine in the first place what your "beliefs" should be? Repentance in our religious beliefs concerning Jesus is so necessary with the Christian doctrine that prevails in the world today. Just in case you missed it, the traditional instruction and interpretation of this above verse by Christians renders the believer an "idolator." Such is a terrible thing and to die as an idolator is even worse. The sad fact is that without study you will never know. Shalom!



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IS THE MESSIAH G-D INCARNATE?

ISAIAH 9:6-7 from the Jewish Tanakh

6 (9:5) For a child is born unto us, a son is given unto us; and the government is upon his shoulder; and his name is called Pele-joez-el-gibbor-Abi-ad-sar-shalom; 7 (9:6) That the government may be increased, and of peace there be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it through justice and through righteousness from henceforth even for ever. The zeal of the LORD of hosts doth perform this.

When it comes to proving the Trinity out of the Hebrew Scriptures, no passage is cited more fervently than Isaiah 9:6-7. In the King James version, it reads:

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty G-d, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the L-rd of hosts will perform this."

Answer for yourself: Did you notice that the Christian translation changed the verb from the "present" tense to the "future" tense? The Jewish Scriptures teach us that at the time of the prophecy of Isaiah that the child to whom the prophecy speaks was ALREADY BORN. In order to make the passage refer to Jesus Christian scribes alter the tense of the Hebrew verb. Let me say that this is not the only time adulteration and forgery is done to the Jewish Scriptures in order to force fulfillments of Messianic Prophecies in the name of Jesus.

Additionally, as is often the case with passages purported to be Christological, there are mistranslations. The verb forms, as mentioned above, are all in the past tense! The passage in the forged KJV should read,

"For a child was born to us [yulad-lanu], a son given to us, and the authority was [vat'hi] upon his shoulder, and his name was called [vay'kra] Wondrous Adviser, the Mighty God, the Everlasting Father, the Prince of Peace. To him who increases the authority, and for peace without end, on David's throne and on his kingdom, to establish it and to support it with justice and with righteousness; from now and to eternity, the zeal of the L-rd of hosts shall accomplish this."

Isaiah is not making a prophecy, but recounting history-current history in the making. Therefore, the subject of the passage cannot be any first-century person or event. That the verbs in Isaiah 9:6-7 are in the past tense is confirmed by the King James Bible itself, as the same verbs are translated elsewhere in the past tense:

- **"And to Seth, to him also there was born [yulad] a son..." (Genesis 4:26);**
- **"Their carcasses were [vat'hi] as refuse in the street..." (Isaiah 5:25);**

- **"And the L-rd called [vay'kra] unto Moses..." (Leviticus 1:1).**

Only in Isaiah 9:6-7, in Christian translations of the Hebrew Scriptures, are these verbs translated in the future tense.

IS THE MESSIAH G-D?

From this passage, Christianity concludes that the Messiah must be G-d incarnate.

Answer for yourself: Is this interpretation correct?

The Christian had better hope not!

The child's ascension to power is mentioned in a continuous narrative following right on the heels of the child's birth, leaving no room for an supposed atoning death, a resurrection, and nearly 2,000 years of waiting. If the child is the Messiah, then he cannot be Jesus.

Furthermore, people or things that serve to represent G-d or are closely associated with G-d are often given divine titles. For instance:

- **Moses was made a god to Pharaoh, and Aaron was his prophet (Exodus 7:1);**
- **Jerusalem is called "YHVH [G-d's name] Our Righteousness" (Jeremiah 33:16); and**
- **Jacob called one of the altars he built "G-d, the G-d of Israel" (Genesis 33:20).**

Unless we wish to worship Moses, Jerusalem, and Jacob's altar, we must concede the possibility that the child may simply be a representative of G-d.

Many Hebrew names also contain G-d's name; Hezekiah in particular means "mighty G-d". It just so happens that Rabbinical exegesis of the verse teaches us that the child in question in this prophecy is none other than Hezekiah in the first place.

That the New Testament never quotes this verse indicates that even the New Testament authors didn't take this verse to be a reference to Jesus. This is probably because they didn't seem to believe in Jesus's deity.

- **John 14:28, for instance, ends with Jesus saying, "the Father is greater than I", and**
- **Paul in 1 Corinthians 11:3 says, "the head of every man is Christ, and the head of the woman is the man, and the head of Christ is G-d".**

If you have ever wondered why Jesus often refers to the Father as "my G-d" (e.g. John 20:17), but the Father never refers to Jesus as "my G-d", this is the reason. Jesus does say, "I and my Father are one", in John 10:30, but he also prayed that the disciples would be one, even as he and the Father were one, in John 17:11. The same Greek word, "ein", is used to mean "one" in both verses and indicates a unity of purpose, rather than a oneness of being (STOP AND THINK).

Interestingly enough, after Jesus says, "I and the Father are one" and the Pharisees pick up stones to stone him, he quotes Psalm 82:6, where judges who teach G-d's law are called gods. This always puzzled me; now I understand that Jesus was not claiming divinity, but rather claiming to represent G-d in the same way that the judges represented Him.

The scene of the preceding verses in Isaiah 9 is the recounting of a great military triumph by Israel over its

enemies. Verse 3 in a Jewish translation (corresponds to verse 4 in a Christian Bible) reads:

"For, the yoke of his [Israel's] burden and the staff of his shoulder, the rod of the one who oppressed him have you broken, as on the day of Midian."

At the time Isaiah penned this passage, G-d had just delivered King Hezekiah and Jerusalem from a siege laid by the Assyrians under General Sennacherib. The deliverance was accomplished in spectacular fashion: an angel went into the Assyrian camp and killed 185,000 soldiers while they slept. When Sennacherib awoke to find his army decimated, he and the remaining soldiers fled to Nineveh, where he was assassinated by his own sons (Isaiah 37:36-38). Chapters 36 and 37 of Isaiah recount how Hezekiah stood firm in the face of Sennacherib's vast army and his blasphemous words against the G-d of Israel. When all seemed lost, Hezekiah continued to trust in the L-rd, and for this he was rewarded with a miraculous victory. The phrase "as on the day of Midian" indicates the similarity between the event Isaiah is describing and Gideon's equally miraculous victory over the Midianites (Judges 7). In that battle, Gideon and 300 other unarmed men attacked the Midianite camp. G-d sent confusion upon the Midianites, so that each one thought that his fellow was one of the attackers; in this manner they slew each other until they were routed. It is interesting to note that the statement, "The zeal of the L-rd of hosts shall do this", found at the end of Isaiah 9:7, is found in only two other places in the Bible: Isaiah 37:32 and 2 Kings 19:31. Both of these passages discuss the miraculous deliverance wrought by G-d on Hezekiah's behalf. The most logical interpretation of Isaiah 9:6-7 is, in light of all the above, not that the Messiah must be G-d, but that Isaiah is recounting G-d's defense of Jerusalem during the Assyrian siege.

A further point bears mentioning regarding Isaiah 9. Verses 1 and 2 in the King James read, ***"Nevertheless the dimness shall not be such as was in her vexation, when at first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward more grievously did afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined."*** **This is clearly in the past tense and cannot apply to Jesus.**

Answer for yourself: But that did not stop Matthew from thus using it:

"And leaving Nazareth, he [Jesus] came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up" (Matthew 4:13-16).

Answer for yourself: Did the writer of the Gospel of Matthew again change the verb tense of a Hebrew prophecy in order to force a "Jesus" fulfillment? He sure did!

The translators of the New American Standard Bible understood the problem with Isaiah 9:1-2 being in the past tense, so they simply changed it.

In the NASB, the passage reads, ***"But there will be no more gloom for her who was in anguish; in earlier times He treated the land of Zebulun and the land of Naphtali with contempt, but later on he shall make it glorious, by the way of the sea, on the other side of Jordan, Galilee of the Gentiles. The people who walk in darkness will see a great light; those who live in a dark land, the light will shine on them."***

By rendering the passage in the future, the translators allow the verse to perhaps apply to Jesus. But they didn't cover their tracks very well; they still have Matthew quoting the passage in the past tense!

Matthew 4:13-16 in the NASB reads,

*"and leaving Nazareth, He came and settled in Capernaum, which is by the sea, in the region of Zebulun and Naphtali. This was spoken to fulfill what was spoken through Isaiah the prophet, saying, `The land of Zebulun and the land of Naphtali, by the way of the sea, beyond the Jordan, Galilee of the Gentiles - the people who **were sitting** in darkness **saw** a great light, and to those **who were sitting** in the land and shadow of death, upon them a light **dawned**'".*

Matthew certainly had no motivation to put the passage in the past tense, since that rules out its application to Jesus. Matthew's citation of the passage therefore confirms that the passage really is in the past tense, and the NASB translators intentionally mistranslated it.

Such is just one of hundreds of forgeries and manipulations of the Hebrew Scritpures in order to make it seem that Jesus is the fulfillment of them.

Answer for yourself: And what does G-d say about this?

Deut 4:2 2 Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you. (KJV)

It seems as if the writers of the New Testament forgot the meaning of this verse!



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THE ABSENCE OF "TO BE VERBS IN HEBREW" & THE CALLING THINGS BY THE NAME OF G-D

In Matt. 6:26, 30, & 31-32, we find only a few of the twenty-four references in the New Testament where we find Yeshua speaking of "your" Father in heaven. Notice please that Yeshua makes a distinction between the location of G-d and himself in these verses. He directed the people's attention to heaven where G-d the Father is in residence. In the Gospel of John, chapter sixteen, Yeshua continually speaks of "the Father," thereby again separating himself from the Father in heaven. Also Yeshua speaks of "my Father" sixty-five times in the New Testament.

Answer for yourself: What are we to learn from this?

Evidently Yeshua considered YHVH his Father G-d in heaven Whom was someone other than himself in a place other than where he was at present.

Lastly, Yeshua is quoted three times in the New Testament of speaking of "my G-d;" again indicating Yeshua's belief in his own personal G-d. Not only that, but we never find Yeshua praying to himself, nor do we find Yeshua receiving offerings from the people when he has just instructed them to "render unto Caesar what is Caesar's, and unto G-d what is G-d's." The people gave to G-d through the Temple offerings, and did not understand Yeshua to mean they were to give unto him. Lastly, when called "good master," Yeshua quickly alerts and reminds the speaker that as far as he was concerned, there was only one good, and that is the Father in heaven. Again, Yeshua makes a distinction between G-d (YHVH) and himself. So should we!

HOW DID GENTILE CHRISTIANITY COME TO THE CONCLUSION THAT YESHUA IS G-D? LET US FIRST LOOK AT THE GRAMMAR OF THE OLD TESTAMENT

As we are not Hebrew scholars, it is not expected that you are to acquaint yourself with the laws of grammar of the Hebrew language. To do so would be very prosperous to your understanding of the Bible however. We begin with grammar, because a detailed study of several passages will bring completely different understandings of the texts from what the traditional Christians have been taught. Lacking skills in Hebrew, many have continued to teach what they know not.

First of all, there are no "to be" verbs in Hebrew! Exodus 17:15 records for us that Moses built an altar and called it "Jehovah Nissi" (the Lord our banner). Now, understand that the term "Jehovah Nissi" is the name FOR G-D! Now, these rocks that made up the altar are only called by G-d's name; the rocks did not actually become G-d the Father! Judges 6:24 records for us that Gideon built an altar and called is "Jehovah Shalom." Again, calling these rocks "G-d" does not make them G-d!

With this understanding we must begin to look at Jer. 23:5-6: "Behold, the days are coming, says the LORD (YHVH), that I will raise to David a Branch (term for Messiah) of righteousness; a King shall reign and

prosper, and execute judgment and righteousness in the earth. In His days Judah will be saved, and Israel will dwell safely; now this is His name by which He will be called: The LORD our Righteousness."

This is a very problematic verse, and proper understanding how to translate this verse will open-up the rest of the Bible for you. First of all, let us not forget we are dealing with a Hebrew document and there are no "to be" verbs in the language of Hebrew. Recalling what we just learned about Hebrew not containing "to be verbs" and that things are often called by the name of G-d, yet never being G-d themselves, then calling the human "branch" (descendent of David) by the name of G-d does not make him G-d! Thus it is NOT proper to understand that because something is called "something or given a name representing something or someone else" that it is actually the "substance" by whose name it is called. Here we find David's seed is referred to as the "branch of David." But notice again, that the words *Branch, King,* and *His* are all capitalized.

Answer for yourself: Why capital letters here since the original manuscripts did not contain them?

Again, this is the interpreter's opinion and his personal theological stance that allows him to decide for you and me that these words need to be capitalized and we unconsciously identified this human descendent "as G-d." This is a grave error!

Answer for yourself: Again, let me ask you, in the days of Yeshua was Judah saved? Did Israel dwell safely? Certainly not! If anything, they were continually persecuted and martyred, as many as 500 per day were being crucified. Rome had occupied the nation and had no plans of leaving. Thus, this prophecy could not refer to the first-coming of Yeshua. But also notice, that since there are no "to be" verbs, that the passage is certainly not calling Yeshua "G-d."

What the passage is saying, however, is that when the Messiah will be raised up that he will be like G-d in righteousness. The Messiah will do what G-d the Father will do. He will judge righteously like his G-d and Father judges.

LOOKING AT ISA. 9:6

The same principle applies here.

Isa 9:6 6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty G-d, The everlasting Father, The Prince of Peace. (KJV)

Since you now understand how the Hebrew works please try to understand that calling this "child" which was born of a young woman (Hezekiah from Isa. 7) by the names of G-d does not make him G-d. And any connection of these appellations to great righteous leaders or teachers, even to Jesus, if one wants to make such an analogy, does in no way make such an individual "LITERALLY" G-d.

LOOKING AT JESUS

Yes, Yeshua had many divine attributes, but he is not G-d the Father. Calling the Messiah or even Yeshua by a "name for G-d" no more makes him G-d than calling a pile of stones, making up an altar, G-d! To say that the Messiah IS the "LORD G-d our Righteousness" or that Yeshua is "the" LORD G-d our Righteousness does a serious damage to the text and is a horrible mistranslation of the text.
You may understand that now, since you have read this teaching, but the early Gentiles who interpreted the Bible following the destruction of Israel by the Romans made many such errors in interpretation of the text (they did not know the Hebrew language and could not interpret or translate the Hebrew text properly) and we

have their erroneous doctrines today as testimony of their mistakes. Please understand this principle, because it is of considerable importance as we continue on in our study. Jeremiah is not calling the Messiah "G-d" or "Jehovah" or "YHVH." It is only a symbolic representation that makes a general statement that the Messiah will be G-dly, not G-d! Yeshua was G-dly, but not G-d!



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ISAIAH 9:6 AS JESUS WOULD HAVE UNDERSTOOD IT...SHOULDN'T WE INTERPRET IT THE SAME WAY?

Remembering what you have just learned from the previous article concerning the absence of "to be verbs" in Hebrew, then let us now proceed with Isaiah 9:6 and understand correctly what is being said.

The following quote is taken from the Companion Bible...a highly esteemed and recommended Christian study Bible::

Isa 9:6 6 For unto us a Child is born, unto us a son is given: and the government shall be upon his shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. (KJV)

I suppose this is the best proof-text that Christianity can use to prove to themselves that Yeshua is G-d. When those in Christianity finally begin to understand Hebrew they will have to repent and ask forgiveness for practicing error and idolatry. I had too. Let us recall that there are no "to be" verbs in Hebrew [see previous article]. Remember that Isaiah was written in Hebrew.

Answer for yourself: Why is the word "child" and "his" in Capitals in your Bible when the Hebrew Scriptures from which the above translation came does not contain them?

Again the word "child" and "his" has been capitalized in your Bibles to make sure you agree with the Gentile translator who represents the orthodox position of the pagan Gentile church for centuries. The word "child" was not capitalized in the Hebrew manuscripts!

THERE ARE THREE WAYS TO UNDERSTAND THIS VERSE

First of all, terms of G-d were often associated in the Oriental culture with great men and kings. When a human king was called "mighty god" is was understood the power of this king was like a god; invincible. When he was called "god" it was understood that the king was the all-powerful one. When is was said that he is an "everlasting Father" the meaning was quite similar to today's "G-d save the king." It was a term of address implying a desire for long life be given to the king. 1 Kings 1:31 states: "Let the lord King David live forever." The same is seen in Neh. 2:3. These terms, used in this way, was not to understood that a human ruler or king was truly G-d!

A second interpretation is the lack of the "to be" verbs (mentioned above), which when translated into English, tend to make the uninitiated and uninformed reader believe the child IS one and the same "being" by whose names he is called. These names are only intended to described him and manifestations about him and his character. To say it another way, adjectives in a sentence describe the subject of the sentence, they are never the

same as the subject of the sentence. Just because the "child" (human child) is called "Wonderful Counselor, Mighty G-d, Everlasting Father, Prince of Peace" does not mean that he must be one and the same with the titles given him. It is mistakenly understood that since those "titles" are titles for G-d the Father, then the child IS all those titles and is himself G-d! This is incorrect according to the rules of grammar of Hebrew. The child's is ONLY to be called by these titles (again we see the 'to be' verb). The child of Isa. 9:6 is to do and be like the one whom he is called. He is not to be confused with the identity of the one he imitates! Selah! (means pause and think about it).

It is easy to understand Yeshua as being like the Wonderful Counselor (he had G-dly wisdom), as like a Might G-d (he truly was very powerful in speech and his ministry was full of anointed miracles), as like an Everlasting Father (referring to the pre-existence of the "anointing of G-d" before Genesis 1:1 which would later be shared upon mankind), and as like a Prince of Peace (his ministry brought repentance and reconciliation with the Father, thereby ending the enmity between man and G-d; thus bringing peace).

These terms for "G-d" are not meant to mean that the child is "G-d," only that he will exhibit many G-dly traits and characteristics in his life and ministry.

Answer for yourself: Now, if the correct interpretation of the text in the original language does not teach that the child is G-d, then how do we have the right to teach that Yeshua is G-d if the Bible never said he was? Please tell your Pastor what you just learned and help him to teach his congregation correctly.

Thirdly, and even more interesting, is that in Hebrew it is quite common to use phrases or terms for G-d to complete sentences (The LORD our righteousness, the LORD our banner, the LORD our peace, etc.). This was spoken of above. A good example for us that has misled the church so much is *Isa. 7:14: "Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel."* There are so many errors in this verse as transcribed into the English I don't know where to begin. The sentence in question states that G-d will give a "sign" and that sign is related to the conception of a child. Remember, that the verse in Hebrew does not say the child is "Immanuel" for there are no "to be" verbs in Hebrew. Thus, the "child" is not to be Immanuel!

Next the sentence ends with praise to G-d ("Immanuel") because in the Hebrew language it is not uncommon to give praise to G-d in a sentence describing G-d's accomplishments or some great work He has done and to conclude the descriptive sentence with such praises to G-d. It is quite proper in Hebrew to make a statement about G-d (that "G-d is with us") in finishing a sentence. It is similar to our custom of praising G-d in conversation by saying "bless G-d" or "Praise the LORD." We do it all the time, and so did the Hebrews!

Next, we find that in the context of the verse, the Hebrew word translated "virgin" in English is incorrect. This is not the meaning of the term at all! In Hebrew, "almah" means a young woman, of which she may or may not have had prior sexual experience. It does not mandate she be a virgin. Anytime the Bible wants to make a distinction between a "virgin" and "non-virgin" for legal reasons (in a court of law and in matters of divorce), G-d uses the term "betulah" and never "almah." Christianity claims that Yeshua was born of a virgin, and bases such belief off a verse in the New Testament as well as Isa. 7:14. However, there is no linguistic reason to translate "almah" as virgin.

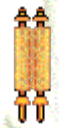
PROVERBS SHOWS US CONCLUSIVELY WHAT THE WRITER OF ISAIAH INTENDED

Proverbs 30:19 tells of four paths or four ways: a way of an eagle in air, a serpent on a rock, a ship in the sea,

and a man with an "almah." All four of these examples have in common that there is absolutely no way to demonstrate where an eagle has flown, where a ship has sailed, where a serpent has crawled on a hard rock, or a sexual experience after a woman has had other prior sexual experiences. Since a virgin has demonstrable differences in her physical body both before and following her first sexual encounter, the term used to make such distinctions would not be "almah" but "betulah." Likewise, Isaiah tells us that a young woman (with prior sexual experience since he used "almah") shall conceive and bear a child, and before that child (verse 16) shall know to refuse the evil and choose the good, the land that you dread (Assyrian invaders) will be forsaken by both her kings (a child learns right from wrong usually by the age of 2-3 years). If you keep reading the passage you will find that within about 2-3 years (before the child learns good from bad) G-d will bring His Presence (Immanuel) upon Israel and destroy the attacking Assyrian army. Isaiah speaks to King Ahaz of Israel who was being attacked by two Assyrian kings. Isaiah brings assurance to him to not worry, that G-d was bringing a "sign" to Israel that before a small child (who would be born not of a virgin) learns to choose right from wrong, the battle will be won for Israel. The young woman's pregnancy was a "good sign" that something good was going to happen to Israel...real soon! The child was a sign of the soon coming delivering Presence of G-d as He liberates His people from Assyrian aggression. G-d's Presence (Immanuel-G-d with Israel) would come and destroy Israel's enemy (not Yeshua). The child was not to destroy them either. G-d was to destroy them. Thus we see that to adhere to a virgin birth in front of such solid evidence is foolishness and to believe that this child is Yeshua is utterly ridiculous, because Yeshua would not be born for seven hundred more years!

Back to Isaiah 9:6 for a moment. These names in verse six (Wonderful Counselor, Mighty G-d, Everlasting Father, Prince of Peace) have already been seen as symbolic names that are often used to complete Hebrew sentences. In and of themselves, they make complete sentences about G-d, and not about the child (again similar to our responses to the goodness of G-d when we say "Bless G-d" or "Praise G-d"). The most proper understanding of the passage would be that the Eternal Father G-d, the Mighty G-d, is planning a wondrous deed (the birth of the Messiah will come in the future some 700 years later). However, the wondrous deed that coincided with the coming of "Immanuel" at the time of the writing of the text by Isaiah was the destruction of Sennacherib's army (Assyria) and the salvation and deliverance of the people of Israel. Immanuel! G-d's Presence came to deliver them. Isn't G-d wonderful. Oh what a Mighty G-d we have that chose to deliver Israel against so many overwhelming odds. Oh what a Prince of Peace as He brings peace to His people by His mighty deliverance and Presence. Oh what an Everlasting Father that Israel has who never slumbers or sleeps, and is ever-watching to protect and deliver His people. As you can easily see that in Hebrew these words and phrases about G-d completed sentences in order to render "praise" to G-d for His greatness and love for His people. These phrases never meant that the child to be born later would be G-d. But let me say again, let us never forget that these "praises" were in no way intended to mean that the child was G-d, only to give glory and praise to G-d for what He had done or will do (G-d is faithful to bring His people their Messiah! Yeshua came seven hundred years following this prophecy.

Answer for yourself: Don't you think the Christian church should be told the truth?



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BORN OF A VIRGIN? FULFILLED OR UNFULFILLED?

The following passage is taken from the Christian New Testament: Matthew 1:22-1:23 (KJV)

Now all this happened, in order that it might be fulfilled, that which was spoken by the Lord through the prophet, saying, "Look! A virgin shall be with child, and she shall bring forth a son, and they shall call his name Emanu-El", which being interpreted is, 'G-d is with us'.

Now lets read the passage in the Palestinian Text…the Jewish Masoretic Text...the acutal Hebrew text...Tanakh.

[Isaiah 7:14 - Therefore He (my Lord) shall give to you a sign. Behold! The young woman is with child, and shall bring forth a son and call his name "Emanu-El".]

ANALYSIS

As we can see, the word "virgin" was not in the original Hebrew text.

The word "*HaAlmah*" (which is in the Hebrew text) means "the young woman", while the word for "virgin" is "*Besulah*."

The Hebrew word "HaAlmah" was purposefully mistranslated by the Essenes of Alexandria, Egypt, as "Besulah" in the translation of the Hebrew Scriptures into the Greek. **We have taken pains of late to reveal to you that the Jews, contrary to false tradition, did not translate the Prophets or the Writings into Greek. The Rabbis only translated the Torah.** **This means that Alexandrian Jews or non-Jews translated the rest of the Jewish Scriptures into Greek much later and the Rabbis from Palestine had nothing to do with it. This explains why pagan traditions crept into the text and the translation.**

Even so, this sentence was not speaking about the mother of *Moshiach* anyway! That's right, this is a non-Messianic verse, and being so, it is ridiculous that that is used by Christian preachers to "prove" that Jesus was *Moshiach*!

Some preachers even claim (incorrectly) that *HaAlmah* was often used to describe virgins, and that sometimes *HaAlmah* and *Besulah* were used interchangeably. This might explain why many of them believe in the "virgin birth". After all if the "virgin" is pregnant and is still a virgin, then it would make sense that she would always be referred to as a virgin. They have said "Show us a verse in *Torah* where a mother or a wife is called *HaAlmah*." It's in this verse.

Also, note the use of the word *hinei*, or "behold!". **This word, when used before describing a future event,**

often indicates that the event will happen very soon. So in this case, a pregnant non-virginal woman will soon be giving birth to a son. The context of the verse is the 8th century before Yeshua and to believe or stretch the time frame for the event some 800 years is not "very soon" to say the least.

Answer for yourself: This could not be intentional, could it? Let us look at a typical response to this mistranslating of the original text:

"Well, when the Rabbis translated the Torah from Hebrew to Greek, it became part of the problem in the translation."

Nice try, but it doesn't wash. First of all, as stated above, it wasn't Jews who translated the book of Prophets (*Sepher Naviim*). Let us not forget that this prophecy is from Isaiah, the prophet! As stated the Jews did not translate the passage in Isaiah 7.

Second, the Greek word "parthenos" (virgin) was used by Christian translators as the replacement for the Hebrew word *Almah* (young woman).

Answer for yourself: How did this quote get translated in the book of "Matthew" as *virgin* in every other language in the world when it remained *young woman* in the *Tanach* in it's original Hebrew form? Good question!

It was obviously done to promote the "virgin story of pagan mythologies" of which the non-Jews of almost every nation of the world who were involved in sun-worship were already familiar

We fail to realize the existing religious belief systems of the non-Jews to whom Paul went as well as other Gentile ambassadors of the faith in later times. The "virgin birth" of g-dman was a cardinal doctrine to almost all the non-Jews to whom the religion of Yeshua was taken. The "virgin-birth" was an effective bridge into the world and minds of non-Jews. It was easy to sell Jesus as just another "son of G-d who was born of a virgin" to those who already had many such "virgin-born g-dmen." Jesus was presented as just another one. You need to understand that such a change to the text of the Greek Scriptures happened over 200 years before Yeshua would be born and was never changed and intended to be a prophecy for the future Jesus. The alteration was done by the Essenes of Alexandria, Egypt, in order to promote their views of the own unique "anointed avatar" sun-g-dman as against the views of other competing religious sects in Alexandria. Now the Essenes, have a "book" like the Jews, provided clout to their theological positions by altering the texts whereby their "unique solar theology" was given prophetic authority and presented as such to those of Alexandria who neither knew the truth of the Jewish Tanakh or that the texts were purposefully altered to promote the Essene position in the first place.

We have documented this extensively on other websites: http://www.bennoah1.calliejo.com/

Regardless of tradition, it is said that 71 Rabbis translated the Torah; yet it was not they who translated the sefer naviim (book of prophets)! It was the result of Essene (proto-Christians) authors who translated sefer naviim from Hebrew into the language of the pagans. When the Christian bible was translated to Latin, the mistake was intentionally kept in, even though the original Hebrew text was still available!

When the Christian bible was again translated into English and other languages, again, this error was kept in place.

SOMETHING ALL CHRISTIANS NEED TO HEAR AND REALIZE

Many Christians today are becoming honest with the text and with history. Sadly not all however. It wasn't until the early 1950's, a few versions of the Christian bible (beginning with Revised Standard Version of the Christian Bible) were changed back to "young woman," changing their Christian text to fit the Hebrew, but there are still many versions that have kept this in. Not that it matters, because *this isn't even a Messianic prophecy!* This use of the word "virgin" also become problematic for the Catholic Church, which has caused "Mother Worship" services, where the icon of Mary is prayed to in lieu of her offspring!

Answer for yourself: But if it wasn't Mary and Jesus, who was this passage talking about anyway?

The virgin-birth prophecy is not a messianic prophecy. If you read the entire quote, you will see that it concerns Ahaz ben Jotham of Judah at around 700 BCE. Isaiah is providing him with a prophesy. I'll paraphrase the entire section of the story in more contemporary language so that you get the gist of the context in which that passage was written. For the exact text, you can read Isaiah 7:10-7:17 for yourself.

- **Ahaz: Alas! Our land is under siege. All around me are our enemies. Rezin, king of Aram is joining forces with king Pekah. What shall become of our land and our people with these Syrians coming after us? G-d has abandoned us to our enemies!**
- **Isaiah: Do you really want to know?**
- **Ahaz: I'd rather not.**
- **Isaiah: I will tell you anyway. G-d has not abandoned you or your people. Look at the young woman over there who is pregnant. G-d has not abandoned you, and this child will be called *Emmanu-El* because the people will see that G-d *is* with us. And what's more, before that child is old enough to tell the difference between good and evil, those kingdoms that you fear will have been abandoned.**

Answer for yourself: So what discrepancies do we learn from this?

1. **The child was not the focal-point of the passage, but was used as a sign.**
2. **The event was to happen very soon, 800 years before Jesus was even born. The word *hinei* emphasizes how soon the event will take place. Also, before the child is old enough to tell the difference between right and wrong (2-3 years), the war will have been over and the enemy cities abandoned.**
3. **This is not a Messianic prophecy, but one that tells Ahaz that he shall vanquish his enemies and that the war will not be a long one.**
4. **There is nothing virginal about this passage. The young woman needs not be a virgin to give birth to her child; one that I might add is fully human (not a g-dman as the pagans had taught for millennia...all connected with sun-worship of the non-Jewish nations). King Ahaz was a Jew and not a Gentile!**
5. **The message here is that when one has faith in *HaShem*, that ones enemies will fall and that ones kingdom will prosper.**

SO WHAT IS THE IDENTITY OF THE CHILD...CAN WE KNOW?

It is believed by many scholars that the woman, who stood near the king and the prophet during their conversation, was probably the wife of the king, and was giving birth to his son.

Rashi thought that the verse spoke about *Hezekiah.* When *Hezekiah* was 9 years old, his father became king over their land and the land of their enemies. *Hezekiah* was also know as the "Prince of Peace", a term that Christians have delegated to Jesus, which is an interesting "coincidence". However, Ibn Ezra refutes the idea because of the time delay involved. Notice that Isaiah 9 comes after Isaiah 7.

Answer for yourself: That being so is it possible that the troublesome passages in Isaiah 9 concerning a child that is born be the same child of Isaiah 7, and since Hezekiah was called "Prince of Peace," and since there is no "to be verbs" in Hebrew, then could this be strong evidence that the identity of the child in Isaiah 7 and 9 was

none other than Hezekiah? You will have to be the judge.

It doesn't matter who the child was, however. The child was not the focal point of the prophecy, but only an interesting sidebar.

As I said before, this was not a Messianic prophecy, and it definitely had nothing to do with Jesus.

Since all Jews knew the above information as presented in this article, then who the heck is writing the supposed fulfilled "virgin prophecy" of Matthew? And surely G-d knew the difference, and that being so, don't try and tell me the Holy Spirit had anything to do with Matthew as we now are beginning to see the corruption of the New Testament which goes unnoticed by almost all...that is until they begin serious study. I and others have and willmake our results known to you.



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SINCE THE OLD TESTAMENT SAYS "YOUNG WOMAN" AND NOT "VIRGIN" WILL CONCEIVE...HOW DID IT GET CHANGED IN THE NEW TESTAMENT REFERENCES?

There are a number of alleged messianic prophecies about Yeshua's birth: prophecies about the location, manner, and time of his birth, about his genealogy, and about events which were to occur at the time of his birth. Probably the most famous of these prophecies is the prophecy that Yeshua would be born of a virgin.

The virgin shall conceive idea (Matthew 1:23) comes from the Septuagint, the Ancient Greek translation of the Old Testament. The Hebrew original is now translated as "young woman" (Isaiah 7:14, Revised Standard Version, New English Bible, Good News Bible). Isaiah 7:10 - 8:4, the passage it comes from, is about Isaiah conceiving a child by the young woman, apparently in front of witnesses, as part of a prophecy about Assyria (Isaiah 8:1-4). Little wonder that there is scepticism about the idea of the virgin birth of Yeshua.

The gospels of Matthew (1:18-25) and Luke (1:26-35) both claim that Yeshua was born of a virgin, but only Matthew (1:23) appeals to the Hebrew scriptures as an explanation for why this should be the case. The verse appealed to is Isaiah 7:14, which reads: "Therefore the Lord himself will give you a sign: Behold, a young woman will be with child and bear a son, and she will call his name Immanuel."

There are a number of difficulties with this passage. As many have noted, the Hebrew word translated as "virgin" in this verse is "almah," which is more accurately translated simply as "young woman." The Hebrew word "bethulah" means "virgin," and this word is not used in Isa. 7:14. In the book of Isaiah, "bethulah" appears four times (23:12, 37:22, 47:1, 62:5), so its author was aware of the word and could have used it in Isa 7:14 if he so desired to convey the idea of a "virgin birth.". In the New American Standard translation of the Bible, all other appearances of "almah" are translated simply as "girl," "maid," or "maiden" (viz: Genesis 24:43, Exodus 2:8, Psalms 68:25, Proverbs 30:19, Song of Solomon 1:3, 6:8). Thus the claimed fulfillment, as found in the New Testament, adds a biologically impossible condition which is not even present in the original prophecy.

DOES YOUR BIBLE TRANSLATE ISAIAH 7:14 CORRECTLY?

Answer for yourself: What does all these Christian translations of the Bible have in common?

Revised Standard Version

Therefore the Lord himself will give you a sign. Behold, a young woman shall conceive and bear a son, and shall call his name Immanuel.

Revised English Bible

Because you do, the Lord of his own accord will give you a sign; it is this: A young woman is with child, and she win give birth to a son and call him Immanuel.

since ot says young woman and not virgin will conceive how did it get changed in the new testament references?

New English Bible

Therefore the Lord himself shall give you a sign: A young woman is with child, and she will bear a son, and win can him Immanuel.

New Revised Standard Version

Therefore the Lord himself will give you a sign. Look, the young woman is with child and shall bear a son, and shall name him Immanuel.

The Message of the Bible

He will give you a sign. A young woman shall bear a son who shall truly represent the hopes we have inherited from the days of David. His very name, 'G-d-is-with-us,' shall express the secret of his power.

Good News Bible

Well then, the Lord himself will give you a sign: a young woman who is pregnant will have a son and will name him 'Immanuel.'

New World Translation of the Holy Scriptures (Jehovah Witnesses)

Therefore Jehovah himself will give you men a sign: Look! The maiden herself win actually become pregnant, and she is giving birth to a son, and she will certainly call his name Immanuel.

The Jerusalem Bible: Readers Edition

The Lord himself, therefore, will give you a sign. It is this: the maiden is with child and will soon give birth to a son whom she will call Immanuel.

The Bible: A New Translation

An omen you shall have, and that from the Eternal himself. There is a young woman with child, who shall bear a son and call his name

The International Critical Commentary

Therefore the Lord himself will give you a sign. Behold, a damsel is with child, and shall bring forth a son, and call his name Immanuel.

The Layman's Bible Commentary

In reply, Isaiah says that the Lord will provide a sign. It will be a most unusual and remarkable event. A young woman shall bear a son and name him "Immanuel," meaning "G-d is with us."

The Bible: An American Translation

Therefore the Lord himself will give you a sign: Behold! a young woman is with child, and is about to bear a son; and she will call him 'G-d is with us.'

The New Jerusalem Bible

The Lord will give you a sign in any case: It is this: the young woman is with child and will give birth to a son whom she will call Immanuel.

World Biblical Commentary

Therefore my Lord himself will give you (pi)a sign. Behold, the woman shall conceive and bearing a son -she shall call his name Immanuel."

Well I hope you got it, but if you didn't let me help you. None of these translations render the word "almah" [young woman in Hebrew] as "virgin." Each of these translations translated Isa. 7:14 CORRECTLY!

Answer for yourself: Then why does the quote from this passage in Matthew 1:20-23 not say "young woman" and says "virgin" instead?

WHAT IF YOU DON'T HAVE ONE OF THESE TRANSLATIONS?

If you don't have access to one of these translations, and are not familiar with Hebrew of the original passage from which the New Testament quotes from, then this is what you would read in the New Testament which is based off a faulty interpretation of Isa. 7:14:

Matthew 1:20-23

(20) But when he had considered this, behold, an angel of the Lord appeared to him in a dream, saying Joseph, thou son of David, do not be afraid to take Mary as your wife; for that which has been conceived in her is of the Holy Spirit. (21) And she will bear a son; and you shall call his name Yeshua, for it is he who will save his people from their sins." (22) Now all this took place that what was spoken by the Lord through the prophet might be fulfilled, saying, (23) "Behold, a virgin shall be with child, and shall bear a son, a they shall call his name Immanuel," which translated means, G-d is with us."

Answer for yourself: Did you notice a difference; namely that the quote of Isa. 7:14 as taken from the Old Testament and the Masoretic Text, does not say the same in the New Testament as it does in the Old Testament? Why not?

Answer for yourself: What is the Masoretic Text of OT?

This is the Hebrew text of the Old Testament as it was translated by the Masoretes who lived around 750-1000 C.E. The Masoretes were Jewish scholars. They had two different schools, Tiberian and Babylonian, and the Tiberian translation of the Old Testament is used in today's Hebrew Bibles.

You should be very curious at this point as you try to understand how "young woman" in the Hebrew as defined by "almah" in Hebrew came to mean "virgin" in the Greek as defined by "parthenos"

and later in the English translations of the New Testament since the original from which it was taken does not covey such an idea.

LET US EXAMINE THE ORIGINAL MASORETIC TEXT OF ISAIAH

7:1-7, 10-16...THE BIBLE YESHUA READ

1. And it came to pass in the days of Ahaz son of Jotham, son of Uzziah, king of Judah, that Rezin, king of Aram, and Pekah son of Remaliah, king of Israel, marched on Jerusalem to wage war against it, and he could not war against it. 2. And it was told to the House of David, saying, "Aram has allied itself with Ephraim," and his heart and the heart of his people trembled as the trees of the forest tread because of the wind. 3. And the Lord said to Isaiah, "Now go out toward Ahaz, you and Shear-Yasb your son to the edge of the conduit of the upper pool, to the road of the washer's field. 4. And you sin say to him, "Feel secure and calm yourself, do not fear, and let your heart not be faint because of the two smoking stubs of firebrands, because of the raging anger of Rizin and Aram and the son of Remalia 5. Since Aram planned harm to you, Ephraim and the son of Remaliah, saying: C. 'Let us go up again Judah and provoke it, and annex it to us; and let us crown a king in its midst, one who is good for us.' 7.So said the Lord G-d, 'Neither shall it succeed, nor shall it come to pass..."' 10. And the Lord continue to speak to Ahaz, saying, 11. "Ask for yourself a sign from the Lord, your G-d; ask it either in the depth or in the heights above." 12. And Ahaz said, "I will not ask and I will not test the Lord." 13. And h said, "Listen now, O House of David, is it little for you to weary men, that you weary my G-d as well? 14 Therefore the Lord, of His own, shall give you a sign; behold the young woman is with child, and she shall bear a son, and she shall call his name Immanuel. 15. Cream and hone he shall eat when he knows to reject bad and choose good. 16. For, when the lad does not yet know to reject bad and choose good, the land whose two kings you dread, shall be abandoned."

Answer for yourself: Did you notice that the Masoretic Text of Isaiah 7:14 agreed with the Christian versions of the same passage given at the beginning of this article?

Answer for yourself: So How Did We Go From "Young Woman" in the Old Testament to "Virgin" in the New Testament in quoting the same verse?

Simply the Greek translation of the Hebrew Scriptures chose another word in place of "almah-young woman" which conveyed a completely different idea..."parthenos-virgin."

Answer for yourself: But does "parthenos" always convey the idea of a virgin birth every time it is used?

IS "PARTHENOS" ALWAYS USED FOR A VIRGIN? NO

An example of the word "Parthenos" as used in the Greek Translation of the Hebrew Scriptures...called the Septuagint.. where the person it is referring to is clearly not a virgin:

Genesis 34:2-4 (King James)

And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her. And his soul cave unto Dinah the daughter of Jacob, and he loved *the damsel* (Septuagint..parthenon) and spake kindly unto the damsel (Sept...parthenon). And Shechem spake unto his father Hamor, saying, Get me this damsel to wife.

As you can see for yourself, after Dinah had slept with Shechem and was no longer a virgin, she is referred to as "parthenon" in the Greek translation of the Hebrew passage. Yet at this time she is no longer a virgin. Since describing her as "parthenon" and since she is definitely in a non-virginious condition, to force the meaning of the word "parthenon" to mean "virgin" as it is done in translating Isa. 7:14 is wrong and can be easily shown to be a arbitrary decision of the Gentile Greek translators based upon their existing theology and religious belief system at the time.

Thus, but its own admission in the Genesis 34:2-4 passage, the Greek Translation of the Hebrew Bible (the Septuagint LXX) uses the same word used in translating Isaiah 7:14 (which is correctly recorded for us as "a young woman" in Isa. 7:14) in a way in Genesis 34:2-4 which does not mean "virgin" at all, but rather meaning

one who has previously had intercourse. Thus to use the same word to mean "non-virgin" in Gen. 34:2-4 and later to mean "virgin" in Isa. 7:14 breaks the laws of Biblical Interpretation. Clearly the decision to used a definition foreign to the original interpretation of the word as seen in its "first use" in Genesis 34:2-4 is nothing but an arbitrary decision on the part of the translators due to their religious bias and previously head religious belief system. Such an interpretation on their part does injustice to the original concept from which they translated, because "ha almah" in Hebrew meant "a young women" and not necessarily a "virgin" as we are erroneously led to believe by the translators of the Greek Scriptures.

THE OXFORD COMPANION TO THE BIBLE TELLS THE TRUTH

Isaiah's intent in discussing this child is clearly to set a time frame for the destruction of Israel. There is nothing miraculous about the mother or the conception process. The Hebrew word used *alma*, means simply "young woman," without any implication of virginity. The Greek *word parthenos* used to translate *alma* can mean either a young woman or a virgin. What we as Christians need to understand is that Matthew (or the writer of Gospel of Matthew who was other than the Apostle) used a Greek Bible, so he naturally reinterpreted Isaiah 7:14 as a prophecy referring to the virgin birth of Yeshua. For the evangelist, Isaiah's original meaning was superseded by the identification of Yeshua as Immanuel (Grk. *Emmanuouel).* [Daniel N. Schowalter, *The Oxford Companion To The Bible.* Excerpt from Virgin Birth of Christ,' New York: Oxford University Press, 1993, pg. 790].

JOSEPHUS INFORMS US THAT THE JEWISH INTERPRETERS OF THE SEPTUAGINT ONLY TRANSLATED THE LAW OF MOSES....5 BOOKS ...THE REST WAS DONE BY GENTILES...NO WONDER THE MISTAKES ABOUND

"I found, therefore, that the second of the Ptolemies was a king who was extraordinarily diligent in what concerned learning and the collection of books; that he was also peculiarly ambitious to procure a translation of our law...into the Greek tongue...for he did not obtain all our writings at that time; but those who were sent to Alexandria as interpreters gave him only the books of the law, while there were a vast number of other matters in our sacred books. [Josephus, Preface To Antiquities, Section 3].

You may have not noticed, but this often overlooked piece of information is of tremendous importance. For years in debates with other Christians, they have reasoned that the Rabbis translated the "whole" of the Hebrew Scriptures into Greek, thus meaning that they were responsible for the Isaiah translation of "virgin" as in the Septuagint. Now we see for sure that they only translated the first five books of Moses, and were not responsible for the rest. Now it is rather easy to see how the early Essenes, who were involved in sun-worship in Alexandria, Egypt, would translate as virgin...since all the sun-g-dmen were born of virgins. It is time to study these subjects out to see how the Jewish Masoretic text was corrupted by them and how many succeeding theological doctrines cherished and held today by Christians are pagan to the core. They Essenes of Alexandria, to provide clout to their theological positions, produced a translation of the Jewish Scriptures that the Jews of Palestine could not accept, but which yet gave them authority in Alexandria among the other theological sects which they competed with for authority.

Shalom

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A VIRGIN SHALL CONCEIVE...OH REALLY?

According to the New Testament, one of the signs of Yeshua's Messiahship was a virgin birth.

Answer for yourself: But is this really a sign that authenticates the identity of the Messiah?

Christianity claims that within some, but not all Christian Old Testaments, we find the following rendering of Isaiah 7:14: "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."

Answer for yourself: But have we as Christians and followers of Yeshua erred in our understanding of the Isaiah 7:14 passage?

There has probably never been an "Old" Testament Scripture more frequently quoted by Christians than this verse. This is especially true every Christmas when we are all reminded, whether we want to be or not, that a virgin brought forth a son to be the savior of the world. But, unknown to most Christians, there is a problem here, and we at Bet Emet are dedicated to the elucidation of the facts that bring assurance to the correct interpretation of the Biblical Scriptures. Thus the reason for this article and those like them. We feel mandated by G-d to be honest to the text, Biblical history, Biblical language, Biblical context, culture, archeology, anthropology, etc., in our pursuit of truth and the spreading of the true "Gospel" of G-d.

First of all, the supposed quote from Isaiah 7:14 as found in most English Bibles doesn't follow the Masoretic Text of the "Old" Testament. It comes from the altered and corrupted Septuagint! This is of major importance because accurate Biblical translation requires that the word and the concept it carries in the original be translated accurately in any translation; thus meaning the translated word carry the same concept attached to the original word from which the translation began. Such is not the case here, and other places as well in your Christian Bibles. We have with this Isaiah 7:14 quote a major instance of the KJV translators inserting their own theology in place of G-d's Word. They could have chosen to translate the verse according to the Jewish Masoretic Text but instead they opted to translate it according to the Septuagint, which many know and acknowledge is one of the poorest translations of any book every made. Shame on them! But, like billions of Christians, I had heard this verse repeatedly throughout my life and it was certainly ingrained in my mind as sacred Scripture. Also, like those same millions, I can't really say that I had ever bothered to look at the story and accurately of the translation of the Christian version of Isaiah 7:14.

When I began to investigate the facts for myself I found things often completely different from which I both heard and been taught by Christian leaders. And so will you if you will only look for yourself!

A VIRGIN OR A YOUNG WOMAN?

The word translated "virgin," in Christian theology and in most New Testaments, actually means "the young woman," (i.e., the original Hebrew is "ha'almah" or "the young woman," and not "ha'bethulah". which means "the virgin"). The original Hebrew from which some of the more accurate New Testaments

quotes reads: "Therefore the Lord Himself shall give you a sign: behold, the young woman shall conceive, and bear a son, and shall call his name Immanuel."

Answer for yourself: Are you aware that a number of modern New Testament translations have correctly translated this verse and maybe you have not possibly yet seen them; especially if you are a KJV man because it is wrong in the KJV?

In fact The New English Bible, The Good News Bible, and The Revised Standard Version translate the Hebrew correctly. And they are not the only ones who translate it correctly as we saw in the last article. **The verse is, literally, "Hinneh ha-almah harah ve-yeldeth ben ve-karath shem-o Immanuel" in Hebrew.**

Of course there have been volumes written by Christians defending this Scripture as a prophecy of the coming Messiah (specifically Yeshua). But, even if an entire library were written, it would mean absolutely nothing in light of the real story and its connection to the salvation and the restoration of the Ten Tribes of Israel in the end time. Let us examine for ourselves.

COMING TO THE KNOWLEDGE OF THE TRUTH CONCERNING THE VIRGIN BIRTH STORY

H.W.F. Gesenius, who has authored a Hebrew Lexicon and who is considered a language scholar by other Christian scholars, renders the Hebrew "ha'almah" thus:

"Used of a youthful spouse recently married, Isa. 7:14 (compare Joel 1:8). The notion of unspotted virginity is not that which this word conveys, for which the proper word is 'habethulah.'" He notes that the Septuagint "incorrectly rendered" the word as virgin, and ends by saying, "neither does it convey the idea of the unmarried state, as has of late been maintained . . ." (Gesenius' Hebrew-Chaldee Lexicon, p. 634, #5959. 23. Ibid).

I can't help but to quote the added notation of the translator of Gesenius' Hebrew-Chaldee Lexicon to the Old Testament, one Samuel Prideaux Tregelles, L.L.D., which shows the complete ignorance and bias of Christianity in this matter: "The object in view in seeking to undermine the opinion which would assign the signification of virgin to this word, is clearly to raise a discrepancy between Isa. 7:14, and Matt. 1:23." "The absolute authority of the New Testament is, however, quite sufficient to settle the question to a Christian" (Gesenius' Hebrew-Chaldee Lexicon, p. 634, #5959. 23. Ibid).

Answer for yourself: But I would ask you if the New Testament should carry such authority for you and Christianity if such errors and blatant mistranslations abound?

WAS THE SIGN TO KING AHAZ 800 YEARS BEFORE YESHUA WAS BORN...OR FOR YOU 2800 YEARS LATER?

To put the question of Isaiah 7:14 in context, we need to consider to whom the "Lord Himself" was going to give a sign, which we can do so by simply going back to that time and place. This is one of the first rules of interpretation of Scripture in that passages must be interpreted both historically and contextually. To take out scissors and cut a passage out of it's intended meaning and catapulting it 700 to 800 years into the future in order to create a fulfilled prophecy is not the way to make sense out of the Bible.

Let us examine the context of the prophecy. King Ahaz of Judah was in a terrible state of mind when this prophecy was written as indeed he had every reason to be. His kingdom was shortly to be invaded by the King of Syria teamed with the northern Kingdom of Israel: "And it came to pass in the days of Ahaz the son of

Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it" (Isaiah 7:1). In Isaiah 7:3-7 we read that G-d sent the prophet Isaiah to meet Ahaz to tell him not to fear the alliance of Israel with Syria, and that He, the Elohim of Judah, would not allow any harm to come upon the nation at this time. To alleviate the king's fears, G-d was going to give him a sign.

Notice verse 11: "Ask thee a sign of the Lord thy G-d; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord." Now the king's reply didn't please G-d, as verse 12 makes clear.

Here was the Creator of the Universe offering not only to deliver Judah and King Ahaz, but to give comfort by performing a sign for reassurance! But, the wicked King Ahaz bluntly refused the offer! Here is G-d's reply in verse 14: "Therefore the Lord Himself shall give you (King Ahaz) a sign [of deliverance from the military threat]; Behold, ha'almah' [i.e., THE YOUNG WOMAN] shall conceive, and bear a son, and shall call his name IMMANUEL."

Answer for yourself: Again, for what was this sign given? As assurance that Judah and its king should be delivered from their enemies!

HOW DOES GENTILE CHRISTIANITY DEAL WITH THE QUOTE

Now consider the Christian explanation of this verse: it is that the sign would be the birth of the Messiah, which they claim was Yeshua! Can you imagine, if G-d was trying to comfort King Ahaz and the nation of Judah in the face of such adversity, that He would offer a sign that was to come to pass nearly 700 to 800 years in the future? That is no comfort to them at all; they will never have seen it! Well, that is what Christianity teaches when they maintain that this was a prophecy about the birth of Jesus Christ! Please understand that I am not trying to discount belief in Yeshua as Messiah or to denigrate his name; only to enlighten those who call themselves by his name of the terrible injustice they do to the truth that in the final analysis nullifies their witness to the Jewish people who KNOW BETTER!

G-d might as well have told Ahaz, "700 years from now, after you and all the people in the kingdom are dust in the ground, I will give you a sign that I will deliver Judah from this enemy that now threatens you." There would be little comfort in such a promise!

Answer for yourself: But let me ask you...was Israel delivered during the time of Yeshua (Yeshua) or after his lifetime? If anything, things got worse with the war of 70 C.E. and the ultimate defeat in 135 C.E. which would culminate with the banishment of the Jews themselves.

However, Matthew's account would have us believe that the birth of Yeshua was the sign from G-d to King Ahaz: "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, G-d with us" (1:22-23, KJV).

Answer for yourself: Can you see the utter nonsense of such a statement now? Would a Jew who knew better write such absurdness?

What the writer of the Gospel of Matthew and his assertion means in light of what the Scripture actually says is nonsense! This is no inspiration or inerrancy or infallibility in this! What's more, the Hebrew word "harah" is past or perfect tense, "conceived," which in both Hebrew and English, represents past and completed action, and a number of rabbis have pointed this out to stubborn Christians! The verse, understood properly in the Hebrew tense actually reads thus: "Behold the young woman *has conceived* [is with child] and bears a son .." (Drazin, Their Hollow Inheritance, pp. 172-174).

Answer for yourself: Do you now realize that in the Hebrew when the prophecy was given the woman had already has sex and had already conceived the baby in her womb and in just a short time, before the child grew to know right from wrong (mabye 2-3 years) G-d's presence (Immanuel) would be seen by all by His deliverance of King Ahaz from the military threat that worried him at the present and was pushing him to make alliances with pagans instead of depending upon G-d for his delieverance? How then could this be a sign for others 800 years later who would never see the women who conceived?

Furthermore, the definite term "the young woman" indicates that King Ahaz personally knew the woman through whom the sign was to be given. It would hardly have been a sign to the king if some totally unknown woman bore a son and named him Immanuel about which Ahaz would have never known. It would have to be someone the king knew as "the young woman" clearly indicates. In other words, at some point into the terrible situation confronting the kingdom, someone would come to the king and say, "by the way, your niece gave birth to a son today: she has named him Immanuel which means that G-d is with us." Suddenly King Ahaz would remember the words of Isaiah's prophecy! Suddenly, and perhaps finally, he would trust in G-d to deliver Judah from their enemies!The Collegeville Bible Commentary quite candidly speculates that the young woman in question was known to Ahaz, and notes that she may have well been one of the king's wives. p. 422.

"And she shall call his name Immanuel," which means "G-d is with us." What an absolutely clear statement!Isaiah 7 doesn't say that G-d would be born "among us," but that He was "on our side": He would fight for Judah and deliver them from their enemies !

This would be a good place to make another observation.

WHY CALL HIM YESHUA OR JESUS IF HE WAS TO BE CALLED IMMANUEL?

Answer for yourself: Have you ever wondered why Yeshua or Joshua, his Hebrew name, wasn't called Immanuel if Isaiah 7 was a prophecy about the coming Messiah?

The reason Yeshua was not called Immanuel was because Isaiah 7 is not a prophecy of a coming Messiah.

All we have in the "Immanuel" prophecy is another case of the NT (Gentile) writers scouring the "Old" Testament in an effort to prove Yeshua's Messiahship, and they did so decidedly too late to rename Yeshua Immanuel!

SINFUL?...WELL FOR A CHRISTIAN IT CANNOT REFER TO YESHUA THEN

This notwithstanding, let's lay to rest the claim that this is a prophecy of the coming Messiah by looking at verse 15 of chapter 7. This Scripture tells us that the young child, Immanuel, would not, by any means, be perfect as we are told, according to Christian theology, that the sinless Yeshua was. "Butter and honey shall he eat,that he may know to refuse the evil, and choose the good." In other words, this little boy, Immanuel, was to learn, like all humans do, right from wrong by experience! Notice then verse 16: "For before the child shall know to refuse the evil [meaning he would be a sinner!], and choose the good, the land that thou abhorrest shall be forsaken of both her kings." Again, the child Immanuel was to be born as a sign to Ahaz, and before this imperfect, sinful little human child was two or three years old, Judah would be delivered from her enemies!

If we go to II Kings 16:9 we see G-d delivered Judah as He had promised Ahaz! History tells us clearly that three years after the sign to King Ahaz (732 B.C.E.) Tiglath-Pileser III took Damascus, and executed the Syrian king and destroyed the Syrian kingdom, which rendered Israel completely powerless (Asimov's Guide to the Bible, pp. 375, 532). These events happening three years from the time of Isaiah's prophecy clearly spells out the meaning of Isaiah 7:16 and the identity of the child Immanuel! What the Holy Scriptures and history clearly spell out is that Ahaz and Judah were delivered from their enemies, which means that the sign of the birth of the child Immanuel must have also come to pass. There is no prophecy here of a child being born almost 700 years in the future! To understand that when G-d gave a promise of a sign that it was carried out immediately, notice II Kings 20:8 and II Kings 20:11, Judges 6:17 and Judges 6:21.

CHRISTIANITY'S ANSWER TO A DIFFICULT SITUATION...LET US CALL IT A "DUAL-PROPHECY"

One can always deny the facts. One may never know them. I just laid them out for you. Furthermore, if one wants to find a way around these facts by claiming that this is a "dual" prophecy, which many ministers now preach, then to be honest to the truth the entire chapter needs to be applied in this manner. That is, we must understand that Yeshua did not live a sinless life because the child Immanuel had to learn to refuse evil and choose good. It is uncertain how the idea of "dual prophecy" came to be instituted in Christianity. Some churches rely very heavily upon the explanation of dual prophecy because it very often relieves them from discarding their erroneous theology and religious belief system and getting bogged down in questions that are unanswerable outside the duality argument. What duality of prophecy means, as taught by some Christian churches, is that prophecies, such as Isaiah 7, that can be shown to have come to pass before the advent of Christianity, will also be fulfilled at a later time. Of course, these ministers will arbitrarily pick and choose which Scriptures are "dual" based solely on their own interpretation of prophecy, itself a victim of their church's doctrine.

In addition we must believe that G-d delivered Judea from their enemies (meaning Rome) in the time of Yeshua. Just a quick check of Biblical history teaches otherwise.

CIRCULAR REASONING....IT IS ALWAYS UNRELIABLE

To sum this discussion up, I would like to illustrate a typical tactic used by Christian writers when dealing with Isaiah chapter 11. Defending the Christian position that this is a prophecy about Yeshua, but not being able to explain the Scripture within its "OT" context, Christian writers often assert: "The real key to understanding this remarkable prophecy of Isaiah is found in the New Testament." They then proceeds to explain Isaiah 11 by using the Gospel of Matthew! Absolutely incredible! Not being able to prove the Messiahship of Yeshua from the true prophecies of Israel, these Christian ministers assures us that Yeshua was the Messiah by quoting other NT scriptures which can be proved to come from a corrupted and adulterated and debauched Greek translation of the Jewish Masoretic text. I guess what gets to me the most is that I don't want to or feel the need to lie to convince others of the Messiahship of Yeshua because G-d is author of Truth and not lies. Thus I and others with Bet Emet strive to rightly interpret the Word of G-d so that the Holy Spirit can witness to Truth. Such honors G-d and His Word. No honest G-d-fearing human being should present Yeshua as Messiah to Non-Jews as well as Jews using lies and historical untruths. It is only by the authority of Israel's sacred Scriptures, the Old Testament, that the Messiah can be understood! We should only teach Yeshua as fulfilling Scripture when he actually does, and not apply prophecies to him which never were fulfilled by Yeshua in the first place. More to follow. Shalom.



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THE HEBREW BEHIND THE GREEK… BEHIND THE ENGLISH… CORRECTS THE VIRGIN BIRTH & OTHER NT ACCOUNTS

Christians have always argued for Yeshua's virgin birth, but also argue he was descended from David. This overlooks that if virgin born, Yeshua's 'father' Joseph, albeit descended from David, would have had no connection with his conception, and his only human connection would have been through/by/with Mary; however she was of the Aaronic line (ie. she was related to Elizabeth who was of this descent - Luke I:6, I:36). That means she was a Levite and not from Judah, thus being discredited from Davidic lineage and not capable of being a source to the Davidic throne. But Rome did not know that, and when they created the Infancy Narratives after 200 A.D. and added it to the existing documents which would later become the New Testament, the ground work was settled for saving their concepts of G-ds cohabiting with women and having super-babies along with allowing for the Jeconiah's curse and still maintain links to the Jewish David. **Little did they know the Old Testament, for it they did, they would have known G-d relented from the Jeconiah's curse because of his repentance in captivity, and no longer is Joseph prohibited from being Yeshua's human father and maintaining the throne of David. But that is a story for another day. On with this article.**

Answer for yourself: Do you see that if Yeshua did not come from Joseph and the Davidic line, then he is disqualified from being the Messiah as the Messiah was to come from Judah, the tribe of David and not Levi, the tribe of Aaron (Mary's lineage)?

As Aaron was of the tribe of Levi, but David was of Judah, then Yeshua, if virgin born, could not therefore be of Davidic descent and could not be the messiah which demanded Davidic descent. Furthermore, this would contradict all the N.T statements that Yeshua was a descendent of David - Matt 1:1, 12:23, 15:22, Mark 10:47, Rom 1:3, Rev 5:5.

Yeshua didn't take on 'David's line' through Joseph being his 'adoptive father' as Rom 1:3 makes it quite clear that Yeshua was of David's 'seed' (semen). So there is a problem!

Yeshua was either of David's line - but that means he wasn't virgin born (ie. Joseph having to have been responsible for his conception),

or

Yeshua was virgin born, but that precludes him being of the Davidic line (because only Mary was involved in his humanity and she was not of the Davidic line) - so he couldn't have been the Messiah/Christ as the N.T

teaches.

The virgin-birth story is only found in 2 of the 27 N.T writings, and in Luke, the style of writing indicates the part that relates the infancy was written quite separately (added to the existing gospels around 200 A.D.), and added to the main story that begins in 3:1 (Note how 3:1 opens as a commencement here). Even the Catholic Jerusalem Bible admits that Matt most likely had its virgin birth story added to it also. Check it out for yourself.

In fact Luke conflicts sharply with Matthew, for example:

1. **Luke has the birth in the time of the governor Quirinius (2:2,3-7), while Matt has it in the time of Herod, but the rule of these two never coincided or overlapped. There is no substance in the argument that the Ramsay Inscription regarding Quirinius as dummvir 'proves' he was governor in Herod's time. In fact Quirinius was governor in 9 A.D., yet we are to believe that Yeshua was a baby when the census was taken. Impossible! This is problematic in that Yeshua was born according to the Roman calendar at 4 B.C. making him 12-13 years old at the time of the census. Thus we have a historical inaccuracy recorded in the infancy narrative.**
2. **Matthew states that the family fled from Judea immediately to Egypt (2:4-14) and stayed there; Luke has the family calmly going to Jerusalem in Judea after the birth and then up to Galilee (2:21-22,39) and omits all references to a proposed Egyptian trip.**

The only reason that the writer of the Gospel of Matthew seems to have the story is because he misunderstood Isa 7:14. He read it as messianic (which it isn't) and referring to a virgin birth (which it doesn't).

Answer for yourself: Don't you find it rather amusing that G-d would choose one to write a book of scripture and in doing so chose one who would misinterpret his own Hebraic Old Testament passages which all other Jews understood quite well to mean entirely different that his interpretation? Answer this!

This is simply the story of Isaiah saying to king Ahaz that by the time that a young girl had conceived and her baby was born, the present threat from Syria would be over (7:14-17). There is nothing messianic about it at all. In this, the child was to be called Emmanuel meaning 'G-d with us', but the name 'Yeshua's (in fact the Greek for the Hebrew Jehoshua) means 'Yahweh is salvation', so Yeshua was therefore not called by the name Emmanuel and therefore did not fulfill this 'prophesy'; however Matt's author misunderstood this and therefore couldn't have been the apostle of that name as he was not a Palestinian Jew (nor an eyewitness as he had to use Mark to write his Gospel).

Isa 8:3-4 says how Isaiah went and then impregnated his wife and the prophesy is again made saying that before the child could even talk, Syria would by smashed by Assyria.

Therefore it appears Isa 7:14 relates to Isaiah's own wife/child and does not have any messianic connotations. In fact there is nothing miraculous in Isaiah's saying; he is only saying a woman would conceive. He does not say that a girl who would give birth would still be a virgin at/after the conception.

The author of Matthew was using the Septuagint 'LXX' - the Greek version of the Hebrew Bible compiled in the 2nd century BCE for the Greek-speaking Jews of the Diaspora. However, it is not a good translation in some parts, eg. in the case of Daniel, the Jews would not use it. They understood what we do not today. Namely, that the Jewish Scribes only translated the first 5 books of the LXX Septuagint and the non-Jews the rest. That means that the Greeks or Alexandrian Essenes translated Isaiah and the prophets and are responsible for the changing of the word "young woman" in the Hebrew to "virgin" in the Greek. *This is a blatant mistranslation.*

The Hebrew word in Isa 7:14 for the woman/'virgin' is "almah" and means NOT a virgin, but a young woman;

it is in the LXX that it is rendered 'virgin' and there is the additional fact that in the Greek the root doesn't even necessarily mean a girl who has not had sex, but "denotes fullness or the like - fully developed". The word actually used here has nothing to do with the virgin state. As the Gospel writers used the LXX, they could not have been Palestinian Jews (ie. the apostles) or they would have obviously used the Hebrew Masoretic text and not made such errors. The author of Matthew makes other errors, eg. in 27:9-10 he says he is quoting Jeremiah, but in fact he's quoting Zechariah 11:12-13.

Answer for yourself: Would the Holy Spirit make such a mistake if He was guiding the writing of such a document?

Answer for yourself: Would the Holy Spirit use such a man to write an "inspired" document who does not even know his own Bible…the Old Testament Masoretic Text and the Prophets as taken from the Jewish Masoretic text?

There are other examples of this throughout the New Testament to the discriminating reader who is well versed in the Bible, but a casual reader will overlook such discrepancies.

It is very apparent that the Gospel writers were not Palestinian Jews and in the case of Mark's author there has to be doubt whether he had even set foot in Palestine in view of the historical, chronological, geographical and theological errors he makes about first century Palestine. But this is where it continues to be manifestly absurd.

Yeshua was supposedly a true Jew - a direct descendent of Abraham through David (Matthew 1), the Son of David (Matt 21:9), the 'lion of the tribe of Judah' (Rev 5:5) and yet whenever he quoted the Old Testament, he quoted the GREEK LXX version which deviates from the Jewish Masoretic Text in hundreds of places!

Come on now! Listen to what you are saying, even more, listen to what you are supposed to believe. The only reason we believe such stuff is that we never knew the facts as I am unfolding them to you.

Furthermore, in some cases the Hebrew original of the LXX text he is quoting would not support the argument he is making, ie. because of the LXX's inaccuracies. In Mark 7:1-23 Yeshua does this, but although it seems the LXX would support the point Yeshua is making to the Pharisees, the Hebrew original would not.

So we are asked to believe that Yeshua - a true Hebrew Jew - chose to use the Greek translation of the Old Testament, and furthermore, was unaware of the fact that he was using a passage that in reality was defective and the original would say something completely different, and be quite inappropriate for his argument, but also, according to the Gospels, he floored his orthodox Jewish opponents with this - a mistranslation of their own scriptures - and they didn't challenge this?

The fact is, therefore, Yeshua could not have spoken what the Gospels reports, and such sayings are put into his mouth by the Gospel writers who being ignorant of Hebrew made their handiwork obvious.

The same applies with James (supposedly Yeshua's brother) in Acts 15 - he uses the LXX to support his argument, although again, the Hebrew original says something quite different and would not

support his argument, and yet all the Jews in the audience didn't comment on this!

Answer for yourself: So what are we to do when studying the English Bible?

WE MUST STUDY THE JEWISH ROOTS OF CHRISTIANITY

Answer for yourself: Can the teachings and nuances of first century Israel be fully understood from the perspective of twentieth century?

As far as settlement of peoples other than the American Indian, our nation is only about 220 years old. Our nation was established in 1776, a little over 200 years ago. The Americas were settled a little over 500 years ago. This gives us, at best, a historical perspective of five centuries. In the "New Testament:" we are looking at a culture half-way around the world some 2,000 years ago. This same culture started some 4,000 years before that. Continuous in the same place for about 6,000 years is a people from which our faith springs.

I will quote some statements that will clarify my position. I trust these will help you to understand why I have the interest that I have and spark some interest in you as well.

***"The Jews constitute but one percent of the human race. It suggests a nebulous dim puff of star dust lost in the blaze of the Milky Way. Properly, the Jew ought hardly to be heard of; but he is heard of, has always been heard of. He is as prominent on the planet as any other people...he has made a marvelous fight in this world, in all the ages; and has done it with his hands tied behind him...the Egyptian, the Babylonian, and the Persian rose, filled the planet with sound, and splendor, then faded to dream- stuff and passed away; the Greek and the Roman followed and made a vast noise, and they're gone; other peoples have sprung up and held their torch high for a time, but it burned out, and they sit in twilight now, or have vanished. The Jew saw them all, beat them all, and is now what he always was...all things are mortal but the Jew; all other forces pass, but he remains. What is the secret of his immortality?"*- by Mark Twain**

> **"To explore and understand the Jewish roots of our faith is to expand and to enrich our Christian experience. This premise is at the heart of the educational endeavors of Bet Emet Ministries, and other Messianic Ministries like it, that are restoring to the Church an appreciation of its full Hebrew heritage."**

It is my hope to assist believers in developing a deeper, more intimate relationship with G-d through the study of Hebrew language and culture.

The Babylonian Talmud (Sukkah 42A) states that Jewish boys were taught Deuteronomy 6:4 (Shema) as soon as they could speak. The Talmud specifies that "The father must teach him." Early sources suggest that this must have been the first portion from the Hebrew Bible that Yeshua committed to memory. We may assume that Joseph was responsible for fulfilling this task. This portion of scripture is known simply as "The Shema." In HEBREW it is...*"Shema Yisra'el Adoni Eloheynu Adoni Ehad"*...ENGLISH..."Hear, O Israel: The Lord our G-d, the Lord is One." The Shema was to be recited first thing in the morning and last thing at night. Countless martyrs through the ages have died with The Shema as the last utterance from their lips, leaving this world with the proclamation of G-d the last words spoken. This is an affirmation of monotheism in opposition to a polytheistic environment. The Hebrews were/are to know there is only one G-d, not many.

From the beginning there were only two classes of people; Jews and Gentiles, those who believed in the one true G-d and everyone else...who, then, are we? We believe in the one true G-d. This is a Hebrew concept. We are therefore no longer Gentiles, regardless of our ethnic or geographical background. We, in fact, are spiritually Jewish. We have not replaced the Jews as some would have us believe, the Jews have not passed away or become irrelevant with the advent of Yeshua. Judaism is just as valid today as it was 2,000 years ago. The vast majority of traditional or formal Jews simply do not accept Yeshua as Messiah, they are still looking for Messiah to come and establish an earthly kingdom. We are now grafted into the root of the Olive Tree, Israel, according to the eleventh chapter of Romans.

Paul teaches us that G-d did not reject His people, Romans 11:1-6. The elect obtained what Israel so earnestly sought, the rest rejected it, and because of this, salvation came to the Gentiles according to verses 7-12. Paul seeks to arouse the Jews to envy and save them. Verse 16 says that "If the root is holy, so are the branches." Paul declares that the root is holy! Furthermore, he declares that the grafted in branches are holy! We are not to despise the Jews, we are to embrace them. They are our spiritual kinsmen and, as such, we have much to learn from them. We also have much to share, but it must be done in love and not from arrogance. We see that branches have been broken off and wild olive shoots are grafted in - we, Gentiles, have accepted G-d through the ministry of Yeshua and thereby are grafted into Judaism - we do not support the root but the root supports us! We are warned not to be arrogant for if the natural branches were not spared, neither will the grafted in branches be spared. We are part of the same tree by grace, G-d is also able to engraft the natural branches again if they believe (verses 17-24.) Israel has experienced a hardening in part until the full number of Gentiles have been saved (grafted in) and then all Israel will be saved. We are all candidates for mercy (verses 25-32.)

This is why I feel it is important to study our Jewish background. We are "grafted in Jews," [we as Christians are Israel and not Baptists, Methodists, Catholics, etc.]. We need to know who we are, where we come from and how we are to relate to our roots. Without this understanding, we can hardly expect to grasp the depth of the scripture. I would like to quote David Bivin and Roy Blizzard from their book *Understanding the Difficult Words of Yeshua*. "The writers are Hebrew, the culture is Hebrew, the religion is Hebrew, the traditions are Hebrew, and the concepts are Hebrew."

Answer for yourself: If this is true, shouldn't we try to know just who the Hebrews were and are today?

Oh, by the way, is it not interesting that when Yeshua was asked the greatest commandment in Mark 12:28-31, He answers by quoting The Shema? In other words, because G-d is One, then we are to love Him with all our heart, mind, soul, and strength, and those created in His image. So, basically, monotheism is the basic teaching of the Greatest Commandment, and loving G-d and His creations are how we carry it out. Shalom



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THE DOCTRINE OF THE VIRGIN BIRTH WAS NOT TAUGHT BY THE EARLY CHURCH

Because the traditions of the virgin birth and the legends which venerate Mary have been so much a part of the culture and system of dogma of the church, it could logically be supposed that such traditions and stories and the doctrines which were derived from them would have been widely supported by both canonical and non-canonical literature as well as by documentary or other historical evidence. But no literature or historical records which can be dated before the end of the second century support the dogma of the virgin birth. One should not be too surprised by this. Neither of the birth traditions recorded in the gospels of Matthew and Luke are even mentioned anywhere else in the New Testament. And the doctrine of the virgin birth was not taught by the leaders of the primitive church in Jerusalem.

There is not a single reference -- either direct or indirect -- to the virgin birth of Jesus in the entire book of Acts. It must be presumed, therefore, that the doctrine had absolutely no place in the preaching of the apostles.

The writer whom we judged to be probably the most scholarly as well as the most able and thorough defender of the dogma of the virgin birth was J. Gresham Machen. Nevertheless, in his discussion of the relation of the birth narratives to the rest of the New Testament, he was forced to conclude: "From the foregoing review of the evidence, it appears that the virgin birth was not known during the early life of Jesus and even after the resurrection probably did not form a part of the missionary preaching of the earliest apostolic church." [J. Gresham Machen, The Virgin Birth of Jesus, p 263.]

This admission that the doctrine of the virgin birth was not a part of the missionary preaching of the apostles during the period of the early expansion of the church is confirmed by the fact that neither the Christology of Paul nor the theologies of any of the New Testament evangelists depended upon the belief that Jesus was miraculously conceived and subsequently born of a virgin. It will come as a surprise to many Christians that it is actually impossible to fit the doctrine of the virgin birth into the theology of the primitive church -- certainly as that theology is stated in the New Testament. Machen was absolutely correct when he admitted that the doctrine of the virgin birth had no place in the preaching of the apostles. Because the earliest apostolic missionaries never mentioned the belief that Jesus was miraculously conceived and subsequently born of a virgin mother, it may reasonably be concluded that they did not think it necessary to endorse it -- if in fact they had heard of it.

EXAMINING THE LETTERS OF PAUL

Paul never mentions the virgin birth. He does not even allude to it in connection with the creation or the rationalization of any of his doctrines. The logical conclusion must be that he did not believe that Jesus' birth was unusual. But silence alone cannot prove the absence of belief. So, although it is logical to conclude

that Paul did not accept the doctrine of the virgin birth, that conclusion cannot be proved to someone who is unwilling to accept it. To do this would require providing an exegesis of every verse of Paul's writings to the end of demonstrating that none of them supported the theory that Jesus was born of a virgin.

Fortunately it is unnecessary to be so thorough. Assuming that Paul's reasoning is consistent throughout his theology, all one needs to do to determine whether his views can be harmonized with a belief in the virgin birth or whether they preclude such a belief is to analyze a few of his fundamental doctrines as he stated them in letters to certain churches. We have made a rather extended examination of two of his more unique doctrines. That examination requires us to conclude that Paul did not -- in fact, could not -- believe that Jesus' birth was extraordinary. Our conclusion is based largely upon the fact that Paul argued that Jesus was born just as all other human beings were born, that his birth was "common" to all men.

Galatians 4:4-7

When Paul wrote to the Galatians about the birth of Jesus, he stated: "But when the time had fully come, G-d sent forth his son, born of woman, born under the law . . ." (Galatians 4:4 RSV).

One phrase from this statement deserves particular attention. That phrase is normally translated, "born of woman" -- or "born of a woman." Two translations, however, have the passage read, "born of a human mother." It seems at first that this translation, found in both The Good News Bible and The New Testament in Modern English, stretches the literal meaning of the original language. But a close scrutiny of these words in their context shows that this is the reading which expresses precisely what Paul intended to say to the Galatians. The Greek word he chose to use here was the word for "married woman" or "mother" [gune] instead of the word [parthenos]. “Gune” refers normally to a woman who was married and had borne a child. “Parthenos” refers to any young woman of marriageable age. It would be used occasionally of a young woman even after she had been married but had not yet become a mother. The correct reading of Paul's words is, therefore, "born of a human mother."

It has been argued extensively that Mary's conception was miraculous even though Jesus' birth was perfectly normal. Consequently, the argument runs, it was quite proper to apply the term “gune” to Mary; and because it meant "a married woman who had borne a child," thus, "a human mother," then Mary qualified for the designation “gune”, even though she was a true virgin.

The trouble here is that the advocates of the virgin birth read into Paul's statement to the Galatians all those assumptions about Mary being a true virgin. Paul said absolutely nothing here -- or anywhere else -- to warrant that opinion. Furthermore, it is very questionable whether any of the Galatians had ever heard of either of the birth traditions. And, even if some of them were familiar with at least one, there would surely be others who were not. So it cannot be assumed that the Galatians would read the concept of Mary's virginity into their understanding of this passage. Paul makes no inference here -- much less a direct assertion -- to the effect that Jesus' conception had been unusual.

Paul was actually claiming precisely the opposite. He was stressing to the Galatians that Jesus had been born of "a human mother" just like everyone else had been. The language Paul used here, especially his word for "woman," indicates he was convinced that Jesus' birth was perfectly normal in every respect.

It is essential to understand the context here. Paul first explains to the Galatians that in the past "when we were children, we were slaves to the elemental spirits of the universe" (Galatians 4:3 RSV. Then he tells how G-d had concluded that the appropriate time had come for him to send his Son to "redeem those who were under the law" (Galatians 4:5 RSV). He states further that G-d had concluded also that to accomplish this the Son had to become one with those he was coming to redeem. That is, he must be subject to the Law the same as everyone else. This, of course, would require him to be born of woman just as they had been. Paul puts the entire matter into a remarkable statement, one which should be perfectly clear, but which is often misinterpreted. Read how Phillips translates it:

"But when the proper time came G-d sent his Son, born of a human mother and born under the jurisdiction of the Law, that he might redeem those who were under the authority of the Law and lead us into becoming, by adoption, true sons of G-d" (Galatians 4:4-5 Phillips).

Paul is affirming here the reality of Jesus' humanity under the Law. This means that Jesus, like everyone else, was subject to the Law. Paul gives no hint that he believes Jesus was born in a miraculous manner. The impression he gives, and obviously the impression he intends to give, is that Jesus' birth was exactly like that which is common to all men.

This passage from Galatians is often pointed to as one of Paul's clearest and strongest statements about the incarnation. We cannot view this statement as going that far. But it is an affirmation that Paul believed that Jesus was the Son of G-d. Had Paul believed in the virgin birth, he surely would have mentioned it to support this understanding. Instead, he tacitly denies a belief in the virgin birth when he equates Jesus' birth to that of all others who had been born "under the law."

ROMANS 1:3-4

One of the more significant statements of Paul is found in Romans l:3-4. It provides the theological foundation for several of his doctrines which are stated later in his Letter to the Romans. The language of most translations obscures Paul's meaning Somewhat. No translation, we believe, gives an easily understandable and at the same time a fully accurate rendition of what Paul actually said. This is evidenced by the differences in language in the several versions we have been consulting. We have very little trouble with the translation of The New English Bible, except for its inclusion of one phrase. The concept of "the Holy Spirit" is incorrectly introduced into an otherwise brilliant reading. This concept is used here with the meaning it carried a century or so later. Our quarrel with this particular translation is not with the generic meaning of "Holy Spirit" but with the fact that this term is not found in Paul's original language. Paul never refers to "the Holy Spirit" in this passage. Moreover, other translators do not introduce it into their translations. Among the twelve versions we have been using, The New English Bible is the only one in which "the Holy Spirit" appears. Some versions do speak of "the Spirit of holiness," capitalizing "Spirit," in the attempt to identify "spirit" as "Holy Spirit." This cannot be justified, however, because the word Paul used in this context was ‘pneuma.” It is the general word for "spirit." It must be translated without capitalizing "s". A few translators have resolved the problem by using "his divine holiness" or an equivalent. Notice how Paul differentiates between the two "levels" of Jesus' person-hood: "It [the gospel] is about his Son: on the human level he was born of David's stock, but on the level of the spirit . . . he was declared Son of G-d by a mighty act in that he rose from the dead; it is about Jesus Christ our Lord"

(Romans l:3-4 NEB).

What is important here is that Paul was noting how Jesus had a peculiar relationship with G-d on two levels. On the human level, G-d designated him as "the Anointed One," that is, as "the Christ." Paul regularly used the Greek synonym, Christ, for Messiah. On the level of the spirit, G-d declared Jesus to be Son of G-d on the occasion of raising him from the dead.

Paul points out that on the human level ("according to the flesh") Jesus was qualified to be designated as "the Anointed One." Paul never uses the Hebrew title "Messias". But he is constantly adding its Greek synonym "Christ" to Jesus' name. He was thereby stipulating that Jesus was the "Messias." In Paul's terminology this means "the Christ" by virtue of being born of David's stock.

Answer for yourself: But how had he descended from David? Through his father, Joseph. Because Paul stipulated that Jesus was "of David's stock" he was thereby stipulating also that Joseph was his father. This proves that Paul could not have believed that Jesus was conceived miraculously by the Holy Spirit and was subsequently born of a true virgin – born therefore without a human father. In such a case he would not have been "of David's stock."

But being eligible to be selected as "The Anointed One" did not automatically make Jesus that. Paul believed that Jesus received that designation when G-d raised him from the dead. Therefore, it was Paul's understanding that Jesus was not really "the Anointed One" prior to his resurrection.

Something else happened when Jesus was raised from the dead. It happened on the level of the spirit. Note how Paul puts it: ". .. on the level of the spirit . . . he was declared Son of G-d by a mighty act in that he rose from the dead: it is about Jesus Christ our Lord" (Romans l:4 NEB). This passage shows clearly that Paul was convinced Jesus was the Son of G-d. It also confirms that Paul believed that Jesus was not to be regarded as the Son of G-d prior to his resurrection. Paul asserts here that Jesus became the Son of G-d at the time of his resurrection.

One must not overlook either of the emphases Paul made in this extremely important -- yet often misunderstood -- passage. On the human level, Jesus' relationship with G-d was as G-d's Anointed One. But on the spiritual level, his relationship was as Son. This means that Jesus was Son of G-d on the spiritual level. It is significant that Paul believed that both of these relationships were achieved upon the occasion of Jesus' resurrection.

For the purpose of this study, the most important fact which has come to light is that in Paul's view neither Jesus' relation to G-d on the human (physical) level as his "Anointed One" -- thus, as the Messiah -- nor his relation to G-d on the spiritual level as His "Son," had anything to do with the manner of his birth. Paul believed that both relationships were achieved when Jesus was resurrected.

This means that according to Paul, Jesus' divine Son-ship -- in all its aspects -- came neither by virtue of his ancestry nor from his manner of birth but because of and in connection with his resurrection.

ROMANS 5:12-21

Paul presents one of his key doctrines in Romans 5:l2-21. Inasmuch as these verses will be examined thoroughly in a later section, we need only to note here that this passage about the so-called "Second Adam" also precludes Paul's believing in the virgin birth.

PAUL'S CHRISTOLOGY

Many volumes have been written for the purpose of stating, or explaining, or defending Paul's Christology. Even if we felt competent to compose an analysis of Paul's doctrine of Jesus as the Christ, no such analysis is needed here. It is only necessary to point out that Paul is completely silent about the virgin birth. This means that the subject is never mentioned or alluded to in any of his Christological passages. The most impressive thing about Paul's silence here is not just that he is completely silent but that he does not say anything in those areas where his silence is inexplicable if he knew of and accepted either of the birth traditions of Matthew and Luke. Paul obviously was able to develop what was to him a complete and consistent Christology without the use of or the dependence upon the concept of a miraculous conception of Jesus and his subsequent birth of a virgin.

EPISTLE TO THE HEBREWS

The author of The Epistle to the Hebrews, while not an eyewitness (Hebrews 2:3), does have a vivid knowledge of several events in the life of Jesus and in the early church. He was obviously knowledgeable about the contemporary beliefs and activities of the early Christians. But he, like Paul, was completely silent about

any understanding that Jesus was born of a virgin.

This early Christian writer emphasized that Jesus was human. If one is surprised by this emphasis, he should know that there was abroad a heresy which insisted that Jesus was entirely divine and not in the least human. However, it was the contention of this New Testament theologian that Jesus assumed his humanity temporarily in order to become a worthy High Priest and thereby be the source of eternal salvation. In the course of his explanation of how Jesus became temporarily human ("for a little while was made a little lower than the angels," Hebrews 2:9 RSV) this unknown author could have referred to Jesus' birth. Inasmuch as he did not, one must presume that he did not consider such a reference to be necessary or even valuable, although the doctrine of the virgin birth could have supported his stated belief that Jesus was "made a little lower than the angels."

Possibly the author of Hebrews did not refer to the birth traditions because he had not heard them. Or it may be that he was aware of them but rejected the claims being made in them because he believed that Jesus' birth occurred in a completely normal way. This can be deduced from the fact that he made Jesus' humanity -- his perfect humanity -- the basis for his ministry of redemption. It was Jesus' perfect obedience as a human which proved that he was the perfect Son of G-d. It had nothing to do with how he was born.

The gist of the theology of this unknown author is found in the references we pointed to at the beginning of this section. The one verse which expresses his view best is: "For the one who makes men holy and the men who are made holy share a common humanity" (Hebrews 2:ll Phillips).

This early Christian theologian accepts Jesus as a human being as well as a Son of G-d. But he does not predicate Jesus' Son-ship upon a virgin birth. **When he states that Jesus and the ones he came to "make holy" "share a common humanity,"** he proves that he considers Jesus' birth to have been exactly like that of all other humans. Their humanity was common.

He confirms all of the previous conclusions when he adds later: "Therefore he had to be made like his brethren in every respect, so that he might become a merciful and faithful high priest in the service of G-d, to make expiation for the sins of the people. For because he himself has suffered and been tempted, he is able to help those who are tempted" (Hebrews 2:l7-l8 RSV). This entire passage is significant, of course, but the phrase, "in every respect," must be singled out for emphasis. This generalization does not allow for the exclusion of any phase of Jesus' humanity.

The intent of the author of Hebrews was obviously to prove the perfect humanity of Jesus, a humanity he describes as just like that of all other humans. It must follow that he could not have believed the tenets of the dogma of the virgin birth, a dogma which declares that Jesus was not born like other humans.

THE REMAINDER OF THE NEW TESTAMENT

Because none of the gospel writers, nor Paul, nor any apostle ever mentioned the virgin birth, it is not surprising that neither the Pastoral or Catholic Epistles nor the Apocalypse of John ever refers to it either.

The complete silence of the book of James, however, is a different matter. If the writer of this book was James, the brother of Jesus who became the patriarch of the church at Jerusalem --as numerous scholars believe -- then his silence about how Jesus was born must be viewed as saliently significant because it cannot be attributed to ignorance. Had his brother Jesus been conceived in a miraculous way, James would surely have been told of it after Jesus' resurrection if not before.

Or, if the book of James, as now found in the New Testament, is a revision and expansion of the teachings of

Jesus' brother James -- as some are convinced -- then that editor certainly would have confirmed in his revision of the earlier work that Jesus' birth was miraculous if he understood such was the case. However, because there is nothing in the book of James which even hints that there was anything extraordinary about the birth of Jesus, it must be concluded that the author of James -- whoever he was -- must have believed that Jesus' birth was normal. Our personal view, derived from considerable investigation and reflection, is that the Book of James was written by an early Christian (whether Jesus' brother or not) who was voicing his disagreement with some of Paul's doctrines.

BUT NOT ALL AGREE WITH US....

A few scholars disagree with our claim that the "rest" of the New Testament is silent about the virgin birth. They offer two passages which they insist support the view that Jesus was born in a miraculous manner. The two passages are: I Timothy 3:l6 and Revelation 12.

The problem with the verse in I Timothy is that ancient manuscripts give varied readings for one word. One sentence of the verse reads in The Revised Standard Version: "He was manifested in the flesh" (I Timothy 3:l6 RSV). A footnote reading in that version points out that the Greek word which is translated "he" really means "who." Moreover, some manuscripts use "G-d" and a few use "which." If the word "G-d" is used, then the verse supports the doctrine of the incarnation, but it still makes no clear reference to the virgin birth. Phillips seems to have caught the meaning of the verse without using "he," "which," or "G-d:" "No one would deny that this religion of ours is a tremendous mystery, resting as it does on the one who showed himself as a human being . . ." (I Timothy 3:l6 Phillips). Not the slightest hint is given here that there was anything out of the ordinary about the coming of the "one who showed himself as a human being."

In Revelation 12, a pregnant woman is mentioned as a sign visible in the sky. The woman is expected to give birth to a male child who is "to rule all the nations with a rod of iron" (Revelation 12:5 RSV). A few commentators contend that the woman is Mary and the child is Jesus. This interpretation is quite far-fetched. It is based on pure speculation. Other scholars view the woman as representing a variety of things, with the variations of their interpretations so extreme no consensus of opinion could possibly be reached. In any case, no matter what or whom the woman represents, there is no clear reference to, nor even a hint about, a virgin birth. The woman of Revelation 12 is merely a pregnant woman. No reason is given to believe that she became pregnant in an unusual way.

EARLY CHRISTIAN HERESIES

Perversions of the teachings of a great leader begin to appear as soon as he dies. So it is not surprising that several "Christian" heresies arose almost immediately after Jesus' death. Some of them may be lumped together under the general classification of "Gnostic heresies." We need not consider all or even a majority of them for they had many things in common.

Some Gnostics, such as Cerinthus, who was widely known in the western section of Asia Minor, believed that Jesus was the natural son of Joseph and Mary. His unique teaching was that, although Jesus was completely human, Christ dwelt in the man Jesus. Cerinthus explained that Christ descended upon Jesus in the form of a dove at the time of his baptism. Christ then remained in Jesus all during his earthly life. Jesus was endowed with remarkable powers because of the presence of Christ within him. Christ remained in Jesus' body, Cerinthus claimed, until Jesus was about to die on the cross. Thus, it was really the man Jesus who died and was resurrected.

Cerinthus, who was called a "false prophet" in "The Epistle of the Apostles," believed that Jesus truly was G-d's Son, but that he became G-d's Son by "adoption." He did not achieve that status by the manner of his birth, but by virtue of the fact that G-d was willing to adopt him as Son. Some New Testament writers also use the concept of adoption, but certainly not in the manner of Cerinthus. They stress that it was possible for all men to

become sons of G-d, but only because G-d could "elect" to "adopt" them as sons.

Some Gnostics were known as "Docetists," a name derived from a Greek word which means "to seem." They held that Jesus was not really human, that he never came to earth "in the flesh." They were convinced that he could not have possessed a material body, because all matter was evil. Flesh, as matter, would therefore be evil. Consequently, the perfect and sinless Christ could not have existed even temporarily in an evil body. This led them to believe that Jesus' body of flesh only seemed to exist. Because Jesus was really divine, he only appeared to have a body like humans. The major debate of Gnostics within their own ranks as well as with orthodox Christians was over whether or not Jesus was born of Mary. (Apparently there is no mention in Gnostic literature of the virgin birth hypothesis).

This sketchy review demonstrates that even the defenders of the absolutely unique nature of Jesus disagreed over his origin. Some believed that he was entirely human, born of two human parents, but with Christ living in him after his baptism. And others believed that he was not in the least human but entirely divine; that his body only seemed to be human. These were the extremes. Other views ranged between them.

It is interesting -- and we believe significant -- that most of the heresies which confronted the early church questioned Jesus' humanity rather than his divinity. A study of the writings of the early church fathers shows that they spent more time trying to prove that Jesus was human rather than that he was divine. Their debate -- both among themselves as well as with others -- concerned whether Jesus was always divine or whether he became divine at his resurrection. A corollary debate raged over how his divinity related to his humanity. Both of these theological arguments continued for centuries. The resolution of these dichotomies came ostensibly with the creation of the dogma of the Trinity. But unfortunately this resolution proved to be only partial and temporary. A debate continues to this day, but now it centers upon what the creeds which define the Trinity really mean.

OTHER TRADITIONS CONCERNING JESUS' BIRTH

The narratives of Matthew and Luke were not the only birth stories which were being told during the last part of the first century. Quite a number of such stories appeared in both Jewish and Jewish-Christian communities.

The theme of some of these stories was that Jesus was really an illegitimate child. At least two of them declared that he was the son of a Roman soldier and that Joseph married Mary to give Jesus a father and a name. One tradition even gave the name of the Roman soldier as "Panthera" (or possibly "Pantera").

This accusation that Jesus was an illegitimate child was repeated for centuries. Even as late as the eighteenth century, Voltaire, a bitter critic of the Christian religion, repeated those allegations as if he were citing documented history. Others, in turn, quoted Voltaire, believing that such a learned man had surely authenticated his information.

A very unusual tradition was related in an early second century manuscript, "The Epistle of the Apostles." "The Epistle of the Apostles," M. S. Enslin, The Interpreter's Dictionary of the Bible, Volume A-D, pp l72-3.] Having been translated into English, this document is now called, "The Testament of Our Lord in Galilee." It purports to record revelations made by Jesus to the Eleven just before he ascended into heaven, revelations made through his answers to questions asked by the apostles. According to this writing, Jesus alleged that he had appeared to Mary as the angel Gabriel and then had entered her body to be born.

The two preceding traditions both claim to explain the origin of the child Jesus. One was eagerly accepted by many of the foes of Christianity. It was given a quasi-historical status by being recorded in Talmudic records. This was the tradition that Jesus was an illegitimate child. The other appeared in a document which claimed to be an authentic Christian writing. In this tradition Jesus is alleged to have said he put himself into Mary's womb.

These illustrations show how wild and ridiculous some of the legends about Jesus' birth were. One could not invent explanations of how Jesus was born more disparate then these two stories along with the biblical traditions. Yet all four are recorded in documents written presumably by Christians in the late New Testament period or shortly thereafter.

THE VENERATION OF MARY

Little is known about the life of Mary the mother of Jesus. This is quite true historically, despite the many legends which originated within the Catholic Church -- in all branches – where such stories were needed to support the evolving doctrines of the virgin birth, the immaculate conception, Mary as Mother of G-d, Mary as Queen of Heaven, and related dogmas.

Most of those legends are based upon a few writings composed during the expanding period of the church but not included in the New Testament canon of scripture. They were never accepted officially as "scripture" even by the church which used them. The following are some of the apocryphal works in which legends about Mary are recorded: "Protoevangelium of James (History of James Concerning the Birth of Mary);" "The Gospel of Thomas;" "The Gospel of Pseudo-Matthew;" "The Gospel of the Birth of Mary;" "The Assumption of the Virgin (Liber Transistus);" "The History of Joseph the Carpenter."] These writings claim to report incidents during the life of Mary. No reputable scholar -- neither Catholic nor Protestant -- has accorded these works equal authority with the books of the New Testament. Even a cursory examination reveals quickly that these apocryphal documents were written with doctrine and not history in mind. Nevertheless, artists and popular authors have used these writings as if they possessed historic value equal to that of the gospels.

This is probably because the gospels say so little about Mary. They neither tell much about her life nor venerate her in the least. They simply treat her as the natural mother of Jesus. Even in the interpolated birth traditions she is not viewed as an exceptional woman -- only as an obedient one.

Outside the interpolated narratives about Jesus' birth, Mary is first mentioned in the account of her visit to Jerusalem with Joseph and Jesus when Jesus was twelve years old. The occasion was the celebration of Passover. During the period of celebrating Jesus, a bright and inquisitive boy, spent most of his time in the temple discussing religious matters with scribes and priests. Although one may wonder how it could have happened, when Joseph and Mary left for home with the rest of the travelers they did not realize that Jesus was not in the group until they had traveled a full day. They returned to Jerusalem, of course, and spent three days locating Jesus. When they finally found him in the temple debating with the leading teachers, Mary chastised him for not letting them know where he was. Jesus defended himself by asking: "But why were you looking for me? Did you not know that I must be in my Father's house?" (Luke 2:49 Phillips). The lack of rapport between Jesus and his parents is shown by the next sentence in Luke's account of this incident: "But they did not understand what he meant" (Luke 2:50 NEB). How could Joseph and Mary not understand that Jesus would likely go to the temple if everything that was stated in Luke's account of Jesus' conception and birth had been true? It is impossible to believe that Joseph and especially Mary would have misunderstood what Jesus meant if they knew that Jesus had been conceived miraculously by the Holy Spirit and if shepherds had told them that his birth had been heralded by the singing of angels. The fact that Luke reports that Jesus' parents did not understand him when he suggested to them that they surely should have known he would be interested in going to the temple argues strongly that he did not believe that Jesus was born of a virgin. This proves that the author who wrote the story about the visit of the boy Jesus to Jerusalem for the Passover -- whoever he was – could not have written also the birth tradition found earlier in Luke.]

That Luke believed that Joseph was actually Jesus' father is evidenced by the fact that he treats him as such in this narrative. Twice in the story he calls Joseph and Mary Jesus' "parents." Once he has Mary referring to Joseph as Jesus' "father."

Mary is found next at the wedding feast in Cana (John 2:l-11). She, Jesus and the disciples were enjoying the festivities when the wine gave out. Mary told Jesus about the problem and then told the servants to do just as

Jesus would direct. Whereupon Jesus performed his first miracle, the changing of water into wine. The incident is interesting, but teaches nothing about Mary except that she participated in the social life of the community.

According to the Gospel of John, Mary was present at the crucifixion (John l9:25-27). Jesus, dying on the cross, noticed his mother and asked "the disciple whom he loved" to accept her as his own mother. It is surprising that Jesus did not try to see that she was protected and cared for by one of her own sons. Some of them were still living: James, for example (Acts l:l3-l4).

There is a plausible explanation. None of Jesus' brothers or sisters were present at the crucifixion. But, according to John, one of Mary's sisters was with her at the cross. This sister was probably Salome, the mother of James and John, whose father was Zebedee (Matthew 25:56; Mark l5:40). It has always been presumed that it was her son, John, who was "the disciple whom Jesus loved." In other words, John was Jesus' cousin. So Jesus, on the cross, asked his cousin John to be sure that Mary was cared for.

This explanation, though possible, is still based upon conjecture.

The problem here is that, according to the other three gospels, Mary was not present at the crucifixion. Each of the Synoptic writers records a list of women who were present while Jesus was being crucified. None of these lists include Jesus' mother Mary. Thus, it cannot be stated for sure that she was present at the cross.

Jesus appeared several times after his resurrection and to a considerable number of people. Mary is never mentioned as being among them.

Mary is introduced a few times simply as Jesus' mother.

The scripture tells of two times when Mary did not understand Jesus. Both situations have already been described. The first was when Mary and Joseph discovered their twelve-year-old son in the temple, but did not understand his explanation of why he had gone there (Luke 2:4l-52). The second was when she, along with the rest of her family, came to "take charge" of Jesus because they thought he had lost his mind (Mark 3:2l-3l). Because of this attitude of his family, Jesus was reported to have renounced them in favor of those who do the will of his heavenly Father (Mark 3:3l-35; Matthew 12:46-50; Luke 8:l9-24). We are convinced that these records were edited to make them conform to later beliefs. In any case, the members of Jesus' family eventually became his followers. Mary and his brothers were in the upper room at Pentecost. And James became the leader of the church in Jerusalem.] This is a very weighty argument against the virgin birth. Had Mary known that Jesus was the miraculously conceived Son of G-d she could not possibly have believed that he had become insane.

The very last time Mary is mentioned in scripture is in the account of what happened to the one hundred and twenty disciples who were gathered in the upper room in Jerusalem on the Day of Pentecost. Like the rest, she was fasting and praying while awaiting divine guidance -- acting precisely as Jesus had instructed. Her sons were again with her. So, if she had gone with her nephew John after the crucifixion, she did not stay with him. The only thing that can be learned about Mary from this incident is that she was present with those who were "filled with the Holy Spirit." It must be presumed that this experience came to her as to the others.

This review demonstrates that, except in the birth narratives, Mary is presented only casually in the New Testament. Her veneration had not yet begun. In fact, after her appearance with the one hundred and twenty at Pentecost, Mary drops from sight. She gradually fades into the past. Tradition claims that she died in 63 A. D. That date, however, is mentioned only in sources which must be dated much later.

To say that Mary was not revered in her lifetime is not to say anything against her. It is only to point out that she was not awarded any special recognition before her death. Even the scriptures of the New Testament do not set her apart from other women. No one has any reason, however, to regard her as less than a good and loving mother, interested in all of her children. Jesus respected his father so much he called G-d "abba," a child's endearing term for father. It corresponds to our "papa." Surely he respected his mother equally. This is true, no doubt, meven though there were times when neither his family nor any one else really understood him. To those

who claim that Mary was "ever virgin" we must ask how the following scriptures can be explained in light of that allegation:

"(Joseph) took Mary home to be his wife, but had no intercourse with her until her son was born (Matthew l:25 NEB).

"All these were constantly at prayer together (in the upper room), and with them a group of women, including Mary the mother of Jesus, and his brothers (Acts l: l4 NEB).

"Then his mother and his brothers arrived . . ." (Mark 3:3l NEB).

"Is not this the carpenter, the son of Mary, the brother of James and Joseph and Judas and Simon? And are not his sisters with us? (Mark 6:3 NEB).]

Now, is it beginning to make a little more sense to you?



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PROBLEMS ABOUT AND SURROUNDING THE VIRGIN BIRTH

The Virgin Birth is among those concepts that are crucial to an adequate understanding of Christianity, one of the stones in the ideological foundation. Yet, like other stones, it is permeated with problems and contradictions that need to be exposed.

Most of the difficulties associated with the Virgin Birth arise from within the Bible itself. To begin with, several statements contend Mary was a virgin at the time of the birth and that Joseph did not have contact with her until afterwards (Luke 1:34-35, Matt. 1:24-25, 1:18, 20), while other verses say Jesus was Joseph's son (John 1:45, 6:42, Luke 2:27, 41, 4:22, Luke 2:33,43 in NASB, Matt. 13:55, Luke 3:23). Even Mary said Joseph was the father of Jesus (Luke 2:48) and she ought to know. Several others verses show Jesus had a natural birth according to the flesh (Rom. 1:3, 9:5). It's hard to believe the birth was natural if one of the parents was an Un-natural Holy Spirit.

A second major problem connected with the Virgin Birth arises from some of the previously-mentioned verses which allege Joseph was the actual father of Jesus. According to the genealogies in the first chapter of Matthew (1-16) and the third chapter of Luke (23-31) Joseph was a descendant of David. Therefore, Jesus was a descendant of David, which is required of one claiming the Messiahship (Jer. 23:5, 2 Sam. 7:12-13, Psalms 89:3-4, 132:11). But Joseph couldn't be the father of Jesus and Jesus couldn't be of David's seed (2 Tim. 2:8, Acts 13:22-23, Rev. 22:16) "according to the flesh" (Rom. 1:3, 9:5) if he emerged from a virgin birth.

Christians must abandon one of two concepts, either the Virgin Birth or Messiahship of Jesus. They are incompatible. How could he be of David's descent "according to the flesh" if Joseph was not his physical father. A virgin birth would destroy the physical chain, the link between David and any possibility of being the Messiah of Davidic lineage.

Apologists attempt to resolve this dilemma by alleging one of the genealogies (Luke 3) pertains to Mary not Joseph. It allegedly shows **he is a physical descendant of David and since Jesus was from her flesh he is also a physical descendant of David and can claim the Messiahship. However, there are several problems with this explanation. Although Joseph was from the house of David (Luke 1:27, 2:4), Mary appears NOT to have been from the house of Judah since her cousin Elizabeth (Luke 1:36) was a daughter of Aaron, i.e. from the house of Levi (Luke 1:5). Moreover, Mary's name is never mentioned in the genealogy of Luke 3 and only arises incidentally in that of Matthew 1.** Both genealogies clearly pertain to Joseph. Both clearly trace the descent of Joseph not Mary. In fact, none of the genealogies in either the Old or New Testament trace the lineage of a woman. Women are never given a position of such importance in the Bible as to merit a genealogy and there is no evidence Luke 3 provides an exception. **The superiority granted men**

in the Bible would forestall any possibility of women being considered as equals.

A third problem arising from the birth of Jesus lies in the fact that the Bible repeatedly says nothing pure can come from woman (Job 25:4, 14:4, Job 15:14 NIV) and anyone touching a woman within seven days after she has menstruated (Lev. 15:19) is impure. Mary had to be purified (Luke 2:22-24) according to the Old Testament law (Lev. 12:8) and it's difficult to see how Jesus could have avoided touching her during these periods. Mary was under the curse of sin like all of us and thus, was no purer than anyone else. Realizing the problem an impure Mary presents, Catholics tried to resolve this difficulty by proclaiming the Immaculate Conception in 1854. They alleged that Mary herself was conceived apart from sin: she was pure. But that does not resolve the problem; it's only removed one step.

Answer for yourself: If this were true how could Mary's sinful parents produce a pure daughter?

Answer for yourself: Moreover, if Mary were sinless, like Jesus, then why would she say in Luke 1:47: "And my spirit hath rejoiced in G-d my Saviour"?

Answer for yourself: If Mary had been sinless, holy, and the mother of G-d, why did she need a Saviour? According to Christianity only sinners need saviours.

A fourth problem with the Virgin Birth arises from the wording of Isaiah 7:14 which supposedly prophesies the virgin birth of Jesus. According to the King James Version (KJV) the verses says: "...Behold, a virgin shall conceive, and bear a son and call his name Immanuel." Translators hotly debate the use of the word "virgin" which came from the Hebrew word "almah." Hebraic scholars say "almah" means a "young woman" not a virgin. They further contend that the real Hebrew word for virgin is "bethulah." They refer to Gen. 24:43 and Ex. 2:8 which show "almah" means a maid, not virgin.

Answer for yourself: Who knows Hebrew better, the Hebrews or the Christians, and the Hebrews say in their Masoretic text that "almah" should be translated as the young woman, not virgin?

Some scholars further allege that "shall conceive" should have been translated as "is with" child which is in the present tense and shows the prophecy pertains to a woman existing in Isaiah's time.

Other critics of Christianity's claim note that "shall conceive" was translated from "harah" which actually means "has Conceived." They say "harah" (conceived) is the Hebrew perfect tense, which represents past completed action in English.

Additional evidence that Isaiah 7:14 does not pertain to Jesus lies in the fact that Jesus was never referred to as Immanuel in the New Testament., is never called Immanuel except by those who do so in order to fulfill the prophecy, and according to Luke 1:31 was to be called Jesus, not Immanuel.

A fifth problem associated with the Virgin Birth is that some Christians allege Mary remained a virgin after the birth of Jesus. But this couldn't have occurred unless all of Jesus' brothers and sisters were products of virgin births also. Many verses show Jesus had brothers and sisters (Matt. 13:55-56, Mark 6:3, Gal. 1:15, Luke 8:19, John 2:12, 7:3-5, 7:10, Acts 1:14), that Jesus was only the first of several offspring (Luke 2:7), and that Joseph had no contact with Mary till she had brought forth her firstborn (Matt. 1:25).

Besides these major problems, there are also several more difficulties related to the Virgin Birth.

If Joseph was the natural father of Jesus as some previously-mentioned verses allege then Jesus was illegitimate, a bastard, since Joseph and Mary were engaged, not married. Luke 2:5 proves the latter quite clearly in the Revised Standard Version (RSV), the New American Standard Version (NAS), and the New International (NI) Version.

Moreover, some say that Jesus couldn't claim the throne of David. To quote the fundamentalists: "...if Jesus

had been sired by Joseph, He would not have been able to claim the legal rights to the throne of David. According to the prophecy of Jeremiah 22:28-30, there could be no king in Israel who was a Descendant of King Jeconiah, and Matthew 1:12 relates that Joseph was from the line of Jeconiah. Some say that if Jesus had been fathered by Joseph, He could not rightly inherit the throne of David, since he was a relative of the cursed line." This problem, concerning this one criticism, is answered in fact that 3 curses were put on Jeconiah…no posterity was to sit upon the throne, he was to remain childless, and poor. But history recounts his repentance in captivity and that he amassed great wealth and children while there. It seems that 2 of the 3 punishments were removed since his sincere repentance.

Answer for yourself: Does it not stand to right that the third was removed by G-d as well…that his descendants could again sit upon the throne of David?

Well out of all these criticisms of the Virgin-Birth position of Christian theology I can honestly say that I have only one response to the "positive," and that is the one dealing with the Jeconiah curse. Otherwise, as stated above and in the other articles in this series the evidence stands overwhelmingly opposed to any credible belief in the Virgin-Birth.



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A VIRGIN BIRTH PROPHECY....WAS IT CREATED AFTER THE FACT?

Prophecy is a muddy science, and Bible prophecy more muddy than most. Take those Old Testament prophecies. Evangelists never tire of telling us that hundreds were fulfilled in the life of Yeshua, far too many to be called coincidence.

Answer for yourself: But how many of these are real, and how many are prophetia ex eventu--prophecies constructed after the fact, products of careful selection and interpretation?

Answer for yourself: How many of these New Testament prophecies "fulfilled" are twisted and mistranslated on purpose from the Jewish Scriptures?

To get an idea, let's look at the most famous, the prophecy of the child Immanuel as presented in the Gospel of Matthew:

Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel, which being interpreted is, G-d with us (1:22-23 , KJV).

Most good Christians take this passage from the KJV Bible or other Christian translations at face value, assured that the prophet Isaiah did indeed describe Yeshuas miraculous conception and birth seven hundred years before. What you need to know is that most Christian versions have build their Old Testament Scriptures off of the Greek LXX Septuagint and not the Jewish Masoretic Text. If they had been faithful to the Jewish Text the word used by Isaiah is NOT "virgin" but "young woman". As you can see this is NOT a translation but a "theological creationism" to make the presentation of Yeshua more agreeable to the Gentiles who already had "virgin-born" g-d men by the tons. More on that later.

Answer for yourself: But did Isaiah really intended for us to understand "virgin" from his text? Authorities who have honesty and integrity before their "theological agenda" are nearly unanimous. The answer is no.

Answer for yourself: What did Isaiah really say? Turning to Isaiah 7:14 (Masoretic text/Jewish Palestinian Text), we find his precise words:

Therefore the Lord himself shall give you a sign; Behold, ha'almah shall conceive, and bear a son, and shall call his name Immanuel.

Matthew's interpretation of this passage has several problems, the largest hanging on the Hebrew word 'almah. Writing in Greek, the gospel author turned almah into parthenos , a word usually (but not always)

meaning "virgin." In fact, he had a precedent for this; the Septuagint, a translation of the Old Testament used by Greek-speaking Jews of his day, did indeed use parthenos in the Isaiah passage. But the Septuagint was for the most part a notoriously sloppy translation [request our information on this corrupted version of the Old Testament], and its version of Isaiah, according the the majority of honest Bible scholars who comment on the LXX attest that the book of Isaiah was generally more error-ridden than the rest of the Septuagint translations.

By the Middle Ages, the Jews had abandoned the Septuagint, and later Greek translations, by Aquila, Theodotion, Lucien and others [both Jews and Gentile-proselytes who wanted to correct such errors in the Greek text], did not use the word parthenos. (The Septuagint, commonly known as the LXX, is still favored by Eastern Orthodox churches). You need only investigate these other "corrections" to see the evidence for yourself.

Answer for yourself: Are you aware that the Hebrew Old Testament Palestinian Text [true Masoretic Text to which its accuracy was verified by discoveries with the Dead Sea Scrolls] predating the Septuagint used 'almah' meaning "young woman" and did not use the concept "virgin"? That being so, then what did the word mean?

While rare in the Hebrew Bible, almah does occur here and there, notably in Genesis 24:43 and Exodus 2:8 , but an examination of the contexts of these passages will show nothing to suggest that the noun imputed virginity.

On the other hand, a male youth in the Old Testament was called na'ar or elem, the feminine forms of which were na'arah and 'almah respectively. The limited usage of elem (lad or stripling) in the Old Testament nowhere implied sexual purity; thus an 'almah was an adolescent female, virgin or not, just as an elem was an adolescent male. In fact, one verse does seem to use 'almah in reference to a non-virgin. This is Proverbs 30:19 , which listed four things too marvelous to understand: the way of an eagle in the air, the way of a serpent on a rock, the way of a ship in the sea, and the way of a man with a maiden ('almah). To say the least, "the way of a man with an 'almah" would certainly jeopardize a state of sexual purity, but more damaging than this rather obvious fact is the comparison that the writer went on to state: "Such is the way of an adulterous woman: she eats, wipes her mouth, and says, 'I have done no wrong'" (v:20 , NAB). It seems odd writer that the author would use 'almah to denote sexual purity and then compare it to the ongoing affairs of an adulterous woman. More likely the author's point was that all these things have one element in common: **they do not leave much of a trace.**

Aside from this, the Torah does, in fact, have an explicit word for virgin (betulah or bethulah), which is always used where the context requires virginity. (For confirmation, see Genesis 24:16 , Leviticus 21:14 , and Deuteronomy 22:15-19). Even Isaiah shows his familiarity with the term as he used it in 62:5 . Therefore being acquainted with the word, but choosing not to use the very word that conveyed without a doubt a "virginous state" reveals to us that its nonuse by Isaiah in the in the "Immanuel" passage is a rather loud hint that Isaiah spoke only of a young woman, not specifically of a virgin. He could have used the unmistaken Hebrew word for "virgin" if he has so wanted and we see this clearly in his other use of the word to coney such a concept in another isolated passage. But he purposefully did not choose to use it in Isa 7:14!!!!!!

Moreto the point, nearly all modern commentaries agree with Talmudic scholars that Isaiah's "sign" had nothing to do with a messiah. **Reviewing more than a dozen for this article, I found only one dissenter. Significantly, it was one that spouted the fundamentalist party line on every other issue. Interested readers can jaunt to the library and peruse the massive *Interpreter's Bible* (Vol. 5, pp. 217-22), one of the most authoritative works in the field. Or more succinctly, try the popular Harper's Bible Dictionary (Paul J, Achtemeier, gen. ed., 1985), page 419, where this statement is found:**

It is clear, however, that... Isaiah 7:14 did not speak of the miraculous birth of Jesus centuries later.... The sign of Immanuel offered by the prophet to Ahaz had to do with the imminent birth of a child, of a mother known to Ahaz and Isaiah, and signified G-d's presence with his people....

Indeed, Isaiah's word for "sign" was "ot", which in the Hebrew Bible invariably indicated an imminent sign or omen, not one in the far future. Keep reading, in fact, and you will see Isaiah's sign appear just a few verses later (Is. 8:3-4), when a certain prophetess gives birth to a son--a child whom G-d called "Immanuel" in verse 8. By contrast, nowhere in the New Testament did any character ever call Yeshua Immanuel.

Answer for yourself: Why the confusion?

Of course, the author of the Gospel of Matthew [not the Apostle for at this period literary productions were given "names" of famous men to enhance their value] had a vested interest in the budding church and wanted to ground the new Christian mythos in Jewish prophecy whenever possible. Almost all scholars agree this "Matthew" was not the apostle but rather a Greek-speaking Christian living in or near Antioch of Syria, who wrote about A.D. 90, about two generations after the crucifixion. Very likely, he was familiar with only the Septuagint version of Isaiah. (That Matthew wrote the first gospel was a tradition started by Bishop Papias of Hieropolos in the second century, and this one was in Hebrew, and if in Hebrew, the word "virgin" would never have been used since a familiarity with Hebrew would teach otherwise.)

Moreover, we know the gospel writers were not adverse to massaging and even manufacturing details in order to "flesh out" the Yeshua story. That is why, for example, you find such conflicting genealogies for Yeshua in Matthew 1:1-16 and Luke 3:23-38 .

DON'T FORGET THE CONTEXT....FOR INTERPRETATION

All things considered, it is hardly surprising that "Matthew" would pull Isaiah a bit out of context and try to wring a new meaning from it. What is surprising is that this literary sleight of hand grew to become such a cornerstone of Christendom and still has modern fundamentalists so befuddled. So let's dust off our Bibles (I like the New Revised English Bible best for clarity and the Revised Standard Version for beauty) and reread the Immanuel prophecy--in context.

The setting is the Syro-Ephraimite war (ca. 734 B.C.). Wicked King Ahaz of Judah was frantic about Ephraim (another name for the northern kingdom, Israel) and Damascus (capital of Syria), which were plotting a preemptive strike. Isaiah enters, offering a sign. Ahaz demurs. Isaiah storms at him for his lack of faith and then provides a sign anyway: A male child would be born. Before this child is old enough to know to "refuse evil and choose the good," Assyria would lay waste both Samaria and Damascus (7:16). [This sub-prophecy, in fact, came true in 2 Kings 16:9 ; 17:5-6 .] Then, to punish Ahaz, Assyria itself, with Egypt, would arise as a far greater threat.

Think about this. If Ahaz was concerned with an imminent attack from Samaria and Syria, why offer a sign that would not occur for seven centuries? To Ahaz this would be no sign at all.

Answer for yourself: Also, if the Immanuel child was G-d incarnate, how could Isaiah speak of a time when Immanuel would not know enough to choose good over evil?

Answer for yourself: What about divine omniscience?

Note also the striking parallel between verses 7:16 and 8:4 . Here is Isaiah prophesying almost identically about both children. The more closely you look, the more difficult to deny that these two are identical. You can hardly blame evangelicals for seeing a special significance in the name Immanu'el, Hebrew for "G-d with us," but such language and imagery was right at home in the world of old Jewish nomenclature, where every other proper name seemed a reminder of G-d's presence. Thus we have Isaiah, which means "G-d's help"; Michael , "Like unto G-d"; Israel," "Striving with G-d"; Elihu, "He is my G-d"; Adonijah , "Yahweh Lord"; and a host of others.

THE LINK TO ISAIAH 9...PAY ATTENTION

Then again, some apologists try to rescue their favored exegesis by equating both Immanuel and Yeshua with the child mentioned a bit later in chapter 9 of Isaiah, "Unto us a child is born....etc." It is tempting. This section, while obscure, is in fact one of the most powerful and poetic passages in the Old Testament. It may well be an early messianic prophecy but in fairness, note that most Jewish scholars (who should know better than evangelicals) insist it is an ode praising Hezekiah, Ahaz's righteous son (2 Chron. 29), who came to the throne in 720 B.C. and centralized the worship of Jehovah at Jerusalem. The various titles ascribed to him, such as "Prince of Peace" and "Everlasting Father," were apparently titles of honor used by the ancient Jews for favorite kings. (You find the same sort of bread-buttering in Egyptian hymns to the pharaoh and in Babylonian royal eulogies.) Hebrew scholars also remind us, gently, that the key Hebrew verbs in Isaiah 9:6 are in the past tense (the child had already been born)!

A moot point. For reasons stated earlier, we cannot use the child in Isaiah 9:6 as a bridge connecting Immanuel to Yeshua. As Old Testament prophecies of the Christian Messiah go, this one, like so many others, has been overrated.

Also of importance is the fact that in Hebrew there are no "to be" verbs as we have in English. Keeping this fact in our minds then let us read Isa. 9:6:

Isa 9:6 6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty G-d, The everlasting Father, The Prince of Peace. (KJV)

This means that the descriptions above referring to this "particular child" are only modifers of his attributes. It is not intended, as we have in our English language, to convey that the child is literally these things since called by these names. Said another way, the child will have a lot in common with "the" Wonderful Counsellor who is understood to be G-d, the child will have a lot in common with "the" mighty G-d, the child will have a lot in common with "the" everlasting Father, and that the child will have a lot in common with "the" Prince of Peace, but such designations describe attributes of the child which he will have in common with G-d. The passages, buy using these descriptions of G-d is NOT SAYING the child is G-d but only will have attributes in common with G-d. The absence of the "to be" verbs in Hebrew means, unlike in English, that the child IS NOT THESE THINGS, only alike these descriptions, which the Jews of that time knew referred only to G-d. These attributes of this child referred to the child of Isaiah 7 which was to be a sign to King Ahaz and the Rabbis today tell us the child in question was Hezekiah. Maybe you need to refresh you study on Hezekiah to

understand how he exhibited in his life these attributes attributed to him in Isaiah 9.

IN CONCLUSION

If you have read our materials over the years you must have been struck by our hard-hitting and ruthless attack on untruth passed off as "Divine Revelation." I am a firm believer that one's faith, no matter what it is, gives no one the permission to alter or corrupt the Word of G-d, the Jewish Masoretic text, in the presentation of one's religious belief system [whether it is the corruption of the Christian's Old Testament or the hundreds of misquotations in the New Testament]. But such as been done for over two thousand years and few know of this unless that study intensely.

The alteration of the Jewish Masoretic Text by the early Essenes and the later Gentile followers of Jesus is a crime of the highest magnitude, and as said before, the vast majority of Christians have never seen this or have been told this. The "selling" of Jesus as the Messiah to the Gentile nations through the purposeful alteration, adulteration, misquotation, misapplication, and the taking of Jewish texts out of context has done great harm to the Divine Revelation given mankind. This corruption of past Divine Revelation in the presentation of Yeshua as the Messiah to the Gentile world dishonors his name as well as angers G-d. Since knowing this to have been done Bet Emet has presented hard-hitting studies for over 10 years to alert the good people who both love Yeshua and G-d, but whose worship has been compromised because of such errors and changes to the Bible Yeshua used.

Having said that let me also say that there are yet compelling reasons why Yeshua/Jesus just might have been the Messiah ben Yosef, the suffering Messiah Servant. But the corrupting of the Jewish texts by the Gentile Church to "sell" him as Messiah to the Gentile nations at the expense of the Jewish Bible is a crime of unimaginable proportions. Knowing this to have been done, I cannot not let passages that have been altered and that never referred to him to be used to attest to his identity and Messiahship when they originally had no historical or contextual bearing on him at all. To do so is nothing short of a religious fraud! Let us not make more of him than the Father intended, yet at the same time, let us not make less of him as well. Let us always to remember that we are to worship the Father in Spirit and Truth and our failure to discern such adulteration of truth concerning Yeshua compromises severely such worship!

I will leave you with a quote from my Rabbi:

"We know that a lot concerning Yeshua was taken out of our literature (the Jew's), and we know that too much was written about him into your (Christian) literature; somewhere between both extremes lies the truth about him."

Such is the great need for intense study...and the truth is hard to come by after the reactionism of both Judaism and Gentile Christianity over the last two thousand years. Shalom.

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RABBINICAL COMMENTARY ON ISAIAH 7:14-21

"Therefore the Lord Himself will give you a sign: Behold the young girl [Almah] is pregnant and gives birth to a son, and will call his name Immanuel [G-d is with us]." [Isaiah 7:14]

(14) "Therefore G-d will give you a sign," meaning that since you do not want to ask a sign from Him, therefore G-d Himself, and no one else besides Him, without you even asking, will give you a sign. And ponder this: it writes "a sign," not "miracle" or "wonder", because since the Holy One did not intend to repeat this sign, it would be very different from the normal custom of things.

Since Ahaz and his men did not ask him, and without asking Ahaz did not deserve a major miracle, and if he escaped from the King of Aram and the King of Israel it was in the merit of his son Chizkiyahu [Hezekiah], and in the merit of his ancestors, and in the merit of Jerusalem, and it was enough to save him, and not that the Blessed One should do other signs, wonders, and amazing things for him. And therefore [the Prophet] said: "The Lord will give you a sign." That is to say a sign that this prophecy will not be forgotten by you.

And concerning this sign, I shall consider it in two ways. The first is when he said: "Behold the Almah is pregnant and will give birth to a son, and will call his name Immanuel," meaning the wife of Ahaz or his daughter, whom he loved, was in the beginning of her pregnancy. And perhaps Ahaz did not yet know this, and he told him that she is pregnant and would give birth to a son. And that she herself would call his name Immanuel. And that would be the sign for him that the Blessed Lord is with him and would help him and save him form these kings (of Aram and Israel).

And Rashi explained that "Behold the Almah is pregnant" refers to the Prophet's own wife. And the sign was that she would give birth to a son and call his name Immanuel, signifying that the Lord would help them and save them. And this explanation is difficult, for it says "Almah" [young girl] and it would have been more appropriate to call her "Neviah" [Prophetess], as he said later on [Isaiah 8:3] "And I came near to the Prophetess". Therefore it is better to explain that Almah here refers to King Ahaz's own wife or daughter.

And behold he called her an Almah because she was young, because a young boy is called an Elem and a young girl Almah, whether she is a virgin or a non-virginal married- or single-woman. For this term Almah only refers to her age [and not to her marital status].

And given this, it is not right for us to consider that this son whom they called Immanuel was Chizkiyahu, for behold Chizkiyahu was born nine years before his father Ahaz became king. For Ahaz ruled for 16 years, and Chizkiyahu was 25 when he became king. And it appears that this prophecy of Isaiah occurred after Ahaz had ruled for 2 years. But this Almah was a second wife whom Ahaz had taken after Chizkiyahu's mother, and this prophesied son would be her son. Or she was the daughter of Ahaz, who had gotten married only recently and was still a young girl, the king's beloved daughter. And about her Isaiah prophesied that she was pregnant--and king Ahaz did not yet realize this--and that she would name him

Immanuel with the urging of my G-d, so that this child should be a sign concerning the fate of the Nation of Israel.

And it is possible that the words "And she will call his name" refer back to Ahaz, and the Hebrew letter Tav in the word "VeKaraT" would be the Tav denoting "You will" and not the feminine Tav. To say that with all Ahaz's wickedness, he would call him this name Immanuel. And already a sign like this has been found in a Prince who came from the Land of Yehuda, who prophesied about the birth of Yoshiah, saying [1 Kings 13:2] "Behold a son is born to the House of David, Yoshia is his name." And this is the perfection of prophecy, that he should mention in it such a powerful detail concerning the future, and also that he will prophesy and testify in the naming of his name that this is G-d's choice and Will.

(15) "Butter and honey he will eat. He will knowingly despise the evil and choose the good." To teach that this child will be taught by his nursemaid to eat butter and honey, so that from training and custom he will know early on to despise the evil and to choose the good. Meaning that since he will be accustomed to eating sweet and desirous things like butter and honey, his nature will be conformed with that sweet food that he is used to and to despise the evil that is its opposite.

(16) "For before the youth will know to despise the evil and to choose the good, the land will be left desolate that you fear from its two kings." And he mentioned that even as the child hurries to become accustomed to despising the evil and to choosing the good, still in that time that hastens to come "before the youth knows to despise the evil and to choose the good" with all the powerful instruction that his caretakers give to him, "the land will be left desolate" meaning that the land of Israel, for whom Ahaz feared due to the two Kings, meaning the king of Aram and the King of Israel that were coming to attack him. And there is no doubt that even though this prophecy was at the beginning of the pregnancy of the Queen or the king's daughter, there still was time until she would give birth and until the child would be accustomed to choose and to desire to eat the good and sweet and pleasant things, and to despise their opposite, of about two years. And this prophecy was before the Kings attacked Jerusalem, about the same amount of time for the child's birth and the development of his judgement, then if so this prophecy testifies to his salvation.

And it seems to me more correct that "the Land will be left desolate" was said not about the Land of Judah, but rather about the Kingdom of Aram and Israel, whose two kings Ahaz feared. And the prophet informed him that before the youth would know to despise the evil and to choose the good, the land of Aram would be desolated of Retzin, for the king of Assyria would attack him and kill him and take his Land from him, and also the Shomron and Land of Israel [the northern kingdom] would be desolated of Pekach ben Remaliah, who would be killed by Hoshea ben Elah, and the lands that they ruled over would be rid of them.

And after Isaiah mentioned this salvation, he mentioned another salvation that would be in the days of Chizkiyahu his son. That Sancheriv King of Assyria would attack Jerusalem to destroy it, and the Blessed Lord would save the city. And this is that he meant in saying:

- **(17) The Lord will bring upon you and upon your People and upon the House of your Fathers days that have not been since Ephraim turned form Yehuda." Meaning since the Kingdoms were divided. And he explained what G-d would bring, and he said that the King of Assyria would attack Jerusalem, and then he added the words:**
- **(18) "And it will be on that day the Lord will call for a fly on the edge of the Nile in Egypt and for a bee in the Land of Assyria." And he mentioned the downfall of Sancheriv saying:**
- **(20) "On that day the Lord will shave like a razor with the mercenaries in the lands of the river of the King of Assyria." And behold the prophet did not say that this would be in the days of his son Chizkiyahu, because he did not want to identify the righteous Chizkiyahu as the son of the wicked Ahaz. So wrote Rashi, and this is the first explanatory approach.**

And the Second approach is that this sign was of the salvation of the Nation from their enemies. And that G-d would help them and they would eat and be satisfied and enjoy abundant peace. And it already is written in

Scriptures that a sign would be given about this. In the words of David [Psalms 86:15-16] "Turn to me and show me grace. Give Your power to Your servant and save the son of Your maidservant. Show me a sign of favor, and let my enemies fear and be ashamed. For You G-d helped me and comforted me." Behold he called the salvation and consolation "a sign". And so you will find in the words of Isaiah himself, who said to Chizkiyahu abut his salvation from the hand of Sancheriv [Isaiah 37:30]: "And this is the sign for you. Eat this year that which grows of its own, and so in the second year, and in the third year sow and reap and plant vineyards and eat their fruit." And the remnant of the daughter of Yehuda that is left will make a root below and fruit above." And he calls it a sign this salvation and that G-d will be bountiful to them in the land afterwards.

"Therefore G-d Himself will give you a sign." And the sign is not the pregnancy and birth of the Almah. Rather that G-d will give you a sign of your salvation from your enemies. Not just this time from the hands of Retzin and ben Remaliah. But also from the hands of Sancheriv, who will attack Jerusalem in the days of Chizkiyahu. And after all this they will eat the goodness of the Land. And therefore he said in order to clarify the sign that he mentioned and when it would be: "Behold the Almah is pregnant and gives birth to a son" meaning "You will surely know that the girl who was the wife or daughter of Ahaz as I mentioned before—behold even though she is only a young girl behold she already is pregnant and will give birth to a son, and she will call his name Immanuel, because in his days the Blessed Lord will be with Israel. And will save them from their afflictions. And therefore he said: "He will eat butter and honey" to say that two successes and two salvations will occur in his days. And as though he is a messenger of G-d on earth to announce the good news and to inform what He will do for the people. For the butter is one type of sweet and desirable thing, and the honey is another type. And they correspond to the two successes and salvations: one from the two kings rising against them: Retzin King of Aram and Pekach ben Remaliah King of Israel, who will be wiped out of the Book of Life and will be uprooted from their Kingdoms in a short while. And the second from the hands of Sancheriv, who will attack Jerusalem afterwards and will fill the whole land of Judah with his people and his soldiers. And G-d will cut them off speedily from the face of the earth, and Jerusalem will dwell securely. And the reason he said "to know to despise the evil and to choose the good" is to teach the time period, as in Genesis 7:4 "in only seven more days." And he said "from the day Ephraim turned from Yehuda" to say that in the same time that this child will learn to despise the evil and to choose the good, he will eat butter and honey." Meaning Israel will eat, as it says later (Isaiah 8:4) "he will take up the riches of Damascus and the spoil of Shomron before the King of Assyria." For Scripture sometimes omits the subject. And the point here is that every member of Israel will eat butter and honey, for there will be great plenty, and peace, and security, and the butter and honey will be plentiful, as will the other forms of success that they symbolize. Or that the child himself in his childhood will eat butter and honey as a sign and good omen, for the people of Judah will eat in peace and contentment all the days of this child. And Rashi favors this explanation, for he wrote: "butter and honey the child will eat, for our Land will be filled with all good."

Answer for yourself: Now does this context remind you of Israel in the day of Yeshua and the Romans? Of course not!

And behold the Prophet immediately explained what are the two successes that the butter and honey symbolize. And of the first he said, "Before the child knows to despise the evil and to choose the good, the Land will be desolated" meaning that while the child is still a child, before he knows to choose the good and to despise the evil, Retzin and Pekach ben Remaliah will be killed and the Land that is their kingdom will be bereft of them, of whom Ahaz feared. And this is the first success that will occur speedily whole the child still is young. And then he mentioned the second success that will come after that, about which he said: "G-d will bring upon you and upon your People and upon the House of your Fathers" meaning that a different siege and dire straits will come upon them, and this would be in the days of Chizkiyahu when Sancheriv would come against him. And about this he said "And it will be on that day G-d will call a fly…" and he mentioned again his downfall saying: "on that day G-d will shave like a razor with the mercenaries…" and he mentioned after this the joy of Israel and their success and their satisfaction in the Land saying (7:21-22): "And it will be on that day that a man will raise

a calf and two sheep, and from the overabundance of the milk he will eat butter, for everyone who is left in the midst of the Land will eat butter and honey. And this was the favorable sign that G-d would give them, and to which he intended in saying "butter and honey will he eat" as I have mentioned….

And the Christian Scholars have struggled to refute that this young girl [Almah] would be the wife of Ahaz or the wife of Isaiah, and they asked many difficult questions about this, and I thought to mention their claims here and to answer them in order to remove a stumbling block from the path of my People.

(1) The first doubt is that if the Almah was the wife of Ahaz then the son born would be Chizkiyahu his son. And it is proven that he already was born before this prophecy, and that the prophecy should refer to him after his birth is not possible. And if the Almah was the wife of Isaiah, how did he say after this (Isaiah 8:8): "And the poles of his wings will fill the breadth of your land Immanuel" which teaches that Immanuel will be the ruler of the Land, and Isaiah and his son were never such?

And I answer that I already have explained that Immanuel was not Chizkiyahu. For he already was born nine years before his father Ahaz reigned. But he was another son who was born to Ahaz from another wife, or the Almah was Ahaz's daughter. And the verse that the Christians cite—"will fill the breadth of your Land Immanuel"—does not teach that Immanuel will be Lord of the Land as they claim. For the simple reading of the verse is that the army of Sancheriv will invade Yehuda, and would flood the Land until the throat "and the poles of his wings will fill the breadth of your Land Immanuel", meaning that the poles of the soldiers of Sancheriv will fill the whole breadth of the Land of Yehuda when they would attack her. And of this they should not be afraid, for G-d is with them, as is explained in the commentary. Not that he says that the poles of the wings of Immanuel will fill the breadth of the land, for this is an error in the explanation of the simple meaning of the Scripture *{ed. note: it seems to me that the fact that the verse writes "your Land Immanuel" implies that Immanuel indeed is the ruler of that Land.}*

(2) And the second doubt is that if the prophet said to Ahaz (7:11) "Ask a sign to the depths or to the heights" *{ed. note: could this be an allusion to what is written in Romans 10:6-8?}* that the sign should be great and powerful, what was the power and strength of this sign "Behold the Almah is pregnant and will give birth to a son" for the Medical Sages can recognize through the appearance of a woman and through her urine if she is pregnant and if she is carrying a boy or a girl? And I answer this that according to both of my approaches to explaining the verses above no place is left for this doubt according to the meaning of the word "sign" and its portent and the intent of the Prophet's words.

(3) And the third doubt is that Hoshea ben Elah reigned in the12th year of Ahaz, as mentioned in 2 Kings 17:1, and Pekach ben Remaliah already had died, and it is clear from this that when Immanuel was born Retzin and Pekach ben Remaliah already had died in the fourth or fifth year of Ahaz' reign? And I answer that it is not obligatory that since Hoshea ben Elah was crowned in the 12th year of Ahaz King of Yehuda then Retzin and Pekach ben Remaliah already were dead at the time of this prophecy.

For in 2 Kings 15:27 it is written that Pekach ben Remaliah ruled for 20 years, and it is written there (15:16) also that in the days of Yotam King of Yehuda, father of Ahaz, G-d began to unleash on Yehuda Retzin King of Aram and Pekach ben Remaliah, and in those days Yotam died and in the 17th year of Pekach's reign Ahaz became King of Yehuda (16:1). And if so there remain 3 years from the reign of Pekach ben Remaliah in the days of the reign of Ahaz and ben Remaliah, and during this time Retzin and ben Remaliah were terminated. Therefore they Prophet predicted to Ahaz "that before the child would know to despise the evil and to choose the good the land would be left desolate." Meaning that this would happen in those 3 years during which those Kings were killed and uprooted from their kingdoms. Behold therefore that there is no

contradiction here at all. And this prophecy was not in the fourth or fifth year of Ahaz's reign, as the Christian Sages claim, but rather in the first or second year of his reign, for at that time Retzin and Pekach ben Remaliah joined together to attack him because of the war they already had been waging with Ahaz's father (Yotam) before his death.

(4) And the fourth doubt is that behold he wrote after this about this child "that before the lad would know to call 'My Father My Mother' the riches of Damascus and the spoil of Shomron would be taken up before the king of Assyria." And we don't find that the King of Assyria despoiled the Shomron except when he destroyed it, in the 9th year of Hoshea ben Elah, when Ahaz already had died and his son Chizkiyahu had reigned for 6 years?

And I answer this that if these Christian men understood the simple and true meaning of prophecies this doubt would not concern them at all. For the lad of whom it is said "before he will know to despise the evil and to choose the good" they thought is the same lad of whom it is said afterwards (8:1): "And G-d said to me take up a scroll…for before the lad knows to say My Father My Mother…" And this is not so with us, for these are two distinct children one form the other. And these two prophecies were not stated at the same time. For the first prophecy that began "And so it was in the days of Ahaz" and the prophecy "And G-d will add another word to Ahaz" and the following sections all were in the days of Ahaz and the beginning of his reign, as I have mentioned. And the pregnant girl was a young wife that Ahaz took or his daughter, as I have explained. And the child who will eat butter and honey will be her son, and this child will be in the days of Ahaz. However, the section "And G-d said to me take a scroll…" and the scripture "And I drew near to the Prophetess and she became pregnant and gave birth to a son…" was years afterwards. And the prophet did not prophesy here concerning saving King Ahaz from the two kings as he had prophesied in the first prophecy [in Isaiah 7]. But he prophesied only about the destruction of Damascus and the destruction of the Shomron that occurred afterwards. And the prophetess was Isaiah's wife, and the son born here was her son. And therefore the first child was called Immanuel to announce the salvation of the Nation and its success. And the second child, son of the prophet Isaiah, was called "Maher Shalal Chash Baz" because his purpose was to prophesy the destruction of Damascus and the destruction of the Shomron, and the two prophecies had nothing to do with one another. **And if the destruction of Damascus was in the days of Ahaz, when Pillan King of Assyria attacked it and killed Retzin and conquered Damascus, as mentioned in 2 Kings 16:9. And the destruction of the Shomron was after the death of Ahaz in the 6th year of his son Chizkiyahu's reign, this does not refute that the son born to the Prophet Isaiah would portend and teach about the destruction of both Damascus and Shomron, since they were years apart in time, since for that reason they called him two names: "Maher Shalal, Chash Baz" to teach about the two destructions, as I shall explain….**

THE RABBIS REJECT THE CHRISTIAN VIRGIN BIRTH

And the Christians claim in the book of the Apostle Matthew that what is written "G-d will give you a sign. Behold the Almah is pregnant and gives birth to a son and will call his name Immanuel" refers to Miriam, who became pregnant while still a virgin, and gave birth to Yeshua their G-d, and for that reason he is called Immanuel [G-d is with us]. And there are seven refutations to this:

(1) That the word "Behold" teaches about something that will take place immediately, **as in (Genesis 15:4) "And behold the word of G-d came to him saying this one will not inherit from you." (Song of Songs 2:8) "Behold this one comes." (Isaiah 12:2) "Behold G-d is my salvation, I shall trust…" For the word "Behold" (Hinay) is related to the word Hineni (I am here and ready). And how could the verse say "Behold the young girl" concerning something that would happen in the end of days? Rather it would have written "And it will be in the end of days" or something similar from those types of expressions that refer to distant times.**

(2) From what is written "Behold the Almah" and the Christian commentators thought that there is no word "Almah" in Scripture except to mean "virgin," as they proved from what is written about Rebecca (Genesis 26:43) "Almah" and that she was "a virgin and no man had known her." (Genesis 26:16) And also about Miriam, the sister of Aharon, it says (Exodus 2:8) "Almah" since she was a girl and a virgin. And so they

decreed that the word "Almah" must mean "Virgin." And this is not so, for it is clear to every Jew that this name in the Holy Tongue does not refer to virgin, but also can mean a non-virgin. **And the proof is in Proverbs 30:18-20: "Three things are wondrous to me…the way of an eagle in the sky, the way of a serpent on a rock, the way of a ship in the heart of the sea, and the way of a man with an "Almah." And the next verse says "So also the way of an adulterous woman who ate and wiped her mouth and said 'I did no sin.'"** And this is a clear proof that here "Almah" is stated about a non-virgin, of whom it cannot be ascertained if a man lay with her and she became defiled or not. **And to be saved from this doubt some of the Christian Scholars have written that "the way of a man with an Almah" meaning in his Elem (youth), as though the Hebrew word "beAlmah" was written with an Aleph at the end, but this is not so for it is a Hay. And some of them tried to explain symbols in the words of King Solomon, from the eagle, the snake, and the ship, that are symbols that pertain to Yeshua in his Divinity, in order to explain "the way of a man with an Almah" meaning that He entered the womb of the virgin. But they could not then explain in this manner the next verse: "So also is the way of an adulterous woman..."**

(3) From what is written "Behold the Almah is pregnant" and the word "pregnant" is in present tense. That she already was pregnant, not that she would become pregnant 600 years afterwards. **And if the Prophet were speaking of the future, he should have said: "Behold the Almah will become pregnant" as it says later (8:3) "and she will become pregnant and give birth to a son," and not "is pregnant" in the present tense.**

(4) "And she will call his name Immanuel." And it is known that no one called Yeshua the Nazarene by the name Immanuel, not his mother, and not by others. **And the Christian scholars already have tried to answer this, saying that "something has both an essential name and an appellate name. As a man's name is his essential name, while his appellate name reveals details about his life. And Yeshua was his nickname, but Immanuel was his essential name referring to his Divinity." And these words are vanity, because Scripture would not say about the essential name "And she will call his name Immanuel" but rather the appellate name, for [the Prophet adjures them and] they agree to call him this name. And of the essential name it is written (Genesis 2:19) "This is his name." And so it should be written here: "And his name will be Immanuel" not "And she will call his name Immanuel" which indicates that he should and will be called by that name….**

(5) "For before the lad will know to despise the evil and to choose the good" for this contradicts what the Christians believe, that Yeshua from the time he was born was wise to the greatest perfection. **And this they also answered, saying that while Yeshua as G-d was wise from the beginning of his conception, yet as a physical being the wisdom was hidden from him for a brief time. And this also is a false assertion, for if Yeshua was G-d behold the power of G-d is unlimited. And how could the limitations of physicality impede him? And how could the Divine in him be limited, if he is the essential power of G-d?**

(6) "The land that you fear will be left desolate of its two kings." This verse is a self-explanatory contradiction to their claims, for if Ahaz was afraid of Retzin and ben Remaliah, and concerning this the Prophet gave him a sign, to assure him that his heart would not become soft or fearful, how could the sign refer to Miriam and her virginity and the conception of G-d? For the affliction was close at hand, but the sign would then refer to an event 600 years later. **And they also tried to resolve this doubt, saying: this sign was not to confirm the prophecy given to Ahaz, but rather to notify him of an even greater miracle that G-d would do in the world. And therefore they said this to the House of David, to inform them that from their family would come Miriam, who would give birth to G-d, and that this would be a consequence, not a miraculous sign, of the salvation of Ahaz.**

And also this claim is groundless, because in the beginning the Prophet said to Ahaz: "Ask a sign from the Lord your G-d, in the depths or in the heights." And there is no doubt that the sign concerned his security from those kings. And when Ahaz answered him "I shall not ask and not test G-d" the Prophet said to him: "Therefore G-d Himself will give you a sign" and this shows that this sign was the same one that he told him to ask for originally. And therefore it was not a prediction of what would occur, and not of a bigger miracle to come, but rather a sign of that prophecy and security that he told him about. And therefore it is mandatory for the sign to occur before the time of the security that he promised Ahaz, since its purpose was to enable

him to believe in the prophesied security.

Answer for yourself: And how could a person with any intelligence say that "before the lad knows to despise the evil and to choose the good the Land will be left desolate" refers to Yeshua, since those two kings died and left their lands 600 years before Yeshua's birth?

We also found that the Prophet predicted to Chizkiyahu his salvation from Sancheriv, and also his escape from death and his recovery from his illness. And he gave him on all this signs and wonders in the Heavens and the earth. And he mentioned nothing of the conception of G-d. For what has this to do with this?

(7) The seventh doubt is from the continuation of the verses "G-d will bring upon you and upon your People and upon your Father's House days that did not come since the day Ephraim turned from Yehuda: the king of Assyria." For this shows that the Prophet did not budge from the matter of Ahaz with those kings who were attacking Jerusalem. And so he mentioned afterwards Sancheriv's attack against her in the days of his son Chizkiyahu.

Answer for yourself: And how can the human mind tolerate that the Prophet should place, in between these two predictions that pertain to the immediate time and place, another prediction that has nothing to do with this period, but in the distant future? And what else need I add to negate this peculiar idea, since it has no support either in logic or in the Scriptural verses themselves.



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ISAIAH 7:14 AND THE INCONSISTENCY OF CHRISTIAN TRANSLATIONS

Christianity maintains that Isaiah 7:14 "proves" that the Messiah, whom they believe to be the Immanuel (meaning the L-RD is with you) referred to here, must be born of a virgin. Christianity and many of its scholars will quote the verse as translated from the Greek saying:

"Therefore the L-RD Himself will give you a sign: Behold, a virgin will be with child and bear a son, and she will call his name Immanuel."

As expected then Christianity points to the New Testament in Matt. 1:18-25 and Luke 1:26-38 in order to say that Jesus was born of a virgin and that the angel said to have spoken to Mary greeted her (Luke 1:28) by saying *"Greetings, you who are highly favored! The L-RD is with you."* The writer of the gospel of Matthew goes even to far as to even quotes the Isaiah 7:14 as taken from the Greek when talking to Mary. None of the above examples are true to the Hebrew but most Christians are not aware of such a deception because the Hebrew NEVER uses the word for "virgin" but instead uses the word for "young woman."

One thing that I have learned over the years following Seminary and during the many years where I studied in-depth manuscript evidences is that a New Testament quotes is a proof of nothing unless one examines what the true Hebrew Scriptures say. The vast amount of purposely mistranslated and misquoted Hebrew Scriptures and Scriptures taken completely out of context that litter the pages of this supposed "inspired, infallible, and inerrant" New Testament we inherited from Rome make this a necessity. If you want the truth then you must examine the Tanakh, the Hebrew Scriptures and compare each line and passage with its *supposed* accurate translation in the English Bibles of Christianity. Failure to do this guarantees you believe lies!

That being said the Hebrew word "almah" (the word used in the passage above) means young woman or maiden, NOT virgin. This is reinforced that the word "almah" is translated as "parthenos" in the Septuagint [the Greek translation of the Hebrew Scriptures], a word that we are told also means virgin. But that is not the case as Christianity attests and there are many proofs otherwise. What gets me is that the KJV translators picked and choose where certain words would be translated "this way" and at other places "that way" according to theological necessity and the religious agenda of Rome. Gentile Roman Church theology which was derived in part for astral worship and sun worship was the determining factor as to how and where a particular word Hebrew world would be translated.

CASE IN POINT

Jacob's daughter Dinah was referred to as a "parthenos" after being raped by Shechem. This is the same word used in the Greek translation of the Hebrew Scriptures which is translated "virgin" in Isaiah 7:14 by Christianity [both in the Greek and English versions of Isaiah 7:14]. Anyone should be able to agree with me

that she was most certainly not a virgin after the rape but yet the Greek word "parthenos" which is translated "virgin" is used to describe here AFTER the rape. Therefore you see that the use of the Greek word "parthenos" DOES NOT HAVE TO MEAN VIRGIN BUT CAN MEAN "YOUNG WOMAN"instead. Dinah was surely not longer a virgin after the rape but was yet a young woman after being raped and if the word "parthenos" is used to describe her in the Greek then it does NOT have to mean "virgin" in all cases. The context that surrounds the word and the very passage has to be taken into account in rendering correctly the intended meaning of the word as used by the original writer of the document in question. He did not intend for Dinah to be understood as being still a "virgin" but only a "young woman" and to force the word to mean "virgin" in Isaiah 7:14 because it was deemed later by Gentiles to apply to Jesus and at the same time not apply the same meaning to the word for Dinah is deception in the highest! This is creative theology at its zenith! The KJV translators decided to not consult or pay attention to the Hebrew or existing Rabbinic exegesis of their own Scriptures but went with the Greek because of their prior familiarity of virgin-born sun-g-ds an sun-g-dmen from their prior religious traditions. This of course was applied to Jesus by these writers of the Gospels and such betrays their Gentile backgrounds for no Jew would change the concept of the Davidic Messiah let alone adulterate the Holy Word of G-d out of fear of YHWH. The Hebrew word for virgin is b'tulah in every case.

"THE" OR "A" YOUNG WOMAN?

Secondly, there is a "ha" (meaning "the"/a definite article) in front of the word "almah", hence it should say "the maiden" or " the young woman", not "a" as in the Christian translation. Even the NIV (another Christian translation) realizes virgin is a mistranslation, though they try to explain themselves out of it anyhow as seen below:

Now, considering the sign was for Ahaz (context, context, context), who lived centuries before Jesus was born, it could not mean Jesus. It would not be much of a sign to Ahaz if it did not occur when Ahaz was alive. Additionally, since it says "THE young woman", the woman in question must have been known by Ahaz, and possibly present at the time of the prophecy. Considering that Isaiah named two other of his sons symbolic names, it is highly possible that the young woman in question was none other than Isaiah's own wife.

In closing let the reader think and consider the fact that Jesus was named Jesus and was not named Immanuel as commanded by the prophecy. If we put all the evidence together the picture become very clear: the virgin birth teaching as applied to Jesus is little more than the attempt of Gentile to pattern Jesus after the solar g-ds and g-dmen who all were known in sun worship to be virgin-born.



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DUAL PROPHECY, VIRGIN BIRTH, AND JESUS? FULFILLED OR UNFULFILLED?

One of the methods that should be used to correctly interpret Scripture or Prophecy is to examine the text within the CONTEXT of where it is written. Possibly no greater example can be found for this truth than the seventh chapter of Isaiah because when when this chapter is viewed within the historical context in which it was written then absolutely it cannot be a prophecy about Jesus' virgin birth because it suggests that the prophecy was to have been fulfilled in Ahaz's lifetime, some 700 years before Jesus.
In spite of that often Christian commentators will label this Isa. 7:14 prophecy a "Dual Prophecy" which finds its fulfillment not only in the days of King Ahaz but in the days of Jesus as well. Some maintain that Isa. 7:14 is a "double prophecy;" a prophecy about a boy to be born in the days of Ahaz and also a prophecy to the birth of Jesus. The context is only for the first application of this double prophecy.
Answer for yourself: What is the truth on the matter?

First we must become familiar with the passages in question so lets take time to read from Isaiah chapter 7:

And it came to pass in the days of Ahaz son of Jotham, son of Uzziah, king of Judah, that Rezin, king of Aram, and Pekah son of Remaliah, king of Israel, marched on Jerusalem to wage war against it, and he could not wage war against it. It was told to the House of David, saying, Aram has allied itself with Ephraim, and his heart and the heart of his people trembled as the trees of the forest tremble because of the wind. The Lord said to Isaiah, Now go out toward Ahaz, you and Shear-Yashuv your son to the edge of the conduit of the upper pool, to the road of the washers field, and you shall say to him, Feel secure and calm yourself, do not fear, and let your heart not be faint because of these two smoking stubs of firebrands, because of the raging anger of Rezin and Aram and the son of Remaliah. Since Aram planned harm to you, Ephraim and the son of Remaliah, saying: Let us go up against Judah and provoke it, and annex it to us; and let us crown a king in its midst, one who is good for us. So said the Lord God, Neither shall it succeed, nor shall it come to pass The Lord continued to speak to Ahaz, saying, Ask for yourself a sign from the Lord, your God; ask it either in the depths, or in the heights above. Ahaz said, I will not ask, and I will not test the Lord. Then he said, Listen now, O House of David, is it little for you to weary men, that you weary my God as well? Therefore the Lord, of His own, shall give you a sign: Behold the young woman is with child, and she shall bear a son, and she shall call his name Immanuel. Cream and honey he shall eat when he knows to reject bad and choose good; for, when the lad does not yet know to reject bad and choose good, the land whose two kings you dread, shall be abandoned.

When done reading not only the above verses but the entire chapter then it should be very apparent to the reader that Isaiah chapter 7 is Isaiah's prophecy and declaration of the forthcoming unsuccessful siege of

Jerusalem by the two armies of the Kingdoms of Israel and Syria and not a prophecy concerning a virgin birth more than 700 years later. Now you need to think and use your mind that G-d gave you as you approach the next question.

Answer for yourself: If we interpret this chapter, as some professing Christian scholars attest, as referring to Jesus' birth, then what possible comfort and assurance would Ahaz, who was surrounded by to overwhelming military enemies, have found in the birth of a child seven centuries later? The profoundness of such a question should stop both you and these supposed Christian scholar dead in their tracks as its implications are staggering and questions the intelligence of G-d no less! Both King Ahaz and his people would have been long dead and buried and never had seen such a sign. Such a proposition is plumb stupid! Such a sign would make no sense.

Let us now move on to another part of the verse; in particular verses 15-16 which state that by the time this child reaches the age of maturity ("he knows to reject bad and choose good"), the two warring kings, Pekah and Rezin, will have been removed.

Answer for yourself: Was this part of Isaiah's prophecy of the demise of these kings by the time that a "born child" maturity realized historically? Do you understand that if it can be proven that these kings were removed then the "child in question" had to be born already?

II Kings 15-16 reveal to us that this prophecy was fulfilled when these two kings were suddenly assassinated. With an understanding of the context of Isaiah 7:14 alone along with the historical removal of these two kings as military threats to King Ahaz, then it becomes very evident that the child born in Isaiah 7:14 is not referring to Jesus or to any future virgin birth. Rather, the prophecy as Isaiah received it from G-d is referring to the divine protection that Ahaz and his people would enjoy from their impending destruction at the hands of these two enemies, the northern Kingdom of Israel and Syria.

Now some Christian commentators maintain that this is a "Dual Prophecy." They attempt to explain away this alarming problem of Matthew's complete indifference to the biblical context of Isaiah 7:14 by claiming that Isaiah's words to Ahaz had two different applications. They agree with my contention that the first application of Isaiah's prophecy must have been addressed to Ahaz and his immediate crisis. That child that was born contemporaneously and the first leg of this dual prophesy was fulfilled at the time of Ahaz, 2,700 years ago.

But here is where they disagree. They maintain, however, that the second leg of this dual prophecy applied to Jesus' virgin birth less than 2,000 years ago. In short, these Christians claim that Isaiah's prophecy was fulfilled twice: once in 732 B.C.E., and a second time in the year 1 C.E.

Answer for yourself: This sounds plausible; but is it? What are the problems that surround such hypothetical situation of such a "dual prophecy"?

Without realizing it such a scenario creates an enormous amount of problems.

- **First of all, the proposal of dual prophecy is entirely contrived and has no basis in the Bible. Nowhere in the seventh chapter of Isaiah does the text even hint of a second fulfillment. The notion of a dual prophecy is thoroughly unbiblical and was fashioned in order to explain away a stunning theological problem.**
- **Secondarily, if, as some Christians maintain, the word *ha'almah* means a "virgin," and, as they insist, Isaiah 7:14 was fulfilled twice, then there had to be two virgin births.**
 - **Answer for yourself: Who was the first virgin to conceive in Ahaz's time?**
 - **Answer for yourself: Were there two virgin births?**
 - **Answer for yourself: That is to say, if these Christians claim that the virgin birth of Isaiah 7:14 was fulfilled twice, who then was the first virgin having a baby boy in 732 B.C.E.?**
 - **Answer for yourself: Where is the record of that major event? Should it not have drawn some attention and be written in some record somewhere?**
 - **Answer for yourself: With the Hebrew Scriptures chronicling the many miracles worked by G-d for**

Israel when why is not mentioned among the sacred Hebrew Scriptures as are the many others?

- **Answer for yourself: Is Christianity by taking this "dual prophecy" approach claiming that Mary was not the first and only virgin to conceive and give birth to a child?**

Consider with me for a minute that these Christians insist that the word *ha'almah* can only mean virgin. They are snared by the words of their mouth since they refuse to use the real meaning of the Hebrew word "almah" which does not mean "virgin" but only "young woman." To force such a meaning to "almah" as meaning "virgin" when it does not along with a proposed "dual prophecy" means that there has to be two virgin births as well. History is completely silent as well as all of Jewish history on such an event.

- **Thirdly, if Christianity claims the seventh chapter of Isaiah is a dual prophecy, how does Isaiah 7:15-16 apply to Jesus when these verses continue to speak of this lad?**

Remember, Isaiah 7:14-16 reads

Therefore the Lord, of His own, shall give you a sign, "Behold the young woman is with child, and she shall bear a son, and she shall call his name Immanuel. Cream and honey he shall eat when he knows to reject bad and choose good; for, when the lad does not yet know to reject bad and choose good, the land whose two kings you dread, shall be abandoned.

- **Answer for yourself: If Isaiah's words are the substance of a dual prophecy, at what age did the baby Jesus mature?**
- **Answer for yourself: Which were the two kingdoms during Jesus' lifetime that were abandoned?**
- **Answer for yourself: Who dreaded the Kingdom of Israel during the first century when there had not been a Kingdom of Israel in existence since the seventh century B.C.E.? Surely it was not Rome with their military might!**
- **Answer for yourself: Besides the prophecy of the birth of a child when or where was Jesus ever called Immanuel as required also by this prophecy?**
- **Answer for yourself: When did Jesus eat cream and honey? Does any of this make any sense to you?**

I would think by now that this is beginning to add up. If you have been a student of Bet Emet Ministries for any length of time then you KNOW that Christianity and its hermeneutic [interpretation] of the Hebrew Scriptures are not only flawed concerning Isaiah 7 but is flawed concerning a great part of the Hebrew Scriptures. This as you have seen is not just "another rendering" but a purposeful attempt to alter the Hebrew Revelation to suite the theological agenda of the Gentile Church which did not want to live under the Law of G-d. Back to our point the whole of their interpretation of Isaiah chapter 7 according to traditional Christian tradition just does not add up because this argument of a dual prophecy was born out of the desperation of Christianity when confronted by the Jewish people and their scholars who know their own Scriptures better than Rome will ever know them. All of the forged and altered translations of the Hebrew Scriptures found in our Christian Bibles that are nothing more than purposeful mistranslation, misquotations, creations, and verses purposefully taken out of context in order to foist upon the unsuspecting Gentile world of yesteryear a replacement religion and in so doing they destroyed much of the Divine Revelation and many of the truths concerning the Jewish Messiah and the historical Jesus as well.

GOOD NEWS ON THE HORIZON

Things, they be a changing. It does my heart good to see that several Christian Bible translations today are reversing the error of their predecessors and translating "almah" and Isaiah chapter 7 correctly concerning the Hebrew. These newer translations are taking not of the forgery of Isa. 7:14 as found in the Septuagint [the Greek translation of the Hebrew Scriptures]. They are no longer going with the forged Greek Septuagint and the following translations attest to the renewed integrity of current Christian commentators and translators. May they be blessed of G-d for their honesty and efforts that go against the current of tradition Catholic

tradition.

Revised Standard Version

Therefore the Lord himself will give you a sign. Behold, a young woman shall conceive and bear a son, and shall call his name Immanuel.

Revised English Bible

Because you do, the Lord of his own accord will give you a sign; it is this: A young woman is with child, and she will give birth to a son and call him Immanuel.

New English Bible

Therefore the Lord himself shall give you a sign: A young woman is with child, and she will bear a son, and will call him Immanuel.

New Revised Standard Version

Therefore the Lord himself will give you a sign. Look, the young woman is with child and shall bear a son, and shall name him Immanuel.

The Message of the Bible

He will give you a sign. A young woman shall bear a son who shall truly represent the hopes we have inherited from the days of David. His very name, God-is-with-us, shall express the secret of his power.

New World Translation of the Holy Scriptures

(Jehovah Witnesses) Therefore Jehovah himself will give you men a sign: Look! The maiden herself will actually become pregnant, and she is giving birth to a son, and she will certainly call his name Immanuel.

Good News Bible

Well then, the Lord himself will give you a sign: A young woman who is pregnant will have a son and will name him "Immanuel."

The Jerusalem Bible: Readers Edition

The Lord himself, therefore, will give you a sign. It is this: The maiden is with child and will soon give birth to a son whom she will call Immanuel.

The Bible: :A New Translation

An omen you shall have, and that from the Eternal himself. There is a young woman with child, who shall bear a son and call his name Immanuel (God is with us).

The Bible: :An American Translation

Therefore the Lord himself will give you a sign: Behold! A young woman is with child, and is about to bear a son; and she will call him God is with us.

The International Critical Commentary

Therefore the Lord himself will give you a sign. Behold, a damsel is with child, and shall bring forth a son, and call his name Immanuel.

The New Jerusalem Bible

The Lord will give you a sign in any case. It is this: The young woman is with child and will give birth to a son whom she will call Immanuel.

The Layman's Bible Commentary

In reply, Isaiah says that the Lord will provide a sign. It will be a most unusual and remarkable event. A young woman shall bear a son and name him Immanuel, meaning God is with us.

World Biblical Commentary

Therefore my Lord himself will give you (plural) a sign. Behold, the woman shall conceive and bearing a son -- she shall call his name Immanuel.

The Bible in Basic English

For this cause the Lord himself will give you a sign; a young woman is now with child, and she will give birth to a son, and she will give him the name Immanuel.

Now you know the truth of the matter.....blessings... Craig M. Lyons M.Div.

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HEROD'S ORDER FOR ALL INFANTS TO BE PUT TO DEATH...TRUTH...OR A SUN-MYTH RETOLD?

One would expect that an extraordinary circumstance as the birth of a God into the world must be marked with unusual incidents and fanfare. This was first exhibited by angels, shepherds, prophets, magi or "wise men," flocking around their cradles.

Besides that, one would expect the unusual display of divine power and providential care on the part of the great Father God, who was still left in heaven to save the young saviors through their infancy. But such power is threatening to the powers that be. Something had to be done to ensure the status quo. So the powers at be, not being resourceful, decide to kill the infant Savior/god-man. There is nothing new under the sun. This same story is repeated in various renditions from pagan nation to nation.

It is certainly a remarkable circumstance that so many of the infant Saviors should have been threatened with the most imminent danger of destruction, and yet in every case miraculously preserved, and thus were the Saviors saved. All of the myths of a Sun (Son) god describe some kind of threat to the life of the child god at birth. Also mentioned, is the governor or king, that sees the child as a thread to his sovereignty.

Answer for yourself: Is the same story told about Jesus only coincidence?

A jealousy seems to have existed in several instances in the mind of the tyrant king or ruler of the country that the young Saviors and prospective spiritual rulers (who were mostly of royal descent) would ultimately acquire such favor with the people, by such a display of superior power and greatness of mind, as to endanger his retaining peaceable possession of the secular throne; to express it in brief, he feared the young God would prove a rival king, and hence took measures to destroy him.

Therefore, in common with almost all of the Sun-gods, they are fated to bring ruin upon their parents or the "reigning monarch." Perseus, Oidipous, Romulus and Cyrus are doomed to bring ruin on their parents. They are exposed in their infancy on the hillside, and rescued by a shepherd. "All the solar heroes begin life in this way." Whether, like Apollo, born of the dark night (Leto), or like Oidipous, of the violet dawn (Iokaste), they are alike destined to bring destruction on their parents, as the Night and the Dawn are both destroyed by the Sun (Fiske, Myths and Mythmakers, p. 198).

ASTROLOGICAL BACKGROUND

These "destruction myths" find their origin, like most Christian doctrine, in the stars. The new Son (Son) is born in the winter as we have seen. The astrological sign of Capricorn represents the lord of Hades. This is the Cardinal sign of Winter (opposition, Satan, Saturn). Winter takes control (at the Winter Solstice on Dec. 22), and within three days of mounting his throne, he is challenged by the Sun (Son) of the Father (Sun) that he, or some other ruffians captured (at the autumnal equinox) and has finally slain at the winter solstice. So now the king (Winter, Darkness) is worried and knows that he must murder the Sun (Son) before he gains the strength of his Father (Sun). The guardians of the Sun (Son) know that he can not withstand the power of the Winter (Satan, Herod), so they shield him (Son) and hide him till his time of glory approaches (he reaches maturity)

(Jabbar, The Astrological Foundation of the Christ Myth, p. 34).

The Sun (personified as the Son) will be mature enough to withstand the powers of Satan after he reaches the age of thirty. This Thirty does not mean years, it means degrees of arc. The Sun is born right after the King of Darkness takes his throne, in the sign of Capricorn. This king (Herod) is determined to kill all opposition to his power within the nether world. But Capricorn (Herod) will die after thirty years (degrees), because each zodiacal sign is limited to thirty degrees of arc. Therefore after the death of Herod (Capricorn), the Sun (Son) comes out from hiding to begin his mission, he is thirty years (degrees) old. But even though the chief rival (Herod/Capricorn) of the Sun (Son) has died, the Sun is yet within the domain of Satan, under the equinoxes. He, the Sun, must face more struggles and temptations as he climbs and fights his way to his glory, at the vernal equinox (Jabbar, The Astrological Foundation of the Christ Myth, p. 35).

The Sun scatters the Darkness; and so the phrase went that the child was to be the destroyer of the reigning monarch, or his parent, Night. The oracles and the Magi, is was said, warned the latter of the doom which would overtake him. The newly-born babe is therefore ordered to be put to death by the sword, or exposed on the bare hilltops, as the Sun seems to rest on the Earth (Ida), at its rising. The exposure of the child in infancy represents the long rays of the morning sun resting on the hill-side (Fiske, Myths and Mythmakers, p. 198).

The Sun-hero Paris is exposed on the slopes of Ida, Oidipous on the slopes of Kithairon, and AEsculapius on that of the mountain of Myrtles. This is the rays of the newly-born sun resting on the mountain-side (Cox, Aryan Mythology, vol. i, pp. 64, 80).

In Sanskrit Ida is the Earth, and so we have the mythical phrase, the Sun at its birth is exposed on Ida-the hill-side. The light of the sun must rest on the hill-side long before it reaches the dells beneath (Cox, Aryan Mythology, vol. i. p. 221; Fiske, Myths and Mythmakers, p. 114).

In oriental mythology, the destroying principle is generally represented as a serpent or dragon. Now, the position of the sphere on Christmas-day, the birthday of the Sun, shows the Serpent all but touching, and certainly aiming at the woman; that is, the figure of the constellation Virgo (who suckles the child Iessus in here arms). Thus we have it illustrated in the story of the snake who was sent to kill Hercules while he was yet an infant in his cradle. The history of the Savior Hercules is so similar to that of the Savior Christ Jesus, that the learned Dr. Parkhurst was forced to say:

"The labors of Hercules seem to have been originally designed as emblematic memorials of what the REAL Son of God, the Savior of the world, was to do and suffer for our sakes, bringing a cure for all our ills, as the Orphic hymn speaks of Hercules"

The "same" story can be found in Typhon, who sought the life of the infant Savior Horus.

Again, it illustrated in the story of the virgin mother Astrea, with here babe beset by Orion, and of Latona, the mother of Apollo, when pursued by the monster (Bonwick, Egyptian Belief, p. 158, 166, 168).

And last, that of the virgin mother Mary, with her babe beset by Herod. But like Hercules, Horus, Apollo, Theseus, Romulus, Cyrus, and other solar heroes, Christ Jesus has yet a long course before him. Like them, he grows up both wise and strong, and the "old Serpent" is discomfited by him, just as the sphynx and the dragon are put to flight by others.

IT IS NO DIFFERENT WHEN WE COME TO CHRISTIANITY AND THEIR "CHRIST STORY"

In the case of the Christian Savior we are told that an angel, or "the angel," warned Joseph (the assumed

father) to take the young Savior and God and flee with him into Egypt, because "Herod the king sought to destroy the young child's life," and had, in order to effect this end, decreed the destruction of all the children under two years old. And Joseph heeded the divine warning, and fled as directed. An angel and a dream, then, it will be observed, were the instrumentalities used to save the young Judean Savior from massacre.

And strange as it may seem, we find the same agencies had been previously employed to effect the rescue of other Saviors likewise and similarly threatened.

CHRISHNA OR CHRIST...?

In the case of Chrishna of India, in particular, the similitude is very striking in nearly every feature of the whole story.

In the first place there is the angel warning. In the Christian story we are not specifically informed how the tyrant Herod first became apprised of the birth of the Judean Savior. The Hindu story is fuller, and indicates that the angel was not only sufficiently thoughtful to warn the parents to flee from a danger which threatened to dispossess them of a divine child, and the world of a Savior, but was condescending enough to apprise the tyrant ruler (Cansa) of his danger likewise -- as we are told he heard an angel voice announcing that a rival ruler was born in his kingdom.

And hence, like Herod, he set about concocting measures to destroy him without a direct attack. Why either of them should have taken such a circuitous or roundabout way of killing an infant, when the life of the strongest man, and every man in their kingdoms, was at their instant disposal, "divine inspiration" does not inform us.

But so it was. And we must not seek to "become wise above what is written" in their bibles. Herod's decree required the destruction of all infants under two years of age (see Matt. 2:16) -- first ordering, however, "Go, and search diligently for the young child" (Matt. 2: 8).

Cansa's decree ran thus: "Let active search be made for whatever young children there may be upon earth, and let every boy in whom there may be found signs of unusual greatness be slain without remorse."

Now, let it be specially noticed that there is to this day in the cave temple at Elephants, in India, the sculptured likeness of a king represented with a drawn sword, and surrounded with slaughtered infants -- admitted by all writers to be much older than Christianity. Mr. Forbes, in his Oriental Memories, vol. iii. p. 447, says, "The figures of the slaughtered infants in the cave of Elephanta represent them as being all boys, who are surrounded by groups of figures of men and women in the act, apparently, of supplicating for those children." And Mr. Higgins, in his Anacalypsis, testifies relative to the case, that Chrishna was carried away by night, and concealed in a region remote from his natal place, for fear of a tyrant whose destroyer it had been foretold he would become, who, for that reason, had ordered all the male children born at that time to be slain. Sculptures in Elephanta attest the story where the tyrant is represented as destroying the children. The date of this sculpture is of the most remote antiquity. "He who hath ears to hear, let him hear," and deduce the pregnant inference, Joseph and Mary fled with the young Judean God into Egypt; Chrishna's parents likewise fled with the young Hindoo Savior to Gokul.

STEP BY STEP

Now, let us observe for a moment the chain or category or resemblance.

- **There was an angel warning in each case relative to the impending danger.**
- **The governor or ruler was hostile in each case to the mission of the young Savior.**
- **A bloody decree was issued in both cases, having for its object the destruction of these infant Messiahs.**
- **The hurried flight of the parents takes place in each case.**
- **And it may be remarked further, that the "Gospel of the Infancy of Jesus," once believed by the Christian**

world to be "inspired," and which for hundreds of years passed current as divine authority, relates that Christ and his parents sojourned for a time at a place called Matarea, or Mathura, as Sir William Jones spells it, who says it was the birth place of Chrishna.

It is further related in the case of Chrishna, that as he and his parents approached the River Jumna in their flight, the waters "parted hither and thither," so that they passed over "dry shod," like Moses and the Israelites in crossing the Red Sea. And here let it be noted that the representation of this flight, which is said to have occurred at midnight, is like that of the massacre perpetuated and attested by imperishable monuments of stone bearing evidence of being now several thousand years old.

Sir William Jones says: --

The Indian incarnate God Chrishna, the Hindus believe, had a virgin mother of the royal race, who was sought to be destroyed in his infancy about nine hundred years before Christ. It appears that he passed his life in working miracles, and preaching, and was so humble as to wash his friends' feet; at length, dying, but rising from the dead, he ascended into heaven in the presence of a multitude." The Cingalese relate nearly the same things of their Buddha." And several authors of Egyptian history refer to a story perpetuated in the Egyptian legends concerning the God Osiris, who was threatened with destruction by the tyrant Amulins, to save whom his parents fled and concealed him in an arm of the River Nile, as Christ was concealed in the same country, and, for aught that appears to the contrary, in the same locality. The mother of another and older Savior of Egypt fled by a timely warning to Epidamis before the birth of the divine child, and was there delivered of "our Lord and Savior," Horus. And the earthly or adopted father of the Grecian Savior, and God, Alcides, had to flee with him and his mother to Galem for protection from threatening danger.

In the ninth and tenth volumes of the Asiatic Researches, we find the story of the "only begotten" or "first begotten son of God," Salvahana, of Cape Comorin, son of a virgin mother (as were all the other Saviors referred to), and a carpenter by the name of Taishnea. Note with me the remembered to Joseph, "foster-father of Jesus," who was himself a carpenter. The story of this "Son of God" presents several features very similar to that relating to Jesus. Sir William Jones, Colonel Wilford, and the Rev. Mr. Maurice all confess to the antiquity of this story, as originating before the birth of Christ. Speaking of Zoroaster of Persia (another case), 600 B.C., an author remarks, "Tradition reports that his mother had alarming dreams of evil spirits seeking to destroy the child to whom she was about to give birth. But a good spirit came to rescue him, and consoled her by saying, 'Fear not; God Ormuzd will protect the infant, who has sent him as a prophet to the people and the world who are waiting for him.'" China, too, presents us with a case of the threatened destruction of a Savior in infancy, evidently recorded more than two thousand five hundred years ago. It is the case of the God Yu, who was concealed in a manner similar to that of Moses -- a commemoration of the story of which is perpetuated by an image or picture of the virgin mother with a babe upon her knee -- sometimes in her arms. Now, let it be noted that these virgin-born Gods, who, we are told, came "to save the world," could not save themselves, but had to be protected and saved by other Gods.

Without pursuing the subject further in detail, we may mention by way of recapitulation, that Chrishna, Alcides, Zoroaster, Salvahana, Yu, to which list we may add Bacchus, Romulus, Moses and Cyrus, according to their reputed history, were threatened with death and destruction, but were providentially and miraculously preserved. The case of Augustus is related by Suetonius, that of Romulus by Livy, and that of Cyrus by Herodotus. It will be recollected that Pharaoh, like Herod, in order to reach the infant Moses, ordered the massacre of all the male infants (Herod making no distinction of sex), in order that he might, by this singular and circuitous method, reach the object of his jealousy and malignity without passing a direct sentence of death upon him.

It saddens me to say this as an ordained Pastor but my studies throughout these last twenty years has totally convinced me that the whole story of Herod's slaughter edict, with the familiar history of its execution, like nearly every other miraculous incident related in Christian "Holy Scriptures," which detail their histories, are traceable in the skies. The Bible is a book of "personified Astronomy" sifted down through Ancient History from nation to nation finally being gathered and collected and handed down through the

Jewish nation only to be "reinterpreted" again by Rome after the first century.

Herod, we are told, literally means hero of the skin -- a term applied also to Hercules, a personification of the sun -- because the sun, on entering the constellation of the Zodiac in July, was supposed or assumed to invest himself with the skin of the lion, and this became "the hero of the skin," or a hero with a new skin. Now this solar Herod, passing through the astronomical twins and young infants of May, was said to destroy them, though the word destroy is in the Greek anairean, which any person, on turning to the Greek lexicon, will observe means also to take away, pass through, or withdraw from, so that Pharaoh more properly passed through the infants than destroyed them.

The text, "In Rama there was a voice heard," "Rachel weeping for her children," etc., is quoted by a writer (Strauss) as referring to the children slaughtered by Pharaoh. Let two things be noticed here: 1. Rama is the Indian and Phenican name for the zodiac. 2. Rachel had but two children to weep for -- Joseph and Benjamin -- just the number found in the fifth sign, or May sign, of the zodiac. And Venus, among the ancient Assyrians and Phenicans, was in tears when the sun, in his annual cross through the heavens, passed through or over the astronomical Twins (Gemini), doubtless fearfully apprehending their destruction.

The case of the massacre is an illustration and example of the manner in which all the miraculous stories related in the Christian Scriptures, as having been practically exemplified in the life of Jesus Christ, are traceable to older sources, frequently terminating among the stars. The good news, however, is that when this "stellar" and "solar" story is correctly understood and when the reader becomes equipped with the "keys" for its proper interpretation then one sees yet the Divine Truths about this "Christ" which the Ancients understood as the "Divine Spark of life of the Creator" that embodies all matter, including them as fleshy creatures. Simply said, the "Jesus Story" or the Ancient stories of "the Christ/Karast" handed down from nation to nation are not stories of someone else; rather they are the story of each man and woman and their intended Spiritual maturation as God's Souls in matter, in the flesh and clay of mankind. The "Jesus Story" is our story; it is to be your story. The "Jesus Story" when correctly interpreted is the personification of the Divine in matter whererby Ancient mankind could understand his origin, his identity, and his purpose in this physical creation called life and knowing this then the Soul within him found its purpose and goal for its existence; namely, to be the living example of "the Christ" living within the bodies of each creature made by God. This man understood that these stories were not about someone else; they were personifications that spoke to each person about their very own Soul. Today, we have lost these precious "keys" to interpret what we read in our Bibles and make gross errors in our "religious belief system" because of it.

So the conclusion before us is simple once equipped with the facts and knowledge concerning this matter:

The terrible story of Herod killing the infants as portrayed in Matthew is not found in any histories of the day, including Josephus, who does otherwise expose Herod's real abuses. The "slaughter of the infants" is yet another part of the standard Mythos. This story is a rehash of the Krishna tale: "[The tyrant Kansa] ordained the massacre in all his states, of all the children of the male sex, born during the night of the birth of Christna. . ." (Jacolliot).



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JESUS IS THE ROD OUT OF JESSE?...FULFILLED OR UNFULFILLED?

Isaiah 11:1, "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:"

Romans 15:12 states: "And again, Isaiah says, "The Root of Jesse will spring up, one who will arise to rule over the nations; the Gentiles will hope in him."

Answer for yourself: According to Christian theology the above passage is a fulfilled Messianic prophecy which proves the Messiahship of Jesus. Is this true?

Christianity's interpretation that the above passage refers to Jesus is entirely without substantiation. It does speak of the Hebrew Messiah, but there is no connection to Jesus presented in this verse from Isaiah. Those who look to this passage as referring to Jesus make this forced connection prompted by their viewpoint and their emotion, but lacking any evidence. Also Jesus' genealogy, as given to us in the Gospels, disqualifies him from being a descendant of King David and Jesse, David's father.

Answer for yourself: Have you ever taken the time to compare them as recorded by the writer of the Gospel of Matthew and Luke? You should.

Certainly, he also is disqualified from being a descendant of King David if he were conceived by the Holy Ghost instead of by his father, Joseph. It seems those who espouse a "virgin birth" for Jesus fail to realize this simple truth as such an event would disqualify Jesus from the Davidic bloodline as we now know that the blood of the baby is determined by the male's chromosomes and not the woman's. The writers of the genealogies of Jesus did not have this information at their disposal so we find the convoluted efforts to link Jesus to David through Luke's genealogy which is supposed to come through Mary.

Furthermore, Isaiah 11:1-16 deals fully with the glorious Messianic expectations, which are not fulfilled. Some very general verses possibly could be conceived to be about Jesus. But, they are too vague and could be applied to many others, not specifically to Jesus alone. Generalities prove nothing. Indeed, specificity in many verses concerning the Messiah destroys the Christian contention that Jesus fills the role of the Hebrew Messiah. We find ourselves at the same impasse; namely, Jesus cannot be proven to be the Hebrew Messiah but only the Christian Messiah once the texts are manipulated or neglected as recorded in the Jewish Scriptures. The New Testament writers, whoever they were, did a masterful job at this.

Now we come to a sticky issue and that is the idea of a "second coming." It would seem that there can be no "second coming" for the Hebrew Messiah or for this rod of Jesse because Isaiah says the stem of Jesse will be functioning in the Messianic times, not before. Read Isaiah 11:10-11, "And in that day (Messianic Era) there shall be a root of Jesse. . . And it shall come to pass in that day,..."

Answer for yourself: In reading the passage where does Isaiah refer to two different appearances of the

Messiah?

Nowhere does Isaiah imply a "first" and then a "second" arrival. Nowhere is a "this now" and a "that later" stated or inferred. All will be "in that day." Isaiah's prophesy cannot be separated into a first coming, a leaving, and a return for completion. However, Christianity has done just this in its message of Jesus Christ as Messiah.

Also it should be plain to almost everyone that in the earthly existence of Jesus he ruled over no nations (peoples). And surely the Gentiles, at least during Jesus' lifetime, hoped not in him. Yet this passage is cited by many that it proved that Jesus was the Messiah. Let us examine this premise in more detail.

Matt 1:1-2 1 The book of the generation of Jesus Christ, the son of David, the son of Abraham. 2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat (KJV)

Matt 1:6 6 And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias; (KJV)

Matt 1:16 16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ. (KJV)

If you will study this out not only because of the lack of fulfillment of the true Messianic prophecies would the Essene followers of Yeshua lean to a "second coming" in order for these Messianic prophecies to be fulfilled, but these Essenes already had a belief that one was to come in the Spirit and Anointing of their slain Teacher of Righteousness. Any such appearance, or better understood "reappearance," was to be understood as a "second coming" of the Essene Teacher of Righteousness. This concept was simply later applied to Jesus who lived after their Teacher in the wake of the Messianic prophecies remaining yet unfulfilled.



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JESUS IS THE "SHOOT OUT OF THE STOCK OF JESSE"? FULFILLED OR UNFULFILLED?

The prophecy alluded to above is Isaiah 11:1-2. Since so often the prophecies in the Hebrew Scripture are purposefully mistranslated and misquoted we have to be careful to make sure that the Greek and Christian Scriptures are faithful to the Hebrew Scriptures. First below is the passage taken from a Jewish Tanakh (Bible).

1 ¶ And there shall come forth a shoot out of the stock of Jesse, and a twig shall grow forth out of his roots. 2 And the spirit of the L-RD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the L-RD. 3 And his delight shall be in the fear of the L-RD; and he shall not judge after the sight of his eyes, neither decide after the hearing of his ears;

Now let us look at the the same verse as taken from a King James Bible:

Isa 11:1-2 1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: 2 And the spirit of the L-RD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the L-RD; (KJV)

We are fortunate in this passage to not have to deal with Gentile "creationist theology" as the verses are basically the same. Now we can begin to look for truth from these passages and see if it can truthfully be related to the Jesus of the New Testament.

Of course Christians will maintain that Isaiah 11:1-2 makes reference to the "shoot" or "branch" and they define it as a root out of Jesse and label this "root" as the Messiah, the anointed one. Since they approach everything with the supposition that Jesus "is" the Messiah then circular reasoning says:

- **The root out the stem of Jesse is the Messiah**
- **Jesus is the Messiah**
- **Jesus is therefore "the root out of the stem of Jesse" and fulfillment of the passage and prophecy.**

But circular reasoning as such makes for poor proof of anything.

Answer for yourself: What is the truth of the matter?

THE PROBLEM OF LINEAGE....AND CHRISTIAN THEOLOGY ...YOU CANNOT HAVE IT BOTH WAYS

Yes, Messiah will be of the house of David. But we have a very difficult problem presented to us by Christian

theology as they "shoot themselves" in the foot. According to Christian theology Joseph was said not to be Jesus' father since Jesus had an immaculate conception and virgin birth and could not possibly be tied to the blood line of Joseph nor the David lineage. We know today where the ancients did not that the blood of the baby is determined by the chromosomes of the father and not the mother. Following such reasoning and science we find that such a belief in a virgin birth and an immaculate conception renders Jesus outside of the Davidic lineage and he could not possibly be of the "root of the stem of Jesse" if we adhered to traditional orthodox Christian teaching concerning Jesus' conception and birth. By such admissions of Christian theology and Rome Jesus is not of the house of David and is disqualified from being a Messianic candidate.

Additionally, it is not sufficient to be of the house of David to be the Messiah.

Answer for yourself: What does this mean?

One must also fulfill all of the major Messianic prophecies. Jesus fulfilled none of the major Messianic prophecies which were expected to occur by the Jewish people as taught and prophesied by their prophets for hundreds of years. On this website as well as others I have dealt and continue to deal with the falsified Messianic prophecies and expose such literary creationism. Just understand as we proceed that there is a big, big difference between the TRUE MESSIANIC PROPHECIES IN THE HEBREW BIBLE THAT REMAIN UNCORRUPTED TODAY.....AND...THE PURPOSEFULLY MISQUOTED, MISTRANSLATED, AND MISAPPLIED TEXTS IN OUR CHRISTIAN BIBLES THAT ARE PASSED OFF AS "FULFILLED PROPHECIES." Let us proceed.

THIS MUST BE NEWS TO YOU!!!....THE TRUTH ABOUT THE ORDER OF EVENTS IN THE MESSIANIC AGE

Answer for yourself: In spite of the failure of the true Messianic prophecies to be fulfilled Christianity continually teaches that the Messiah has come in the person of Jesus/Yeshua. The Jewish people today do not recognize Yeshua as Messiah because of this failure of the Messianic prophecies to be fulfilled. Who is right?

The following is taken from Faith Strengthened by Isaac Troki, from pp32-38, and are paraphrased by me for the most part. These are signs that signal the coming of Messiah. When these things occur and are visible for all to see then and only then look up for your redemption draws nigh. You be the judge if these things occurred or were accomplished by Jesus during his earthly ministry or has happened since. Shalom.

- **The ingathering of the Ten Tribes, and their union with Judah and Benjamin under the dominion of one king of the house of Judah (see Ezek. 37:16-22)**
- **The rise of Gog from Magog [Magog = from Gog], and their incursions into the territory of Israel (Ezek 38 and 39, also Zech 14:12)...**
- **The Mount of Olives shall be rent asunder (see Zech 14:4), "And his feet shall stand on that day on the mount of Olives, which is before Jerusalem, and the mount of Olives shall be rent asunder in the midst of the east and the west, so as to become a very extended valley"**
- **The river of Egypt dry up, and the Euphrates divided into 7 wadis, so that the exiles can cross them dry-shod prior to the gathering of the exiles of Judah (see Isaiah 11:15,16).**
- **Ezekiel 47 "...The waters issued out from under the threshold of the house eastward.... And by the river shall grow all trees for meat, whose leaf shall not fade,**

nor the fruit thereof be consumed. It shall bring forth new fruit according to his month. Because their waters they issued out of the sanctuary, and the fruit thereof shall be for meat, and the leaf thereof for medicine." See Zechariah 14:8, "And it shall be in that day that living waters shall go out from Jerusalem, half of them toward the former sea, and half of them toward the hinder sea, in summer and in winter shall it be." Joel 4:18, "It shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters [many of the rivers of Judah are dry wadis, that flow only on occasion when there is a lot of rain]; and a fountain shall come forth of the house of the L-rd, and shall water the valley of Sheetim."

- **The fulfillment of Zech. 8:23 "They will say (to the Jews), we will go with you, for we have heard that G-d is with you."**
- **The annual pilgrimage of the remnant [after the war of Gog] of all nations to Jerusalem "to bow down to ... the L-rd of Hosts," etc. see Zech 14:17**
- **The celebration of Shabbat, and the new moons by all the Gentiles.**
- **The total extinction of idolatry. See Isaiah 2:18, "And the idol he will consume completely;"**
- **Unity of faith shall prevail throughout the world. See Isaiah 45:23. "I have sworn by myself, a word of righteousness is gone out of my mouth, and shall not be reversed, That to me every knee shall bow, every tongue shall swear." Zech 14:9, "And the L-rd shall be a King over the whole earth; on that day shall the L-rd be one and His name one" ["i.e. the L-rd alone shall be worshipped and shall be invoked by His true name."--note from JPS Tanakh]**

There are 10 more events to occur. This is only half of the list. NONE of them have occurred, so the messiah has not yet come in the opinion of the Jews, and let us remember it was to them he was promised....they should know! The, Jewish people, of all people, should know what to expect. If Yeshua is the Messiah these events were not accomplished by him or his followers following his resurrection. They yet await fulfillment. To those who say a second coming provides the platform for such fulfillments need look into what prompted the origin of such a teaching of a "second coming." After finding out that the original teaching of a "second coming" applied to the Essenes' Teacher of Righteousness originally, then we are hard pressed to say that such a teaching was a Divine revelation concerning Jesus. But yet not knowing the future only time will tell whom the Messiah will be, but to say that Yeshua is "the" Messiah, when these Messianic events go lacking, is more an emotional response rather one based upon the facts of the matter and the prophecies as they are stated in the uncorrupted Jewish Scriptures. One finds the reason for such a declaration out of emotion only as the facts of history and the Jewish Bible do not lend support to such a belief. David Flusser, a very well known Jewish scholar today, says it best when asked if he thinks Jesus is the Messiah: *"I will approach him and ask: 'been here before?'"* Time will tell will it not? But to say that Jesus or anyone is "the" branch for sure when the Hebrew prophecies remain unfulfilled is totally wrong due to the lack of evidence of these prophecies being fulfilled as delineated above. Shalom



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BORN FROM THE HOUSE OF DAVID? FULFILLED OR UNFULFILLED?

Isa 16:5 5 And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness. (KJV)

Most Christians will tell you that the above passage was fulfilled by Jesus and give the following New Testament references to prove the fact:

Matt 1:1-2 1 The book of the generation of Jesus Christ, the son of David, the son of Abraham. 2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat (KJV)

Matt 1:6 6 And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias; (KJV)

Matt 1:16 16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ. (KJV)

Answer for yourself: What is the truth of the matter? Are the three passages as taken from the writer of the Gospel of Matthew in reality G-d ordained fulfillments of Isa. 16:5 and do they prove Jesus is the Messiah?

A SHORT TESTIMONY FOR THE SEARCH FOR TRUTH...IN A RELIGIOUS MAZE

Having been a ordained Pastor for the last fifteen years, I have never ceased to be asked why I teach some of the things I do. The answer is simple: I have studied in detail more than most and thus have come to truths long overlooked by the vast majority of Christians today which are lulled asleep in their churches by feel-good sermons. To the Jews in the first century (and this means Yeshua as well), study was the highest form of worship, and having devoted myself to worshipping the Father in Spirit and in Truth, many of these long neglected truths have surfaced. I assure you I did not go looking to find what I did, but if I be true to G-d and my fellow-man, I must not hide what I discovered and I offer it here for you that we might all come to the unity of the faith.

BEGINNING AT THE BEGINNING...HOW TRUSTWORTHY IS THE GOSPEL OF MATTHEW AS WE HAVE IT TODAY?

Because Matthew's genealogy of Yeshua actually comprises the first scriptures in the New Testament to which

we are exposed in our reading of the New Testament, and since the genealogy of Matthew immediately offers us a problem, I thought it would be best if we should look first at the history of the book of Matthew itself.

Answer for yourself: Can the book of Matthew be trusted to give an accurate account of Yeshua?

We begin our search for truth by examining Christian historians and their testimony. Bishop Papias was the first to mention a book by that name. Writing about 145 C.E., he says, "And the presbyter said this. [notice he is offering hearsay as his evidence!] Mark having become the INTERPRETER OF PETER wrote down accurately whatsoever he remembered. It was not, however, in exact order that he related the sayings or deeds of Christ. For he neither heard the Lord, nor accompanied him . ."

Later in the same quote he says .. Matthew put the Oracles (of the Lord) in the Hebrew language, and each one interpreted them as best he could."

Please notice that according to Papias, that Mark (whichever Mark this was!) wrote down what he remembered from hearsay and even then not in exact order. This means that Mark wrote down the oral traditions existing at the time concerning Yeshua's teachings and actions. This also means that someone must have done a considerable rewriting of his book as you will quickly come to see. Also notice he wrote down the sayings and deeds of Yeshua, which exclude the birth and death accounts as we now have them.

Answer for yourself: Now if the "sayings or deeds" of Yeshua were all that Mark wrote down, and if, as so many authorities now assert, the Gospels of Matthew and Luke are based on Mark, from where did the genealogies and the birth and death narratives in the Gospels come from?

Even with these questions, keep in mind that this particular "Mark" wasn't personally present at the events and sayings he reports.

As for a man named Matthew, Papias says "he" wrote down only the oracles, or the sayings of Yeshua! However, we should remember that we have absolutely no way of knowing who wrote the book that later bore Matthew's name (meaning the book now called Matthew is not necessarily the topic of Papias' comments). This quote of Papias, is quoted by Eusebius, *Hist. Eccles*. iii, 39; ANF. i, 154-5. Also note that Matthew wrote in Hebrew, or more likely, in Aramaic which is a Hebrew dialect that was the language of Yeshua's day. He did not write the original Gospel in Greek!

Answer for yourself: If only the sayings of Yeshua were written down, and then only in Hebrew, what does this tell us?

This means that whoever wrote a book called Matthew, the book now known to Christianity and which opens the New Testament was obviously rewritten in Greek by some later person (most likely written by a Gentile or heavily edited by one), and it was at that time that the now-cherished traditions of the birth and death accounts were tacked onto the sayings of Yeshua! IN OTHER WORDS, THE FAMILIAR GOSPEL ACCOUNTS SO NEAR AND DEAR TO THE HEARTS OF BILLIONS OF CHRISTIANS WERE LATER ADDITIONS SUPPLIED BY THE PEN OF AN ANTI-SEMITIC PAGAN-GENTILE-CONVERT!

THE FIRST NEW TESTAMENT SURE LACKED A LOT....WHERE IS THE HOLY SPIRIT IN THIS?

In fact, if you will research it like I have, you will find that the first New Testament, created by Marcion in 140 C.E. Here are some of the passages which are NOT found in Marcion's Gospel of Christ in his "first" New Testament:

- **The birth of John the Baptist.**
- **The birth of Yeshua.**
- **The baptism of Yeshua.**
- **Yeshua's genealogy of Luke 3:23-38.**
- **The temptation narrative of Luke 4:1-13.**
- **Yeshua's preaching at Nazareth in Luke 4:16-30.**

I realize that it is hard to accept the charge that the Gospel accounts of Yeshua's birth are spurious: I know this because I've spent years wrestling with the question and the answers forthcoming in my pursuit of truth.

Answer for yourself: Have you ever wondered "why" that in the twenty-three books from Acts to Revelation, there is not one reference to, or a word of quotation from any of the four Gospel accounts--including the words supposedly spoken by Yeshua?

It is shocking to know that in all the Pauline writings only 2 references to the teachings of Yeshua are referenced, and both of them are "one liners." Thanks Paul...had it not been for others...we would know absolutely nothing about Yeshua from your writings!

Answer for yourself: Have you never wondered "why" that there are not any details of Yeshua's death and resurrection in these twenty-three books?

Answer for yourself: Don't you think that if Paul, for instance, knew the very words of a man he was preaching to be G-d Himself, he would have used them extensively as references in his epistles to the Christian churches, but yet he doesn't?

Answer for yourself: What should we understand from these facts? This should tell us that Paul, and whoever wrote the non-Gospel books, knew nothing of the Gospels--which means that they had not yet been written! This is particularly significant, and may offer insight into the words of Paul when he writes this warning: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached, let him be accursed." This warning is so convenient, especially when there is nothing else written yet that can contradict what you are teaching! Clever! It was the Catholic Church father Jerome who assigned authorship of the Gospels to the person whose name the book now carries. "He assigned the Acts of the Apostles to Luke, and the Epistles of the Hebrews to Paul, noting that there was some doubt as to authorship of this epistle which today is considered anonymous." Zion Faith College, lesson no. 1, pp. 3-4.

With this warning to accept nothing but the truth we who call ourselves Christians would do well to follow such advice. Let us now look at the genealogy of Yeshua.

SEARCHING FOR THE TRUTH IN THE GENEALOGIES OF YESHUA

One of the most valuable proofs that Christianity uses to teach that Yeshua was the Messiah is his descent from King David of Israel. Often Christians go to the genealogies of Yeshua in Matthew and Luke to prove their point. It should require little explaining here that the Messiah, foretold by the prophets, was to be from the House of David. Hence in the first chapter of the New Testament we find the Gospel of Matthew starting with a genealogy from Abraham to David and then to Yeshua.

Answer for yourself: But are the genealogies in Matthew and Luke trustworthy and can they be used prove such a claim?

Answer for yourself: As a typical believer are you aware that Matthew's genealogy deliberately leaves out Kings Ahaziah, Joash, Amaziah, and Jehoiakim, thus making void its own statement in 1:17: "So ALL the generations from Abraham to David are FOURTEEN generations; and from David until the carrying away into Babylon are FOURTEEN generations; and from the carrying away into Babylon unto Christ are FOURTEEN generations"? In other words we don't have "all" generations listed.

We can only guess at the significance of the three divisions of fourteen generations. As the number seven denotes completion in the "OT," perhaps the writer wants to show that the generations were complete from Abraham to Yeshua (two sevens in each group). Whatever the reason, let's see how he arrives at the numbers:

The Sacred Scriptures:	The New Testament:
Solomon	Solomon
Rehoboam	Rehoboam
Abijah	Abijah
Asa	Asa
Jehoshaphat	Jehoshaphat
Joram	Joram
Ahaziah	-------
Joash	-------
Amaziah	-------
Azariah	Uzziah (Azariah and Uzziah were the same person. See II Kings 14:21 and II Chronicles 26:1)
Jotham	Jotham
Ahaz	Ahaz
Hezekiah	Hezekiah
Manasseh	Manasseh
Amon	Amon
Josiah	Josiah
Jehoiakim	------
Jeconiah	Jeconiah (I Chronicles 3:10-16)

Not only do we not have recorded for us "all" generations as the New Testament attests, but having found one problem right from the start, we next come face to face with another: Matthew's genealogy includes the accursed King Jeconiah! Jeremiah 22:30 tells us: "Thus saith the Lord, write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah." The "Old" Testament often shortened or gave an additional name for some personage. Thus Jeconiah was shortened to Coniah (Jeremiah 27:20 and Jeremiah 37:1).

One of the proofs of "Old" Testament prophecy is that indeed, no descendant of Jeconiah ever ascended the throne of Judah.

Answer for yourself: How then could Yeshua ever hope to sit on the Throne of David if he descended from Jeconiah? You may be surprised but there might be a way, but on to a more pressing problem below (ask for our article on Jeconiah and the curse).

BUT THE REAL PROBLEM IS NOT JECONIAH...IT

IS JOHOIAKIM

Jeconiah isn't the only supposed ancestor of Yeshua that causes Christianity problems. We go back only one generation before Jeconiah to King Jehoiakim. In Jeremiah 36:30-31 we read: "Therefore thus says the Lord concerning Jehoiakim king of Judah: 'He shall have no one to sit on the throne of David, and his dead body shall be cast out to the heat of day and the frost of the night. I will punish him, his family and his servants for their iniquity."This prophecy was fulfilled as Jeconiah ruled barely three months before he was carried captive to Babylon and Zedikah was made king.

Answer for yourself: Now can you see why Matthew skips over the accursed Jehoiakim and omits him from his genealogy?

Answer for yourself: How could this king's descendant, supposedly being Yeshua, inherit a throne that the G-d of Israel has declared will not pass to him?

Answer for yourself: How does Paul deal with this problem with Timothy who had questions about it in the New Testament?

Paul decides to ignore the problem like 3.5 billion Christians do on this planet. These scriptural problems hidden within these genealogies help explain the words of Paul, who writes to Timothy and warns him not to allow anyone to teach contrary doctrines: "Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying WHICH IS IN FAITH" (I Timothy 1:4).

Answer for yourself: How does Paul deal with this problem with Titus?

The same way. In Titus 3:9 Paul again warns of "foolish questions" and "genealogies."

Some scholars have observed that Paul's warnings are evidence that spurious pedigrees of Yeshua's family were circulating already in his time, and indeed Paul's letters do seem to back this up. But we should take note that Paul's answer to this was to ignore the problem to which all Jews were aware concerning the identity of the Messiah since they are more familiar with the Old Testament than Christians. Thus, Paul admonishes Christians to just have faith! If Yeshua was born of the House of David, and this was a proof of his Messiahship, then Paul's answer in the face of spurious genealogies wouldn't have been very reassuring. Even though Christianity teaches that faith can move mountains, it can't change one's pedigree!

Answer for yourself: So how as Christianity gotten around the problem of such a curse which would limit the identity of the Messiah?

Answer for yourself: Would the creation of a second and “different” genealogy solve the problem?

Knowing full well the serious implications of this genealogy because of its omissions and limitations to Messianic identity, some Christians have tried to explain such incompatibilities by claiming that the curse of Jeconiah did not literally apply to Yeshua because Joseph was not his father (thus the need for a virgin birth you see later in the previous articles).

Answer for yourself: In other words, if it could be shown that Yeshua literally descended from David from another branch, as Luke supposedly has him do, and not the accursed Jeconiah, then would Yeshua now qualify?

JOSEPH OR "VIRGIN BIRTH"?

Answer for yourself: If the virgin birth was true, then why the need for not only one but two genealogies which

both state that they are the pedigrees of Joseph?

Answer for yourself: Were you aware that the Codex Sinaiticus, one of the oldest New Testaments in existence, renders Matthew's account as simply: "Joseph begat Yeshua"?

Answer for yourself: Have you ever wondered why our "newer" translations don't render the above verse the same way as Codex Sinaiticus?

That Yeshua had a human farther can be verified by John 1:45 when Philip found Nathanael and told him "We have found him of whom Moses in the law, and the prophets, did write, Yeshua of Nazareth, the son of Joseph." Again, we read in John 6:42: "And they said, is not this Yeshua, the son of Joseph, whose father and mother we know?" An interesting point here is that strictly following the wording of the verse, Joseph was undoubtedly still alive at this time. It has long since been the tradition, based on another of the so-called spurious Gospel accounts, that Joseph died when Yeshua was young. Yet, if we follow the "canonical" Gospel, Yeshua is here at least 30 years of age and his father is spoken of in the present tense. Any questions regarding his birth would have been handled with without a doubt.

Answer for yourself: Having examining the evidence can we say that there is no question that the pedigrees of Yeshua are intended to convey Yeshua's legitimate descent from David through Joseph and hence his Messiahship? Most definitely.

Answer for yourself: Don't you find it troubling that the Gospel of Mark, which remember is considered to be the oldest Gospel and the one from which both Gospels of Matthew and Luke are essentially copied, says nothing about any genealogy or any pedigree from Joseph, but only that Yeshua was the son of Mary (Mark 6:3)?

Answer for yourself: What can be understood from such a comment from the earliest Gospel that Yeshua is the "son of Mary" and is totally silent about any connection to "Joseph"?

Such a note clearly suggests that the genealogies of Matthew and Luke were later additions in order to offer a proof of Yeshua's Messiahship.

Answer for yourself: Now, as both pedigrees obviously are different when compared, then can it be said that one of them, since they differ, was a forgery-added later without the knowledge that another genealogy had already been drafted? Without a doubt?

Answer for yourself: What implication does this have to the doctrine of inerrancy and infallibility of the New Testament?

Answer for yourself: If we encounter such an error in the first chapter of the first book of the New Testament, what does that possibly say for other teachings in the New Testament which we also was though to be infallible and inerrant?

LET US EXAMINE MATTHEW AND LUKE MORE CLOSELY

The irony of the matter is that the first seventeen verses of Matthew chapter one are negated by the rest of the chapter. Let me explain. After trying to establish the physical descent of Yeshua from King David through Joseph (even if a few ancestors have to be dropped to do so), the story goes on to tell us that Mary was with child by the "Holy Ghost." If this is the case then it simply means Matthew failed to prove Yeshua was from the House of David, and therefore that he was the expected Messiah of Israel. I might comment here that it is puzzling as to why Mary would wonder about the prediction of the angel that she would conceive and bear a son considering she was betrothed to a "man named Joseph." It would actually seem quite a natural occurrence.

Obviously, I'm not the only one who thought of that problem, because the controversy has generated a standard Catholic answer.

Answer for yourself: What are the problems connected to Luke's genealogy, often called the genealogy of Yeshua through Mary?

For centuries it has been the contention of the Catholic Church, and therefore ingrained on subsequent generations of Protestants, that the genealogy of Luke preserves the descent of Mary, thereby Yeshua's physical pedigree from King David.

Answer for yourself: Is this true? Is the genealogy of Luke which promises Messiah to come through Solomon or Nathan as Luke would have us believe?

Startling as it may sound, Luke preserves the physical descent of Yeshua through Nathan and negates the promise of G-d that the Messiah should also come through King Solomon

Answer for yourself: How can Messiah come from other than David's lineage?

Answer for yourself: How is it that Christian Pastors and teachers, let alone their congregations miss this?

The answer is both tragic and sad. Having Pastored for over ten years, I quickly ascertained the spiritual level of the flocks to which I ministered. Without a doubt most were unqualified to discuss intelligently their faith because of a serious lack of knowledge and understanding of the Old Testament. The primary reason for such lack of knowledge which causes them to err in interpreting the New Testament or ascertaining truth from error in the New Testament is the same problem which faced the early Gentile Church after 70 C.E. and the destruction of the Temple; namely, the unfamiliarity of the Old Testament.

In I Chronicles 17:11-12, G-d tells David: "And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of they sons; and I will establish his kingdom. He shall build me an house, and I will establish his throne for ever" (II Samuel 7:12-14, I Chronicles 22:8-10, I Kings 11:13. G-d told David this in response to his request to build a Temple).

Answer for yourself: Does the above prophecy refer to Yeshua as taught by much of Christianity, or does it refer to Solomon the son of David?

To answer those who would say that this pertains to Yeshua and not King Solomon, notice in II Samuel 7:13 that we have the same prophecy: "He [Solomon] shall build an house for my name, and I will establish the throne of his kingdom for ever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men. But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee."

Answer for yourself: One quick reason that it cannot refer to Yeshua is that along with the traditional teaching of Christianity is the teaching that Yeshua, as Messiah, did not sin (commit iniquity). Thus, the passage, according to New Testament and traditional Christian teaching makes the identity of this "seed" of David impossible for Yeshua, or at least for the current understanding of Yeshua held by most Christians.

Answer for yourself: So what is the bottom line concerning Matthew's and Luke's genealogy?

Aside from all the problems, the genealogy of Luke was long ago proclaimed by the Roman Catholic Church to be that of Mary primarily because it was an answer for the conflicts and contradictions to the pedigree of Yeshua within Matthew: if one wasn't declared to be Mary's, then both stand to be

blatant forgeries by those who know the Bible! And, because the Protestant Churches are daughters of the Mother Church of Rome, they too have followed the traditional Catholic lie.

However, the descent of any Israelite was to be considered through the father, as Israel had a patrilineal system of determining descent, meaning that no woman appears in any genealogy of the "Old" Testament. To be sure, women are mentioned in the context of chronology, but not in descent. (Moses, for example, explicitly commanded that the Israelites were to be counted "according to their father's houses"...Numbers 1:2). The second reason the Catholic Church came to light upon the genealogy of Luke to be that of Mary's-even though she isn't even mentioned within it is obviously due to the fact that Yeshua couldn't, as someone must have pointed out, be descended from the accursed King Jeconiah, as Matthew had him to do.

As if the confusion of two separate pedigrees being declared as Joseph's weren't enough, someone, unaware of the patrilineal requirement of the Hebrews and seeing the problems the pedigrees caused in regards to the "holy ghost-immaculate conception" account, added the phrases "was supposed" and "the husband of Mary" to the genealogies in order to insinuate that Yeshua wasn't Joseph's flesh and blood-well, I think by now you would agree that we've had enough of this confusion!

I BET YOU DID NOT KNOW THAT MARY WAS FROM THE TRIBE OF LEVI..AND NOT JUDAH?

Actually, if one wanted to find Mary's ancestry within the confines of the NT, a sure indication would be found in Luke 1:5: "There was in the days of Herod, . . . a certain priest named Zacharias . . . and his wife was of the daughters of Aaron and her name was Elizabeth.". Now we are informed in verse 36 of chapter one that Elizabeth was the cousin of Mary, which would mean they both had to have some common ancestry. Given the fact that G-d has promised to preserve the separate identities of the Twelve Tribes for the end-time restoration of Israel, this places Mary as a Levite by descent, which might answer the question as to why Yeshua was seemingly so well versed in Holy Scriptures as well as the sayings of Judah's rabbis. Actually, Mary and Elizabeth may have been sisters, but are here called cousins because of the Catholic tradition that the "virgin" was herself immaculately conceived, and was therefore an only child. This certainly does explain the closeness of Mary to Elizabeth. We need simply consider that the Catholic Church has explained the Gospel reference to Yeshua's brothers and sisters as actually being cousins, to understand how the story might have been "doctored" to conform to a doctrine drafted directly from the Gentile paganism.

As a study of all the material written about this issue will immediately disclose, it is useless to even attempt to present the many arguments put forward by those trying to determine the correct individual-Joseph or Mary-to which either the genealogy in Luke or Matthew belongs. And to say this again, these arguments are made by ignoring the simple fact that both pedigrees bluntly state that they belong to Joseph. However, a few individuals over the centuries have had the courage to actually challenge the subject. One was the renowned Hebrew and Greek scholar Ferrar Fenton, who, in his translation of the New Testament, removes the genealogy of Luke with these words: "I remove the Genealogy . . . for the following reason: it is quite irreconcilable with the one of Joseph given by St. Matthew, which is capable of verification from the records of the Old Testament, while this interpolated one in St. Luke's Gospel. cannot be so. It also breaks the continuity of the Text, in a manner that so accomplished a writer as that Evangelist would never have done. I am, therefore, perfectly satisfied that it is merely a note of some early editor, and never formed part of St. Luke's Gospel" (Fenton, The Holy Bible In Modern English, p. 1140).

I should also mention that there is a considerable gap in the number of generations between the two genealogies: at least 300 years worth! Luke gives forty-one generations between David and Yeshua, and Matthew twenty-seven. This is a difference of fourteen generations which represents an impossible chronology. Dr. South. Writing in Kitto's Biblical Encyclopedia, he says: "Christ's being the true Messiah depends upon his being the son of David and king of the Jews. So that unless this be evinced the whole foundation of Christianity must totter and fall".

CHANGING THE FACTS TO ALIGN WITH PRIOR PAGAN BELIEFS...WHO NOTICES...OR WHO CARES FOR THAT MATTER?

At any rate, Yeshua was known in tradition as the son of Joseph and the different genealogies were a result of trying after the fact to come up with proofs of his Messiahship by a Gentile Church which was unfamiliar with the Old Testament. Further evidence to back up this statement shall be laid out as we progress in subsequent articles. When the information is presented, it will certainly prove that the genealogies of both Matthew and Luke can be disregarded as spurious. In fact, it will be seen that Matthew was notorious for his garbled "proofs" from the "Old" Testament regarding Yeshua's Messiahship.

We shall now look closely at one of the clearest pagan corruptions to be found in the New Testament. It deals with the birth narratives, which, remember, were never a part of the earliest writings of the Christian Church. Besides the symbolism of the dove with its origins in the ancient paganism of Babylon and its Trinity, and its connection in Gentile Christianity to the Holy Spirit of G-d, we will look at the similarities with the story of Nimrod/Tammuz' divine birth by the "virgin" Mother-goddess Semiramis: the Mother-goddess who conceived the baby savior-god, according to the story, by the "holy spirit" of the Babylonian Trinity. Wherever this tale spread, the virgin-mother's divine birth of the "savior" became a primary focus of the Mystery Religion.

I would like to point out that when these pagan legends have been exposed to Christian readers, it has caused considerable concern. And concern it should because G-d never wanted His people to worship Him in vanity. Throughout my years of in-depth of study I have been continually confronted with many particularly disturbing similarities between the pagan Sun-god birth legends and the New Testament account. At times I have been reticent to mention these because not only did the information bother me, but I felt that too much of this material would cause discouragement rather than edification of the Christian faith.

Answer for yourself: So why am I telling you now? Simply, I feel time is short and the opportunity for us to repent of our errors in both belief and conduct is drawing to a close. The time to come to the knowledge of the truth is now.

One of those disturbing features I encountered while researching this material over the years was the claim that Joseph and Mary had no sexual relations until after the birth of Yeshua, which is a story told about the "earthly" parents of numerous baby Sun-god-saviors. One example is Apollo, whose "earthly parents" had no sexual relations until after his birth (Smith, Man and His G-ds, p. 183. See also, Walker, op. cit., p. 1050).

Even though this is a small point, I use it to illustrate how unnerving it becomes to see at every turn the story of Yeshua echoed in pagan traditions that predate him by thousands of years. Even the more tragic thing is that the church who calls themselves by his name and who testifies to be a follower of Yeshua are almost totally unenlightened to such facts we try to present. We have failed to understand what the earliest in the Gentile Church both knew and understood as evidenced by the ancient church father, Justin Martyr, who wrote in 140 C.E., "When I am told that Perseus [a Sun-god] was born of a virgin, I realize that here again is a case in which the serpent and deceiver has imitated our religion."

Let us now go on look into other New Testament accounts in light of history. Here, I think you must agree, my vindication for earlier denouncements will be found. More to follow in other articles in this series. Shalom



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BORN IN BETHLEHEM? FULFILLED OR UNFULFILLED?

As taken from the Christian New Testament Matthew 2:5-2:6

And they said to him (concerning the birth of the King of the Jews), 'In Bethlehem of Judaea: for thus it is written through the prophet, "And you Bethlehem, in the land of Juda, are not the least among the princes of Juda: Out of you one shall come, a Governor, who is to be the ruler of my people Israel."'

The following is taken from the Jewish Masoretic Text which is believed to be the source text for the New Testament fulfillment in Matthew.

[Micah 5:1 - "And you [of] Beth-Lechem of [the district of] Ephrasah, you should have been the lowest [person] of the tribe of Judah [because of your questionable lineage]. [Yet instead,] out of you one shall come to Me who is to be a ruler over all of Israel."

ANALYSIS

I have got good news for you. This *is* a Messianic verse, but you will notice that the Christian version seems to look a bit different than the original as taken from the Jewish Palestinian text (the unaltered Masoretic Text).

First, the Christian quoted "fulfillment" speaks of an area called Judaea, which had since taken over the province called Ephratah. At the time of Jesus, the district of Ephrasah no longer existed. That is why over and over we read in the Christian bible "Bethlehem of Judea." My guess is that the author of "Matthew," whoever he was, was afraid what that pesky word ("Ephrasah/Ephratah") would do to the prophecy and so he simply removed it since it was necessary to make Jesus the fulfillment and connect him to Judaea.

Now please pay close attention. The other problem, however, is that this verse does not speak of where the *Moshiach* will be born, but from where his beginnings lie. You'll see that more clearly in a moment.

Next, the Christian version makes it sound like we are talking about a town instead of a person. There is no town that is of the tribe of Judah! We are speaking of a person, and not a place. The person is primary to the prophecy. It would not matter where the man in this passage lived. No matter where he lived, there would still be a Messianic line. The prophet Micah is not predicting where the Messiah will be born, but is recalling the source of the Messianic lineage before speaking of the *Moshiach*.

A good example of this type of grammer is where we read in First Chronicles 2:51. One might incorrectly read

it as "*sons of Salma, Beth-Lechem and Netophati...*" Instead, it actually reads: "*[The] sons of Salma [were living in] Beth-Lechem and Netophati...*". We know that Beth-Lechem and Netophali were towns, so therefore their relationship to "sons" were not names but must be places relating to the sons. In this case, they are locations, and so I infer this with "were living in" to make the sentence more grammatically accurate.

Next, the writer of the Gospel of "Matthew" left out the portion about "you should have been the lowest of the clans of Judah."

Answer for yourself: Why is this person the lowest of the other members of the tribe of Judah?

This is because the man who lived there had a Moabite grandmother, and therefore had questionable lineage. A Moabite man is forbidden to convert to Judaism and the problem of a Moabite woman also came into question. It was later ruled as not a problem for a woman, but some people still questioned anyone of that descent. Because of that, this man was the least likely of all of the tribe of Judah to be the source of *Moshiach*.

[1 Samuel 17:12 - "And David was the son of this Ephrasah man from Beth-Lechem of Judea."

***Yishai* believed that David's mother was an adulteress and that David was not his son (which was untrue). So again, David too was the least likely candidate for King over all of Israel. It is from this lineage that *Moshiach* will be born. Hence, this passage was not stating where *Moshiach* would be born, but, rather, where his roots had already begun.**

The other part of the modified translation is that G-d says that this offspring will "come to me". This becomes a problem when we read in Christian theological tradition that Jesus came *from* G-d. Therefore, in order to get rid of this annoying problem, the author of "Matthew" simply removed it from his version of the quote. But you might find some Christian who will respond with "See! It says right there that the Messiah would leave this world by going to G-d, and then return once more to be king!" In response to that, please note that the order of this prophecy is important. First, the *Moshiach* will embrace *Torah* and, in essence, come to G-d. Next he will become king of Israel. Then he will lead the Jewish people. But be warned, when you go down that road, you will sooner or later hit the "second coming" defense. You can always point out that "to me" is not in the Christian version, only the Jewish version, and one must therefore suspect that the author of "Matthew" didn't want to go down that road either. Again dear one, we are dealing with a "corrupted" translation. That is what Bet Emet has been trying to tell you for the last 10 years.The evidence is overwhelming if one only looks.

The rest of this passage speaks of the time period when Zion will be lead by a warrior king who will establish his kingdom with the help of several princes. As far as we can tell, Jesus was not the warrior king! In fact, unlike a real king, Jesus was never anointed with oil by any prophet. Remember, Beth-lechem is not only the prophecy about where the lineage would begin, but what such a person would do. There were lots and lots of baby boys born in Beth-Lechem, but not one of them did what this prophecy says that the *Moshiach* will do. And since this prophecy has not been fulfilled, Jesus did not fulfill it either.

As you can see, this verse from *Micah* was not talking about where the *Moshiach* would be born, but from where the Messianic dynasty would begin: It began with *Dovid HaMelech*.

Answer for yourself: So why pick a verse that Jesus never fulfilled?

That is not too hard. The author of the "Matthew," who evidently was not fully aware of the Micah prophecy and what it truly meant, was looking for some prophecy that had the name *Beth-Lechem* in it, and this was the best support that he could come up with to connect Jesus and David. Even more problematic, when you think about it, according to the conflicting genealogies of Matthew and Luke we have major problems, not to mention the "virgin-birth" stories in the New Testament. Considering both of these it is rather simple that Jesus could

not be from that lineage, and since he did not fulfill the requirement of leading the Jews (the idea of a "second coming" is a non-Jewish one!) this verse does not pertain to him. It is time for the Christians to get a Jewish Tanakh and re-learn the true Messianic prophecies and see if they have actually been fulfilled, and if not try to understand why. Along with this it is way past time (2000 years) that the Christian comes to terms with the falsified prophecies in the New Testament. Jesus would want you to do so...and it brings him no honor that lies are believed in his name.

Shalom.



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WHY DO THE GOSPELS CONFLICT CONCERNING WHERE JESUS WAS BORN?

Answer for yourself: **Was Yeshua from Bethlehem or Nazareth?**

Answer for yourself: **Were you aware that the Gospels conflict with each other in this regard?**

Matt 1:1-2:23

- **1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.**
- **2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;**
- **3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;**
- **4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;**
- **5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;**
- **6 And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias;**
- **7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;**
- **8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;**
- **9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;**
- **10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;**
- **11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:**
- **12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;**
- **13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;**
- **14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;**
- **15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;**
- **16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.**
- **17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.**
- **18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.**
- **19 Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.**
- **20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.**
- **21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.**
- **22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,**
- **23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, G-d with us.**
- **24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him**

his wife:

- **25 And knew her not till she had brought forth her firstborn son: and he called his name Yeshua**

CHAPTER 2

- **1 Now when Yeshua was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,**
- **2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.**
- **3 When Herod the king had heard these things, he was troubled, and all Jerusalem with him.**
- **4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.**
- **5 And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet,**
- **6 And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.**
- **7 Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.**
- **8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when you have found him, bring me word again, that I may come and worship him also.**
- **9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.**
- **10 When they saw the star, they rejoiced with exceeding great joy.**
- **11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.**
- **12 And being warned of G-d in a dream that they should not return to Herod, they departed into their own country another way.**
- **13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.**
- **14 When he arose, he took the young child and his mother by night, and departed into Egypt:**
- **15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.**
- **16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.**
- **17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,**
- **18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.**
- **19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,**
- **20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.**
- **21 And he arose, and took the young child and his mother, and came into the land of Israel.**
- **22 But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of G-d in a dream, he turned aside into the parts of Galilee:**
- **23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.**

We all heard the story before. Matthew tells us that Yeshua was born in Bethlehem. After he is born King Herod heard of the birth of this Jewish-would-be Messiah, and to get away, Joseph is warned to flee to Egypt because Herod is seeking to kill the baby. Once Herod is dead his son takes the throne (Archelaus) and the angel tells Joseph he can return to Israel (Bethlehem). Yet in verse 22 he returns to other than Bethlehem. He

goes not to Judea but to Galilee. He goes to Nazareth.

Answer for yourself: Why does the writer of the Gospel of Matthew write that Joseph returns to Nazareth?

Matthew would have us believe that such a return to Nazareth is a fulfillment of prophecy.

Matthew states in chapter 2:23 that "he came and dwelt in a city called Nazareth: that is might be fulfilled which was spoken by the prophets, He shall be called a Nazarene."

Answer for yourself: Is this really a fulfillment of prophecy?

In the footnotes in your Bible the book of Judges 13:5 is given as a reference for "He shall be called a Nazarene." If you look up the reference for yourself you will see that the original intention of the writer of the book of Judges was to prophecy of the birth of Sampson. The divinely promised child was to be a Nazarite, one separated from the world and consecrated to the Lord. Obviously the writer of the book of Matthew, who we are supposed to believe was a Jew and a follower of Yeshua, confused these two "n" words…..Nazareth a city and Nazarite a separated individual who removed from himself the use of wine and also refrained from touching a dead body or cutting his hair. The reference to Nazarite has absolutely nothing to do with a city. Again we are led astray by the writer of the Gospel of Matthew.

Answer for yourself: Can we say that the Holy Spirit anointed the writer to make such an error? Can you possibly think of any scenario whereby a Jew, if he wrote this, could possibly get this wrong?

Being called a Nazarene and being a Nazarite have nothing in common at all. Needless to say the prophets spoke of Nazarites but never prophesied that Yeshua or the Messiah were to be called Nazarenes. It is hard for me to conceive how a Jew, if he was the writer, let alone commissioned by the Holy Spirit to write, could make such a mistake in these two concepts.

There is no prophecy recorded anywhere in the Jewish Scriptures where the Messiah or Yeshua was to be called a Nazarene.

LUKE HAS A COMPLETELY DIFFERENT STORY...WHY?

To Further Complicate Things We Find That Luke Paints A Completely Different And Conflicting Story

Luke 2:1-39

- **1 And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.**
- **2 (And this taxing was first made when Cyrenius was governor of Syria.)**
- **3 And all went to be taxed, every one into his own city.**
- **4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)**
- **5 To be taxed with Mary his espoused wife, being great with child.**
- **6 And so it was, that, while they were there, the days were accomplished that she should be delivered.**
- **7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.**
- **8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.**
- **9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.**

- **10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.**
- **11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.**
- **12 And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.**
- **13 And suddenly there was with the angel a multitude of the heavenly host praising G-d, and saying,**
- **14 Glory to G-d in the highest, and on earth peace, good will toward men.**
- **15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.**
- **16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.**
- **17 And when they had seen it, they made known abroad the saying which was told them concerning this child.**
- **18 And all they that heard it wondered at those things which were told them by the shepherds.**
- **19 But Mary kept all these things, and pondered them in her heart.**
- **20 And the shepherds returned, glorifying and praising G-d for all the things that they had heard and seen, as it was told unto them.**
- **21 And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.**
- **22 And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord;**
- **23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)**
- **24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.**
- **25 And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.**
- **26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.**
- **27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,**
- **28 Then took he him up in his arms, and blessed G-d, and said,**
- **29 Lord, now lettest thou thy servant depart in peace, according to thy word:**
- **30 For mine eyes have seen thy salvation,**
- **31 Which thou hast prepared before the face of all people;**
- **32 A light to lighten the Gentiles, and the glory of thy people Israel.**
- **33 And Joseph and his mother marvelled at those things which were spoken of him.**
- **34 And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;**
- **35 (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.**
- **36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;**
- **37 And she was a widow of about fourscore and four years, which departed not from the temple, but served G-d with fastings and prayers night and day.**
- **38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.**
- **39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.**

If we can believe Luke we find that Mary and Joseph was not living in Bethlehem as Matthew had said but in Nazareth (their home town). Mary was pregnant in Nazareth. According to Christian theology the Messiah has to be born in Bethlehem (in a previous article we saw that this is not necessarily so). But make

no mistake about it Luke has Joseph and Mary living in Nazareth. Luke contrives an incredible scenario. There was a census for taxation purposes taken during the year Yeshua was a baby. We know for a fact that this census occurred in 6 A.D. yet Matthew has Yeshua being born in 4 B.C.E. in the year that Herod dies. That would make Yeshua a 10 year old "baby." Something is desperately wrong with these "inerrant and infallible passages in the New Testament."

That is another problem for another day. The rules of the census was that you have to be counted in the city you were born. This was never the Roman custom. If we think about this just for a second this is entirely off the wall and the difficulties would be enormous. Besides this the whole idea is stupid for the whole purpose of the census is to tax them where they make their money and that would be in the city in which they lived and worked (not the city of their birth). Who cares where a family came from? Besides this, there is no historical evidence that this was the custom back then.

Luke has to get Yeshua and his family from Nazareth to Bethlehem to agree with the Christian tradition that the Messiah was to come from Bethlehem. As shown in the prior article this "understanding" comes from a total lack of understanding of Micah and no Jew would make such a mistake, let alone under the anointing of G-d no less. In v 4 Luke records that Joseph goes up to Judea from the town of Nazareth in Galilee to register at the city of David, called Bethlehem, because he was of the house of David by descent, and with him went Mary who was betrothed to him. The baby is born in the right city thanks to the help of Luke. They stayed in Bethlehem until after Mary's purification (v22) in accordance with the Law and only then did they bring Yeshua to Jerusalem to present him to the Lord. Next they returned to Nazareth.

THERE ARE SEVERAL PROBLEMS MOST HAVE NEVER NOTICED:

1. **What is their home town…..Bethlehem as Matthew says or Nazareth as Luke says?**
2. **In the book of Matthew just as the baby is born they have to flee to Egypt, but Luke omits the trip to Egypt. Luke has them going from Nazareth to Bethlehem, from Bethlehem to Jerusalem, and from Jerusalem to Nazareth. There is no mention of any trip to Egypt.**

What we have here is two garbled stories.

JESUS OF BETHLEHEM OR JESUS OF NAZARETH?

Answer for yourself: What is Yeshua called through out the NT?

Yeshua of Nazareth. Yeshua is never called "Yeshua of Bethlehem" which he would have been if the writer of Matthew was correct as well as if others alive at the time knew for certain he had come from Bethlehem.

There seems to be a lack of clarity about where Yeshua was from.

John 1:44-46

- **44 Now Philip was of Bethsaida, the city of Andrew and Peter.**
- **45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Yeshua of Nazareth, the son of Joseph.**
- **46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. (KJV)**

People who came from Galilee were looked upon in the first century stupid people. "Can any good thing come

out of Galilee" was a saying common in the first century. You see the Jews knew what the Christians don't. The Messiah can come from any city. He need not be restricted to Bethlehem. But the Messiah will come from one (David) who came from Bethlehem. So Yeshua coming from Nazareth was not meant to be a disqualification. It was only doubted that someone as important as the Messiah would come from such a common and humble beginning. Now you know the truth!

John 7:41-43

- **41 Others said, This is the Christ. But some said,** Shall Christ come out of Galilee?
- **42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?**
- **43 So there was a division among the people because of him. (KJV)**

There was division among the people if Yeshua could be the messiah because he came from the wrong town. So without a doubt we see that those alive at the time knew of Yeshua's ancestry and were full aware that somewhere other than Bethlehem was know to be Yeshua's place of birth. But we would only have known that if we looked at the Gospel very closely as we have in this article. Shalom.



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DOES THE MESSIAH HAVE TO COME FROM BETHLEHEM?

I want to share with you a Jewish Scripture which I have found to apply to the majority of Christian teachings as found in the New Testament as I have researched them the past fifteen years.

Proverbs: 18:17

The one who first states a case seems right, until the other comes and cross-examines.

Often times when you hear your Pastor or another teach or preach about a Christian teaching coming from such Jewish passages as Isaiah 53 or Isaiah 9 it sounds very plausible and as it could be right. What I found, which I was not looking for in my studies but stumbled onto accidentally, is that when you really look closely at many Christian teachings from the New Testament that the Christian teaching does not really hold up as true when compared to the facts which testify otherwise.

In other words we as Christians and followers of Yeshua have taken without question much of the New Testament which we would have been better off researching for ourselves instead of believing without verification. I understand that not everything can be verified and much of the Bible has to be taken on faith, but I am referring to evidence and facts which, when evaluated, disprove what the New Testament writers put in the New Testament in various places. Not all of the New Testament, by any means, is wrong. But when a teaching within the New Testament is wrong, or can be shown to be in error, then it is for us to find the courage and the integrity before God to admit such and not live our lives patterning ourselves by it. It is to these issues, Christian beliefs accepted by faith which can be shown by facts to be incorrect, that I wish to address in this article. This issue for this article involves the Bethlehem issue and the birth of Messiah. Let us look at the original prophecy in detail.

Micah 5:2-6

- **2 But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.**
- **3 Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.**
- **4 And he shall stand and feed his flock in the strength of the LORD, in the majesty of the name of the LORD his God. And they shall live secure, for now he shall be great to the ends of the earth.**
- **5 And this man shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men.**
- **6 And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he deliver us from the Assyrian, when he cometh into our land, and when he treadeth**

within our borders.

CHRISTIANS TEACH TWO THINGS ABOUT THESE VERSES:

1. **The Messiah will be born in Bethlehem**
2. **The Messiah will be God.**

The passage definitely says that out of Bethlehem will come one who will rule in Israel. The ruler of Israel will come from Bethlehem. Christians teach that the passage says that the Messiah will come from Bethlehem.

Answer for yourself: Did you see any reference to the Messiah or that the Messiah would come from Bethlehem in the above quotation of Micah 5:2-6? No you do not unless you want to read such a concept into the verse. Reading our preformed theology into verses guarantees that we arrive at the wrong meanings of the text. Keep reading.

FROM OLD AND ANCIENT DAYS...DOES THIS MEAN ETERNITY?

You know what they say about "assumptions." Well, I won't go into that. Christians, by reading the concept of the Messiah into this selection of verses, teach that this Messiah is "from old and ancient days". Christians assume and claim that "from old and ancient days" mean he has an eternal beginning. Christians believe that the Messiah's origins go back to eternity according to Micah 5:2-6. Christians further make the assumption that since the Messiah's origins go back to infinity in time then this passage has to be speaking about God as well. Christians make the next assumption that since it is referring to God then the Messiah is God and since Yeshua is their Messiah then Yeshua is God. Christians have half right and half wrong in such reasoning. This is circular reasoning that is tragically wrong.

If you consult Jewish commentaries for yourself you will see that it is not unreasonable to believe that this passage is speaking about the Messiah and many Jewish commentaries will teach the same that this passage is speaking about the Messiah. Christians have this part correct since the passage refers to the fact that the lineage that produces the Messiah comes from here, but not necessarily the Messiah himself. This is an important distinction.

Answer for yourself: Is this passage teaching us that the ruler who will come to Israel is an eternal being? No not at all as you will see.

Answer for yourself: Does the expression "from old and ancient day" mean that that person has an origin going back to eternity? No not at all as you will see.

Answer for yourself: Are you aware that other passages in the Jewish Bible use this same type of expression and always the meaning is other than eternal? Let us examine to see for ourselves.

Isa 23:7

Is this your joyous city, whose antiquity is of ancient days? Her own feet shall carry her afar off to sojourn.

It is hard to imagine that the "physical city" has existed from eternity.

Malachi 3:4

Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.

Here the prophet is speaking of the restoration of sacrifices in the Millennium. This has no connotation of eternity as it is only speaking of the restoration of sacrifices as in the days of old (referring not to eternity before the creation of the world). This is not going back infinitely in time.

Micah 7:14

Feed your people with your rod, the flock of your heritage, which dwell solitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old.

Again the passage is clearly not going back infinitely.

Jeremiah 46:26

And I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadnezzar king of Babylon, and into the hand of his servants; and afterward it shall be inhabited, as in the days of old, says the Lord.

Clearly this is a prophecy concerning Jerusalem and clearly not going back infinitely in time.

Amos 9:11

In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof, and I will raise up his ruins, and I will build it as in days of old.

Again a reference to the rebuilding of the Temple in Jerusalem which was built only about 400 years before it was destroyed. Clearly there is not reference to an infinite amount of time.

Micah 7:20

You will perform the truth to Jacob, and the mercy to Abraham, which you have sworn to our fathers from the days of old.

Again Abraham and Isaac are not infinitely old and does not go back before the creation of the world.

Isaiah 51:9

Awake, awake, put on strength, O arm of the Lord: awake, as in the ancient days, in the generations of old. Are you not in that has cut Rahab, and wounded the dragon? Are you not it which has dried the sea, the waters of the great depths of the say a way for the ransomed to pass over?

Therefore the Hebrew expression "days of old" never meant in the Hebrew Bible a time period before creation!

WHAT IS THE INTENDED MEANING OF THE MICAH 5 DATING?

It is saying either of 2 things:

- **1. The idea of the Messiah is an ancient idea.**

- **2. This refers to King David…that from Bethlehem will come a ruler…"from 'you' (King David) shall come forth……". In other words someone from the family lineage of David will one day rule.**

It is not saying that the Messiah will be born in Bethlehem, but from someone born in Bethlehem….."you"….. from "David" will come one who will be the Messiah. This is not a prophecy predicting the city from where the Messiah will come but rather the lineage of the Messiah

I Samuel 16:1

And the Lord said to Samuel, "How long will you mourn for Saul, seeing I have rejected him from reigning over Israel? Fill your horn with oil, and go. I will send you to Jesse the Bethlehemite: for I have provided me a king among his sons.

David was the first Jewish King of the Messianic line. Bethlehem will be the city of origin of the first Jewish King and David is the progenitor of all future kings. So Micah is not saying that the Messiah will come from Bethlehem, but from one who came from Bethlehem….namely….King David.

Micah 5:2 "who are one of the little clans of Judah"…

It is not referring to a city so much as a clan who comes out of the city. Who expected Jessie's smallest and youngest son to be King? His clan was not expected to produce royalty because they were just shepherds (a mistrusted and detested profession). Though not expected the Messiah will come from such a clan anyway.

It is surprising that the Messiah will come from the line of David because David came from the lineage of Ruth (a Moabite). The Oral Law allowed a Jew to marry a female Moabite. From a Jewish point of view Ruth was able to marry into the Jewish people. David's entire genealogy is suspect. The origins of the Messiah are humble.

HIS KINDRED SHALL RETURN TO THE PEOPLE OF ISRAEL?

Micah 5:3

therefore he shall give them up until the time when she who is in labor has brought forth; then the rest of his kindred shall return to the people of Israel.

This is an illusion to the return of the Ten Northern Tribes which were taken captive in 733 B.C.E. by the Assyrians. There is a tradition that one of the things the Messiah will accomplish (in the book of Ezekiel) is that the Messiah will accomplish the restoration of the Ten Lost Tribes. Here is an illusion to that fact by Micah.

Answer for yourself: Did Yeshua ever do this and did the exiles from the Northern Ten Tribes which were taken into captivity by Assyria return home to Israel due to Yeshua's ministry? No.

The most can be said is that Christians are returning to their Hebrew Roots because of him, but few if any of those recovering their Hebrew roots of the Christian faith are migrating to Israel.

Micah 5:4

And he shall stand and feed his flock in the strength of the LORD, in the majesty of the name of the

LORD his God. And they shall live secure, for now he shall be great to the ends of the earth.

Answer for yourself: How can this prophecy from Micah refer to Yeshua when traditional Christian teaching believe that Yeshua is God because Micah tells us that this ruler has a God?

The person in this prophecy has a God and is not a God.

Answer for yourself: How can the ruler to come be God Himself when this passage refers to the person having a God and recognizing YHVH as his God?

But more than that the passage speaks of this ruler who will live in a time when the Jewish people will live securely and when the Ten Northern Tribes will be restored.

Answer for yourself: Yeshua did not accomplish any of this...did he? No, quite the contrary. Within 40 years of Yeshua's death Israel will be plunged into a war which will devastate the nation and leads ultimately to the was of 135 and Israel will be without a nation for almost 2000 years.

HOW DOES CHRISTIANITY HANDLE SUCH PROBLEMS?

Christians are forced to yield to a possible second coming to fulfill all of this. Then this passage is useless to use this text as a proof text that Yeshua is the Messiah. Yet this is done repeatedly by Christians in attempts to win over the Jewish people. Such is wrong.

Christians claim that the Messiah has to come from Bethlehem. That may or may not be correct because the passage says that the Messiah will come from one who came from Bethlehem. Now you know the truth. Such is the fruit of Bet Emet...the Truth!



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WAS JESUS REALLY BORN IN BETHLEHEM?

Micah 5:2, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of oki from everlasting."

Matt 2:5-6 5 And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet, 6 And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel. (KJV)

It is standard doctrine in Christianity that Jesus was born in Bethlehem and fulfills this prophesy thereby proving his Messiahship. He, as well, is described as being in existence before his earthly birth, Christianity says.

Answer for yourself: But does the above passage really say that the Messiah will be born in Bethlehem?

Micah is ONLY stating the Davidic heritage of the Messiah. "Out of thee" is not the same as "born in." It merely means that the Messiah's Davidic ancestors are from Bethlehem and it is NOT stating that the Messiah has to be born in Bethlehem. We see this in I Samuel 17:12, "Now David was the son of that Ephrathite of Bethlehem-judith, whose name was Jesse. ."

Even if the passage were inferring that the actual birth of the Messiah would occur in Bethlehem, it still would not signify it was Jesus being described by Micah. Many thousands of births over the many centuries have occurred in Bethlehem since Micah. Even though the New Testament went into special detail to describe Jesus birth in Bethlehem, it proves absolutely nothing. The Messianic function will indicate the Messiah, not his birthplace.

If the Messiah is to have a birth connection to Bethlehem, he also has to be a ruler, as indicated in the verse. But, we know that Jesus never ruled the land of Israel. In all honesty as believers in Jesus as well as "Christians" we cannot pick and choose. All verses pertaining to the Messiah's qualifications and activities have to become reality.

Let us focus on Micah verse 3 ". . . the remnant of his brethren shall return unto the children of Israel." The ingathering of the dispersed Jewish people to the Holy Land did not occur in Jesus' time. The opposite happened when the Temple was destroyed, about forty years after his death. Also, see Micah verse 5 following, "And this man shall be the peace when the Assyrian shall come into our land:. . ."

Jesus did no such thing. Fulfilling one verse out of context does not a Messiah make or prove. His birthplace is inconsequential when viewed against his nonperformance in Messianic matters and the non-occurrence of Messianic expectations in Jesus' lifetime. The so-called second coming Judaically was not to happen and Christologically did not happen as specified, in the lifetime of the generation then alive.

Christianity's miracle birth in Bethlehem was not hidden. The New Testament states that three wise men came

from the east.

Answer for yourself: Did they say nothing of their remarkable journey? The New Testament reports that King Herod killed many Bethlehem children under the age of two because the Messiah was rumored to have been born there then.

Answer for yourself: Did not all Bethlehem shake from this?

The Christian Scriptures tell that Elizabeth, the mother of John the Baptist, knew of Mary's miraculous baby.

Answer for yourself: Was nothing said by Elizabeth of this to others?

She was not asked to keep this a secret. Also, shepherds knew of the birth. They even are said to have told people. In Luke 2:17-18, ". . . they made known abroad the saying which was told them concerning the child. And all they that heard it wondered. . ." Still, the multitudes following Jesus' ministry were totally unaware of his miraculous birth as related. Finally, Jesus' family should have known of his miraculous birth. Nevertheless, with all this disclosure and lack of secrecy, the population of the Holy Land knew nothing.

Answer for yourself: What can be made of this seeming ignorance of the Christmas birth?

The important supernatural event of Christianity is unknown to the people of Israel. It is even specifically stated that the people were still awaiting the Messiah while Jesus was among them. Let us just look at John 7:41-42,*"... But some said, Shall Christ come out of Galilee (Nazareth)? Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?"* Look here. If the Christmas story were true, the people would be seeking him who was already born, not waiting for him who was still to come. Certainly, the fabulous news of the birth of the Messiah would quickly have been passed from village to village, had the Christmas story been true.

One last explanation is given now concerning, "whose goings forth have been from old, from everlasting?" The Messiah is not from everlasting. It is G-d's preparing for the coming of the Messiah which is from everlasting. Messianic expectations are in this manner described as being his plans eternally. Any other explanation of this phrase would be lacking Biblical basis. Judaism's understanding of this verse by Micah is comfortable and meaningful in context.



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OUT OF EGYPT G-D CALLED JESUS?FULFILLED OR NOT FULFILLED?

Matthew 2:15 as taken from the KJV New Testament:

And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord through the prophet, saying, "Out of Egypt have I called my son."

Next comes the rendering as taken from the Hebrew Masoretic text:

[Hosea 11:1 "When Israel was a child then, I loved him, and out of Egypt I called to my son.]

CONTINUING WITH THE CONTEXT OF THE PASSAGE FROM THE JEWISH MASORETIC TEXT

The passage from Hosea refers so obviously to the Exodus from Egypt that very few Christians quote it today. E. W. Hengstenberg, whose book, The Christology of the Old Testament, goes into great detail about passages from the Hebrew Scriptures which are purported to be Christological, is so embarrassed by Matthew's obvious misunderstanding of the Scriptures that he doesn't even mention Hosea 11:1. Amazingly, however, some Christians (even some pastors and Messianic rabbis) still quote it. The writer of the Gospel of Matthew, if a Jew, really ought to have known better than to have an angel tell Joseph to take the Messiah and his mother out of the Promised Land and into Egypt for fear of King Herod. One does not have to read very far into the Bible to see that G-d does not look kindly on those who seek to return to Egypt for fear of the inhabitants of the Promised Land (see, for instance, Numbers 14). G-d was adamant that we were never to return to Egypt: *"But he [the king whom we would set over ourselves] shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the L-rd hath said unto you, Ye shall henceforth return no more that way" (Deuteronomy 17:16).* When the Chaldeans took Jerusalem, Jeremiah warned the remnant of Judah against returning to Egypt: *"For thus saith the L-rd of hosts, the G-d of Israel; as mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt: and ye shall be an execration, and an astonishment, and a curse, and a reproach; and ye shall see this place no more".*

Answer for yourself: What happened during Jesus's childhood that made G-d change His mind about Egypt? A further point regarding Matthew's narrative bears mentioning.

Look at what he does with Joseph's decision to take Jesus from Egypt to Nazareth: *"And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene."* The prophets, however, never even mentioned the city of Nazareth or Nazarenes. Matthew was either poorly educated or deliberately lying.

Let us now continues with what happened to this son (Israel)

[The more they (observant Jews) called them (non-observant Jews), the more they went from them. They (the non-observant Jews) sacrificed unto the Baalim, and offered to graven images. And I, I taught Ephraim to walk, taking them by their arms; but they knew not that I healed them.; I drew them with cords of a man, with bands of love: and I was to them as they that take off the yoke on their jaws, and I fed them gently. He (the Jew) shall not return into the land of Egypt, but the Assyrian shall be his king, because they refused to return (to their ways). And the sword shall fall upon his cities, and shall consume his bars, and devour them, because of their own counsels.]

Hosea chapter 11 and 12 form a history that reveals the sins of the people as Hosea reviews the history of Israel and of Jacob. Israel took for granted their covenant relationship with the G-d, forgetting that He chose them (Deut. 7:6-11). In love He delivered a child from Egypt, carried him, fed him, and taught him to walk and work; and that child abandoned Him for idols. What ingratitude! They followed their own plans and gave no though to the will of G-d. The soil of their hearts was hard (10:12), but G-d's heart was tender toward them. He could not destroy them as He did the cities of the plain (Gen. 14:2,8). No, one day He will call for them with a lion's roar, and they will come with trembling hearts. Both Israel and Judah (the southern kingdom) are included in this message. This is the context of the passage quoted from the Jewish Bible by the writer of the Gospel of Matthew.

THE CHRISTIAN POSITION

For some reason, there is this need by Christians to find "My Son" and automatically attribute it to Jesus, even though we have instances where *Yakov* and *Dovid HaMelech*, and the people of *Yisrael* were called "My Son". Yes, the corporate people of *Yisrael* are referenced here in the Hosea passage that is quoted by the writer of the Gospel of Matthew, as they are in other places, as a single unit, as a child of *HaShem*. Here we read that the children (son) of *Yisrael* exited Egypt and as time passed, many went on to worship idols. But the writes of the Gospel of Matthew does not evidently know the passage well enough because instead of a corporate understanding the turns into a "singular" prophecy about Yeshua in order to create a fulfillment since possibly he and his parents had traveled to Egypt when a child.

This is not a Messianic prophecy.

The irony is that is speaks of Jews going to worship idols, and Christians use this same verse to cause Jews to do the same thing by converting them to their paganized form of Messianic Judaism! So sad. This is the high price of Biblical ignorance.

[Shemos (Exodus) 4:18 - Then say to Pharaoh, This is what *HaShem* says: *Yisrael* is my firstborn son."

In fact, we might even say that, based on the way that the Christian bible is using the text ("*Out of Egypt I called my son*"), that it could even be referring to Hitler who lost the battles of northern Africa and had called his forces back to Germany!

This is yet another instance of a non-existent prophesy that Jesus was supposed to have fulfilled, but in reality was simply another out-of-context phrase that is being used to attribute a special relationship between Jesus and G-d.

WHAT IS A "SON OF G-D"...IN A JEWISH SENSE?

It is important to remember that a "Son of G-d" is not a Jewish idea. it is a GENTILE idea connected more with Greek and pagan concepts that find their roots in sun-worship. Nowhere in the *Tanakh* will you find the term *bnei HaShem*. You will only find G-d calling the Jews "son", the Jews calling themselves "your son", and the Jews calling G-d "father". The word *Elokim* also is translated as "G-d", but can also mean "false g-ds" and "important men". The Sanhedrin were called *Elokim*. Because of this, we often have bad translations, such as "You are g-ds" and "The sons of g-ds came forth and..."

But despite this, whenever you will find "son" in the *Tanakh*, you can most likely count on a Christian pulling it out of context in order to prove that G-d spoke of his offspring in a way that Jesus represented it. This is also probably why the Jews fast on the month of *tevet*, to remember the great tragedy of translating *Torah* into Greek.

Again, this verse is about how the Jews fell away from their destined path, refused to proclaim their spiritual heritage, and because the ended up worshipping other deities, they will suffer tremendously.

How ironic that Christians use this same verse to cause Jews to worship Christian deities and suffer even more so.



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OUT OF EGYPT...DID G-D CALL A NATION OR A PERSON? FULFILLED OR UNFULFILLED?

Matthew's and Luke's narratives diverge and contradict each other.

In Luke Yeshua was circumcised on the eighth day and was brought to the Temple.

In Matthew's Gospel Joseph was told by an angel to take his wife and son to Egypt until Herod died. Upon their return from Egypt the Gospel uses the ubiquitous phrase, "So was fulfilled what the Lord said through the prophet." This is the New Testament's way of quoting a verse or referring to a passage in the Hebrew Bible.

In this ease it is a quote from Hosea 11:1 which reads as follows:

When Israel was a child and I loved him

And out of Egypt I called My son.

The reference in Hosea is obviously to the Exodus from Egypt of Israel the corporate nation. This occurred relatively early in the history of the nation; hence the expression "when Israel was a child." G-d's relationship to Israel is couched in the tender image of a father's love for his child. Hosea lived in the eighth century B.C.E. and was recalling the event which had happened several centuries earlier. He was reminding the Israelites of G-d's mercy to their ancestors. His message had meaning to the people he addressed and nothing to do with a family moving from Egypt to Judea 800 years later, just as it had nothing to do with many Jewish families that moved from Egypt to Israel 2700 years later in 1950.

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THE RIGHTEOUS BRANCH IS JESUS...THE L-RD OUR RIGHTEOUSNESS? FULFILLED OR UNFULFILLED?

Jeremiah 23:5-6, ". . I will raise unto David a righteous Branch, and a King. . . shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name. . . The Lord Our Righteousness."

Answer for yourself: This is said to refer to Jesus, the branch of David who is the righteous Lord. But is it really a prophecy about him or ever meant to refer to him in the first place?

Yes, the Davidic Messiah is to come. But, where is there any pointing to Jesus in this passage? Except in the specificity forced in the backward look of Christianity there is absolutely no connection to Jesus here. Moreover, as we are sharing with the readership, we are showing that Jesus did not fulfill the salient requirements of the Messiah as propounded in this Hebrew Scripture. Connection and fulfillment are lacking.

NO KINGDOM

Jesus, never was a king in an earthly kingdom, which the Bible says the Messiah is to be. He did not rule a prosperous land, where he judged and imparted justice in the earth. Note that it says, "in the earth," which is not the heavenly kingdom of Christianity

ISRAEL NOT SAVED

In his days, Judah and Israel shall be saved and safe. This eliminates Jesus as the "righteous branch," because Israel remained troubled in his days. The Jewish people did not have safety. The Romans continued their cruel occupation. Indeed, the Second Temple was destroyed by the oppressors just forty years after Jesus' lifetime.

SECOND COMING INVALID

If the "second coming" is when Jesus is to fulfill Jeremiah's writing, then the "first coming" of someone else would be just as proper to identify as pre-Messianic. The only consideration needed is the fulfillment of the Messianic expectations, not what happened before. Remember also, we have exposed in other articles the lack of validity of a return by Jesus, which is Christianity's answer to Jesus' non-accomplishment as presumed Messiah.

JESUS NAMED JESHUA

Jesus' name was not "The Lord Our Righteousness," but Jeshua. The symbolic name could have been given to Jesus. Names associated with aspects of G-d are given to people as well as objects as a sign of respect to G-d. Note the following example in Exodus 17:15, "And Moses built an altar, and called the name of it Jehovahnissi: (the Lord is my Banner)."

THE LORD "IS" OUR RIGHTEOUSNESS

The correct translation reading is, "The Lord *Is* Our Righteousness," with the verb included properly from the Hebrew rendering in which it is understood. Therefore, the symbolic name of righteousness belongs to G-d, and the words actually do not describe the Messiah king. So even if you ascribe to the belief that Jesus is the Messiah the passage was never meant to refer to the Messiah and thus by default does not refer to Jesus.

One further observation is that, very strangely, in Jeremiah 33:16 we find, "In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our righteousness." This should fully end speculation that the Messiah is equated with G-d any more than Jerusalem would be G-d Himself.



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THE NAME OF JESUS SHALL BE GREAT AMONG GENTILES? FULFILLED OR UNFULFILLED?

Malachi 1:11, ". . . my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, . . . saith the Lord of hosts."

Answer for yourself: Gentile Christianity has maintained that the "religion of Christianity" is the name made great among the Gentiles. Is this the intended meaning of the passage by Malachi the prophet?

First of all we need to examine the passage in the context in which we find it. In this chapter of Malachi, G-d reprimands the people for imperfect offerings. He sees the heathen, although approaching idols, performing their religious duty purely and laudably. The Rabbis have written that this passage can be interpreted to mean that to the extent Gentiles search for the Divinity they make the name of G-d great. This is exactly what you and I are doing as we are diligently testing every "spirit" to see if it is of G-d. With so much adulteration of the truth over the last 2000 years our task is not easy. But more to the point, to the degree that you diligently study, read, and pray, in your quest for G-d and His truth, then you make the name of G-d great. But as you know, especially if you have studied with us over the last several years, such study does anything but make the name of "Christianity" great. Sadly we must confess that such study does just the opposite; it exposes Christianity for what it really is....a neo-paganized form of Biblical Judaism which is light years away from what the historical Jesus actually cherished and believed.

ISRAEL AS A LIGHT TO THE NATIONS

In addition to this meaning, we have presented in prior articles the truth about the "Scriptural Messianic Expectations" In fact we saw passages that informs us that Israel will be a light to the nations and that Gentiles will convert to Judaism and the Lord G-d of Israel.

VERSES THAT TELL ISRAEL WILL BE A LIGHT TO THE NATIONS, WHEREBY THE KNOWLEDGE OF G-d WILL FILL THE EARTH

Isaiah 42:1,6, "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. I the Lord have called thee in righteousness, . . . and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;"

Isaiah 49:3,6, "And (He) said to me, Thou art my servant, 0 Israel, in whom I will be glorified. . . . I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."

Isaiah 55:5, ". . . nations that knew not thee shall run unto thee because of the Lord thy G-d, and for the Holy One of Israel; for He hath glorified thee."

Isaiah 60:3-4, "And the Gentiles shall come to thy light, and kings to the brightness of thy rising. . . . thy sons shall come from far, and thy daughters shall be nursed at thy side."

Habakkuk 2:14, "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

VERSES THAT TELL JUDAISM WILL BE THE ONE WORLDWIDE RELIGION, JERUSALEM WILL BE THE CENTRAL HOLY PLACE FOR ALL PEOPLE, AND GENTILES WILL CONVERT TO THE LORD G-D OF ISRAEL AND SERVE HIM

Psalm 22:27, "All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee."

Psalm 102:15,22, "So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory. When the people are gathered together, and the kingdoms, to serve the Lord."

Isaiah 2:2, ". . . the mountain of the Lord's house shall be established. . . and all nations shall flow unto it."

Isaiah 14:1, ". . . and the strangers shall be joined with them, and they shall cleave to the house of Jacob."

Isaiah 19:21, ". . . and the Egyptians. . . shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it."

Isaiah 45:23, ". . . unto me every knee shall bow, every tongue shall swear (to G-d)."

Isaiah 54:5, "For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The G-d of the whole earth shall he be called."

Isaiah 56:6-7, "Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people."

Isaiah 66:18,20,23, ". . . it shall come, that I will gather all nations and tongues; and they shall come, and see my glory. And they shall bring all your brethren for an offering unto the Lord out of all nations. . . to my holy mountain Jerusalem,. . . from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord."

Jeremiah 3:17, "At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem. . ."

Jeremiah 16:19, "0 Lord. . . the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit."

Zephaniah 2:11, "The Lord. . . will famish all the G-ds of the earth; and men shall worship him, every one from his place, even all the isles of the heathen."

Zechariah 2:11, "And many nations shall be joined to the Lord in that day, and shall be my people. .

Zechariah 8:22, "Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord."

Zechariah 8:23, "Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that G-d is with you."

Zechariah 14:9, "And the Lord shall be king over all the earth: in that day shall there be one Lord, and his

name one."

Zechariah 14:16, "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the frost of tabernacles."

Needless to say the above Jewish Scriptures are ignored by almost all of Christianity and this is definitely not the agenda for "Jews for Jesus" nor is it the plan of the Southern Baptists. Yet, the Jewish Scriptures say differently. Either way, Christianity is not in the picture here.

GENTILE CHRISTIANITY.....CAN WE SAY IT'S NAME IS GREAT?

Answer for yourself: How many of you have honestly undertaken an unbiased investigation of the Christian faith and the Christian church? I assume few have. Such a study will take time and you are limited at the start in determining which sources are "best." Too often when one does undertake such a study he is encountered at first with "religious bias" and "religious propaganda" from religious agendas who desire to paint there own perspectives in the best of light. Such study is worthless. Only when we get outside the "Christian box" can we accurately see and evaluate the truth of the matter.

As an ordained Pastor and a Seminary graduate I have earned the right to be critical of the failures of my faith. The following is a concise summary of how unbiased history and scholars view the legacy of the Gentile Christian Church.

The Christian church has left a legacy, a world view, that permeates every aspect of Western society, both secular and religious. It is a legacy that fosters sexism, racism, the intolerance of difference, and the desecration of the natural environment. The Church, throughout much of its history, has demonstrated a disregard for human freedom, dignity, and self-determination. It has attempted to control, contain and confine spirituality, the relationship between an individual and G-d. As a result, Christianity has helped to create a society in which people are alienated not only from each other but also from the divine.

This Christianity called "orthodox Christianity" here-is embedded in the belief in a singular, solely masculine, authoritarian G-d who demands unquestioning obedience and who mercilessly punishes dissent. Orthodox Christians believe that fear is essential to sustain what they perceive to be a divinely ordained hierarchical order in which a celestial G-d reigns singularly at a pinnacle, far removed from the earth and all humankind.

While orthodox Christianity originally represented but one of many sets of early Christian beliefs, it was these Christians who came to wield political power. By adapting their Christianity to appeal to the Roman government, they won unprecedented authority and privilege. Their church became known as the Church. This newly acquired power enabled them to enforce conformity to their practices. Persecuting those who did not conform, however, required the Church to clarify its own doctrine and ideology, to define exactly what was and was not heresy. In doing so, the Church consistently chose tenets and ideologies that best supported its control over the individual and society.

As it took over leadership in Europe and the Roman Empire collapsed, the Church all but wiped out education, technology, science, medicine, history, art and commerce. The Church amassed enormous wealth as the rest of society languished in the dark ages. When dramatic social changes after the turn of the millennium brought an end to the isolation of the era, the Church fought to maintain its supremacy and control. It rallied an increasingly dissident society against perceived enemies, instigating attacks upon Muslims, Eastern Orthodox Christians, and Jews. When these crusades failed to subdue dissent, the Church turned its force against European society itself, launching a brutal assault upon southern France and instituting the Inquisition.

The crusades and even the early centuries of the Inquisition did little to teach people a true understanding of orthodox Christianity. It was the Protestant Reformation and the Catholic Counter Reformation that accomplished this. Only during the Reformation did the populace of Europe adopt more than a veneer of Christianity. The Reformation terrified people with threats of the devil and witchcraft. The common perception that the physical world was imbued with G-d's presence and with magic was replaced during the Reformation with a new belief that divine assistance was no longer possible and that the physical world belonged only to the devil. It was a three hundred year holocaust against all who dared believe in divine assistance and magic that finally secured the conversion of Europe to orthodox Christianity. By convincing people that G-d was separate from the physical world, orthodox Christianity "perhaps unwittingly" laid the foundation for the modern world, a world believed to be mechanical and determined, a world in which G-d is at most a remote and impersonal creator. People came to attribute their sense of powerlessness, not so much to their sinful human nature as to their insignificance in such a world. The theories of scientists and philosophers such as Isaac Newton, Rene Descartes and Charles Darwin reinforced orthodox Christian beliefs such as the inevitability of struggle and the necessity for domination. Such beliefs, however, are now proving not only to have serious drawbacks, but also to be scientifically limited.

Orthodox Christianity has also had devastating impact upon humanity's relationship with nature. As people began to believe that G-d was removed from and disdainful of the physical world, they lost their reverence for nature. Holidays, which had helped people integrate the seasons with their lives, were changed into solemn commemorations of biblical events bearing no connection to the earth's cycles. The perception of time changed so that it no longer seemed related to seasonal cycles. Newtonian science seemed to confirm that the earth was no more than the inevitable result of the mechanistic operation of inanimate components; it confirmed that the earth lacked sanctity.

The dark side of Christian history can help us understand the severing of our connection with the sacred. It can teach us of the most insidious and damaging slavery of all: the control of people through dictating and containing their spirituality.

This ignored side of history can illuminate the ideas and beliefs which foster the denigration of human rights, the intolerance of difference, and the desecration of the natural environment. Once recognized, we can prevent such beliefs from ever wreaking such destruction again. When we understand how we have come to be separated from the divine, we can begin to heal not only the scars, but the very alienation itself.

Answer for yourself: Now, do you want to lay this legacy at the feet of Jesus? Would Jesus want to take credit for this or claim this as his "fruit" or legacy? Is this the work of the Holy Spirit?

Needless to say "redactionism" of history has been very successful. Winners write history and that is a shame. For in the doing of such truth is destroyed. The traditional Christian knows little if anything about the real history of the Christian Church. Once equipped with such unbiased knowledge to say that the history of the Christian faith is the fulfillment of Malachi 1:11 makes a mockery of the Jewish Scriptures.

What pains me is the thought of what Jesus would think of this two thousand years of mockery of the truth! By denying evil we do harm. By denying darkness we obscure the light. Over a period of almost two millennia, the Christian Church has oppressed and brutalized millions of individuals in an attempt to control and contain spirituality. It is tragic that our century witnessed the wholesale slaughter of 6 million Jews, but not a word is said of the Church's slaughter of over 18 million "believers" over the last two thousand years who knew the truth and who would not surrender to Rome's religious tyranny. In closing, the name of Christianity sadly is anything but "great" and Jesus would have no part of it!

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AND IN THY SEED (JESUS) SHALL ALL THE NATIONS OF THE EARTH BE BLESSED? FULFILLED OR NOT FULFILLED?

Genesis 22:18 "And in thy seed shall the nations of the earth be blessed, because thou (Abraham) hast obeyed my voice."

On this verse the Christians found the assertion, that the promise given to Abraham as to the blessing of all nations through his seed, had no reference to the whole race of Abraham's descendants, but specially and exclusively to Jesus as the pre-eminent posterity of the patriarch; that, therefore, this promise was never realized on other individuals but through Jesus alone.

Answer for yourself: Is this a prophecy fulfilled by Jesus and does this passage find its fulfillment in Jesus alone?

Here, again, we have to treat with a apparent fallacy, because many Christians generally argue in favor of their religion from detached portions of the prophecies, without going deeply into the sacred subject and studying the context. The slightest attention to the verse which precedes the one cited, will enable us to judge that no single individual is meant by the Divine bounty. For there we see plainly predicted, "For I will surely bless thee, and multiply thy seed like the stars of heaven, and like the sand on the shore of the sea, and thy seed shall inherit the gates of his enemies; and with thy seed shall be blessed all the nations of the earth," refers to the whole posterity, which is to be abundant as the stars of heaven, and time sand on the shore of the sea. Through the entire seed, through the whole people of Israel the other nations of the earth are to be blessed and not just one man.

If one were to consult the Art Scroll Tanach Series, Genesis 1 (a) commentary concerning the above verse and those associated with it one would find the following. On page 810 is the comment: The blessings given to Abraham were unconditional. G-d did not say that they would be granted only if his descendants scrupulously obeyed the commands of the Torah.

We find something very important when we consult the Hebrew of the verse which is totally lost in the English translation. It does not say "shall be blessed" but rather "shall bless themselves by your offspring."

The commentators state that the nations will pray to G-d and ask for the "blessings of Abraham" to be given them as G-d blessed Abraham. The Rabbis comment that nations will, in the time to come, call upon HaShem's Name to serve Him unanimously (Zeph. 3:9). The non-Jewish nations will see blessings through Abraham's seed (plural) and endavor to emulate them. In such a way they bring the blessings of Abraham upon themselves.

Answer for yourself: Is the Christian Church trying to emulate the Jews "theologically" for instance? Is their religious beliefs system anything like Jewish beliefs, and if not, why not, seeing the blessings of Abraham are contingent upon it?

Moses gives his testimony to this in addressing the people of Israel, Deut. 1:10, "The Lord your G-d hath multiplied you; and behold ye are this day as the stars of heaven for multitude." To this effect, also, the Almighty gave His assurances to Israel and Jacob, as seen in Genesis 26:4, "In thy seed shall all the nations of the earth be blessed"; and again in 38:14, the Lord says to Jacob, "And thy seed shall be as the dust of the earth, and thou shall spread abroad to the west, to the east, to the north, and to the south, and through thee and thy seed shall all the families of the earth be blessed." The "seed" to which the passage refers is reflective of the whole of the Jewish people and not just one person! To change the import of the verse, as Paul would do, is a crime.

WHY DOES PAUL MISLEAD US IN GALATIANS AND CHANGE THE MEANING OF THE VERSE FROM GENESIS?

We have established that the Jewish people and religious leaders for hundreds of years, and even longer, had long understood that the promises of Abraham were unconditional and that through the example of the Jewish people the Gentile nations, who had contact with them through trade, commerce, travel, and even war, would learn of their ways and their G-d and by example come to saving faith in the G-d of the Jews. In this way the non-Jewish people would, according to the Hebrew word, learn to "bless themselves." Again it was by G-dly example of the Jewish people, the corporate people, that the blessings of Abraham could be made available to the non-Jewish people of the world as they conformed to the image and teachings of the Jewish people and their spiritual leaders. The "seed" from which these blessings flowed was understood to be the corporate nation. But Paul will change this verse in the New Testament.

We find Paul saying in Galatians 3:16:

Gal 3:16 16 Now to Abraham and his seed were the promises made. He saith not, And to *seeds*, as of many; *but as of one, And to thy seed*, which is Christ. (KJV)

In case you just missed it Paul purposefully misquotes and misapplies the Old Testament passage in his epistle to the Galatians.

The plural term for "seeds" in the Greek comes from the Strong's number 4690 sperma-

- **1) from which a plant germinates**
 - **a) the seed, that is, the grain or kernel which contains within itself the germ of the future plants; used of the grains or kernels sown**
 - **b) metaphorically, a seed, that is, a residue, or a few survivors reserved as the germ of a new race (just as seed is kept from the harvest for the sowing)**
- **2) the semen virile**
 - **a) the product of this semen, seed, children, offspring, progeny**
 - **b) family, race, posterity**

It would seem to anyone with rational ability that the meaning of the word has been altered in Galatians 3:16 and this is deceptive to say the least and destroys the real message of the original passage and its meaning to the non-Jew! To say, as Paul does, that this is fulfilled "in Jesus alone," distorts the original meaning of the passage and destroys the truth of the passage. But the theological agenda is served by altering the text when the "selling" of Jesus as the Messiah to the gentiles takes priority over the truth!

The Divine promises of love agree with the one given to Abraham in Genesis 12:3, "And I will bless them that bless thee, and curse them that curse thee; and in thee shall all the families of the earth be blessed"; and again in 18:18, "And Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him."

The patriarchs had become a blessing to all the nations of the earth by fearlessly acknowledging the existence, unity, and omnipotence of the Lord, and by proclaiming His name in all their migrations; and they had raised themselves above all other people by their communion with time Divine Being, who awards true blessing and spiritual beatitude.

An equal reward of bliss was appointed unto their children following their paths and observing the virtuous acts of their forefathers. Agreeably to this, Scripture declares, Genesis 18:19, "For I know him, that he will command his children and his household after him, that they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which He hath spoken of him." Also Isaiah 51 states, "Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him and increased him." It is well known no spiritual blessing has ever fallen to the lot of the Gentiles, unless conveyed to them through the medium: of Israel's religion. This will be borne out by the following quotations : "Numbers 10:32, "And it shall be, if thou go with us, yea it shall be, that what goodness the Lord shall do unto us [Israelites] the same we do unto thee [Gentiles]". Also again Isaiah 14:1, states, "For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land, and the strangers shall be joined with them, and they shall cleave to the house of Jacob." Also again Isa. 56:6, which states, "Also the Sons of the strangers that join themselves to the Lord to serve him and to love the name of the Lord to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant." It goes on in verse 7 to state, "Even them will I bring to my holy mountain, and make them joyful in my house of prayer," etc. Again in Isaiah 63:3, "And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Zechariah 2:15 (English version, ver. 11), "And many nations shall be joined to the Lord in that day, and shall be my people, and I will dwell in the midst of thee, and thou shalt know that the Lord of Hosts hath sent me unto thee." Also Zech 8:23, states, " Thus saith the Lord of Hosts, in those days it shall come to pass that ten men out of all languages of the nations, shall take hold, even shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that G-d is with you." And finally Psalms 67:1, "G-d will be gracious unto and will bless us, and cause His face to shine upon us." - Selah. "That thy ways may be known upon earth," etc.

It might be possible to say that Jesus of the New Testament is the quintessential Jew, however, if one is aware of the paganism and solar-astral concepts connected to the theology surrounding him as found in the New Testament such a conclusion is impossible and unwarranted. As long as the picture of Jesus sold to the unsuspecting Christian is connected with purposeful mistranslations of the Jewish Scriptures, purposeful misquotations of the Jewish Bible, purposeful misapplication of the Jewish texts and passages purposefully lifted out of context to present concepts completely foreign to the original writer in the Old Testament [as evidenced in this article for example], then the example of Jesus as portrayed in the New Testament does a great disservice to the "corporate seed" of Israel. The promises given to the non-Jewish nations and which were associated with the emulation of the "corporate Jewish people/seed" will always evade those who look to the neo-pagan Jesus of the New Testament. Only when one's love for G-d is such they embark upon a serious study of the Jewish world of Jesus and the religion of Jesus as understood as Biblical Judaism will one be able to see the "historically accurate Jesus" and by so doing become familiar with the religious beliefs of this man and then through repentance make them their own. Only in this way will the promise of Genesis 22:18 become real in your life. Only in this way will you learn to "bless yourself" by the example of the Jewish people by patterning yourself and your life after their religious beliefs because within Biblical Judaism G-d made a place for the non-Jew where he is engrafted into the Israel of G-d and not hell-bent on replacing it! Only in this way will the promise of Genesis 22:18 by fulfilled in your life and the life of your family. But emulating a sun-g-dman from solar mythology as sold to the non-Jews of the first century who already had such cherished "religious beliefs" will never fulfill Genesis 22:18 in your life and when you face G-d face to face you will have to answer why you chose not to receive His blessing in your life in this regard! Don't let that be you.

Shalom

and in thy seed (jesus) shall all the nations of earth be blessed? fulfilled or unfulfilled?



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LATTER TEMPLE GREAT BECAUSE OF JESUS? FULFILLED OR UNFULFILLED?

Haggai 2:9, "The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace..."

This is interpreted by many Christians as referring to Jesus' glory.

Answer for yourself: What is the truth of the matter?

There was no glory in the Second Temple, because it lacked the fullness of the First Temple, materially without the holy Ark of the Covenant, etc., and spiritually without the special holy presence of G-d, the Sechinah. This glory had long departed before the birth of Jesus.

Ezekiel 43:7, " . . the place of my throne, where I will dwell in the midst of the children of Israel for ever. . .

Unmistakably, this verse is not about the Second Temple, because, in addition to lacking fullness it lacked peace. While at Mount Sinai Moses was given instructions for building the Ark of the Covenant, and as you know, resided in the Holy of Holies within the Temple at Jerusalem. The top of the ark was the mercy seat before which the high priest sprinkled blood on the day of Atonement. Two cherubim adorned the top of the ark. It was housed in the inner sanctuary of the tabernacle. The Ark was first destined to contain the testimony, that is to say the tables of the Law (Ex., xl, 18; Deut., x, 5). Later, Moses was commanded to put into the tabernacle, near the Ark, a golden vessel holding a gomor of manna (Ex., xvi, 34), and the rod of Aaron which had blossomed (Num., xvii, 10). According to the author of the Epistle to the Hebrews (ix, 4), and the Jewish traditions, they had been put into the Ark itself. Some commentators, with Calmet, hold that the book of the Law written by Moses had likewise been enclosed in the Ark; but the text says only that the book in question was placed "in the side of the Ark" (Deut., xxxi, 26); moreover, what should be understood by this book, whether it was the whole Pentateuch, or Deuteronomy, or part of it, is not clear, though the context seems to favour the latter interpretations. However this may be, we learn from III Kings, viii, 9, that when the Ark was placed in Solomon's temple, it contained only the tables of the Law.

The people carried the ark with them during the wilderness wanderings. Eventually it was brought into the land of Canaan where it rested at Shiloh for a time. The ark was carried into battle by the Israelites. The Philistines captured it, but when a plague broke out in their camp, they sent it back by ox cart to the Israelites. David brought the ark to Jerusalem and Solomon eventually placed it in the Temple he built. The ark was apparently destroyed when the Babylonians destroyed the Temple in 587 BC.

SO WHAT HAPPENED TO THE GLORY OF THE TEMPLE?

As to what became of the Ark at the fall of Jerusalem, in 587 B.C., there exist several traditions, one of which

has found admittance in the sacred books.

Jeremiah

In a letter of the Jews of Jerusalem to them that were in Egypt, the following details are given as copied from a writing of Jeremiah: The prophet, being warned by G-d, commanded that the tabernacle and the ark should accompany him, till he came forth to the mountain where Moses went up and saw the inheritance of G-d. And when Jeremiah came thither he found a hollow cave and he carried in thither the tabernacle and the ark and the altar of incense, and so stopped the door. Then some of them that followed him, came up to mark the place; but they could not find it. And when Jeremiah perceived it, he blamed them saying: the place shall be unknown, till G-d gather together the congregation of the people and receive them to mercy. And then the Lord will shew these things, and the majesty of the Lord shall appear, and there shall be a cloud as it was also shewed to Moses, and he shewed it when Solomon prayed that the place might be sanctified to the great G-d. (II Mach., ii, 4-8) According to many commentators, the letter from which the above-cited lines are supposed to have been copied cannot be regarded as possessing Divine authority; for, as a rule, a citation remains in the Bible what it was outside of the inspired writing; the impossibility of dating the original document makes it very difficult to pass a judgment on its historical reliability. At any rate the tradition which it embodies, going back at least as far as two centuries before the Christian era, cannot be discarded on mere a priori arguments.

The Apocalypse of Esdras

Side by side with this tradition, we find another mentioned in the Apocalypse of Esdras; according to this latter, the Ark of the Covenant was taken by the victorious army that ransacked Jerusalem after having taken it (IV Esd., x, 22). This is certainly most possible, so much the more that we learn from IV Kings, xxv, that the Babylonian troops carried away from the temple whatever brass, silver, and gold they could lay their hands upon.

The Talmud

At any rate, either of these traditions is certainly more reliable than that adopted by the redactors of the Talmud, who tell us that the Ark was hidden by King Josias in a most secret place prepared by Solomon in case the temple might be taken and set on fire. It was a common belief among the rabbis of old that it would be found at the coming of the Messiah. Be this as it may, this much is unquestionable; namely that the Ark is never mentioned among the appurtenances of the second temple. Had it been preserved there, it would most likely have been now and then alluded to, at least on occasion of such ceremonies as the consecration of the new temple, or the re-establishment of the worship, both after the exile and during the Machabean times. True, the chronicler, who lived in the post-exilian epoch, says of the Ark (II Par., v, 9) that "it was been there unto this day". But it is commonly admitted on good grounds that the writer mentioned made use of, and wove together in his work, without as much as changing one single word of them, narratives belonging to former times. If, as serious commentators admit, the above-recorded passage be one of these "implicit citations", it might be inferred thence that the chronicler probably did not intend to assert the existence of the Ark in the second temple.

That being the case the "glory" of the Temple had long departed before the birth of Jesus and this passage could not refer to him.

Indeed, the Second Temple was destroyed by Israel's enemies in 70 C.E. The forced connection between this verse and Jesus is without justification. We do know, however, that the latter house will be the Temple of the Messianic Era, and that it will be greater than the former, the First Temple.

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CHRIST IS END OF THE LAW? FULFILLED OR UNFULFILLED?

Although not all Christians hold to the belief that "Christ is the end of the Law" by and large the vast majority of Christendom hold to this religious tenant.

Answer for yourself: What is the truth of the matter and could Paul be incorrect when relaying to his readers "his" Gospel?

Leviticus 18:5, "Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them. "

Deuteronomy 30:9-14, "And the Lord thy G-d will make plenteous in every work of thine hand, . . . If thou shalt harken unto the voice of the Lord thy G-d, to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto Lord thy G-d with all thine heart, and with all thy soul. . . But word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it."

Answer for yourself: Do you believe the following verse is true?

Mal 3:6 6 For I am the LORD, I change not; therefore ye sons of Jacob are not consumed. (KJV)

Let us examine the word for "change" from the Hebrew in the above text

8138 shanah- to repeat, to do again, to change, to alter

- **a) (Qal) to change**
- **b) (Niphal) to be repeated**
- **c) (Piel) to change, to alter**
- **d) (Hithpael) to disguise oneself**

It should be evident to any thinking believer that G-d's testimony to us is that He does not alter or change or disguise Himself. In otherwords, G-d is the same yesterday, today, and forever and that He is not out to "trick" or "disguise" the truth. G-d's truth was never a "secret" revelation to be held by only a few but evident to all. G-d tells us that He is a G-d who NEVER "masks the truth," "cloaks the truth," "covers the truth," "masquerades the truth," or "veils" the truth. G-d's truth is plain and not meant to be a mystery for only a select "elect" to possess.

Answer for yourself: If you said to yourself that you believe that G-d does not change then I want you to think real hard of what is said in the following passage from the New Testament and ask yourself: " How do I reconcile the two concepts?"

Rom 10:4-8 4 For Christ is the end of the law for righteousness to every one that believeth. 5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. 6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) 7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) 8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; (KJV)

COMING TO TERMS WITH THE PAUL-JESUS CONTRADICTIONS IN THE NEW TESTAMENT

Paul uses the passages to present Christianity's view Christ has ended the need for the law.

Paul distorted these passages from the Jewish Scriptures so thoroughly that there is no original meaning left. No meaning of the Hebrew Scriptures finds its way to his words in Romans. If you have read the Leviticus and the Deuteronomy verses you see that they uphold the value of the law. Not the slightest intimation of the law being valueless appears here, or elsewhere. Yet, Christianity uses distortions and misquotations as its' basis for abandoning the law. Those who have knowledge of the misapplication of Scripture, involving the twisting of G-d's word as Biblically revealed, have a duty to recognize the error and reject unfounded teaching. Christians who are open-minded can see that law's holiness, value, and eternal nature are upheld in the Hebrew Bible. It is time for the Christian community to take serious these Paul-Jesus contradictions in the New Testament and begin to realize that their Covenant with G-d is grounded in Covenant stipulations and responsibility that are defined as the "laws" within their Covenant.

Look at what Paul says in Romans 10:4, "For Christ is the end the law for righteousness to every one that believeth."

Let us make no mistake about it. When we encounter the Greek word Paul used for "end" we find:

5056 telos- 1) end

a) termination, the limit at which a thing ceases to be (always of the end of some act or state, but not of the end of a period of time)
b) the end

1) the last in any succession or series
2) eternal

c) that by which a thing is finished, its close, an issue
d) the end to which all things relate, the aim, purpose

2) a toll, a custom (that is, indirect tax on goods)

This has been the traditional understanding of Christianity that with the appearance of Jesus the Law ceased as binding upon the Jew and the non-Jew.

Answer for yourself: But did you notice one of the definitions of the word which you have never heard preached from any pulpit?

the end to which all things relate, the aim, purpose

Answer for yourself: Is it just possible that Jesus' example as found in the New Testament is the "aim of the Law," or "the purpose of the Law" in that when we live a Torah-Commandment-Law "obedient" life we live as Jesus, as "Christ?" Could it be that to model ourself after a Jewish Rabbi who loved G-d and obeyed the commandments of G-d according to his Covenant is the goal of the Law by "DEFINING" what G-d approved conduct really is as as what is not approved?

When we understand that the Law and the Commandments are pictures of what G-d is and what G-d does and what G-d does not do then we come close to the Kingdom of Heaven to the degree we model them in our lives. But to negate them mean that we live by our own understanding and reasoning from our experience. These values are not absolutes but the Laws of G-d are. Jesus knew this but Paul somehow missed it.

If we listen to Paul then the Hebrew Bible's verses are contradicted, as well as Jesus" own pronouncements:

The New Testament records both Paul's negation of the Law as well as Jesus' positive attitude to the law and other New Testament quotations in support of the law of Moses. Remember this for example Matthew 5:17-19,

"Think not that I am come to destroy the law, or prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

Jesus goes on to say...

"Whosoever therefore shall break one of least commandments, and shall teach men so, he shall be called least in the kingdom of heaven; but whosoever shall do and teach them, same shall be called great in the kingdom of heaven."

Without delving into Jesus' actual treatment of the laws in practice, we have substantiation of his belief in the eternal validity of the law as G-d's word. Jesus treated the law with respect whereas the New Testament accounts of Paul does otherwise. Jesus never said the law was ineffective. His pronouncements were quite reverse, asserting that the law offers eternal life.

It was Paul who overturned the law's validity. It was Paul who broke the laws and taught others to do so. Seemingly, if you believe Jesus, Paul "shall be called least in the kingdom of heaven." For Jesus' words against this arrogation of authority one has to only read Matthew 10:24 (Luke 6:40) (John 13:16), "The disciple is not above his master, nor the servant above his lord." Any make no mistake about it Paul is the "servant" and Yeshua the "master."

One last thought is offered concerning the twisting of the original meaning in Deuteronomy. Paul in Romans 10:8 says, ". . . The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;"

Answer for yourself: Did you notice how Paul twisted and misquoted the Old Testament verse?

To the non-Jew not familiar with the Torah and the Jewish texts this would pass without question. However to those who know better the glaring error or Paul is evident. What we find in the Romans 10:8 passage is Paul's assault on G-d's holy words in Deuteronomy. For, in the Hebrew Scriptures we read it is "commandments and statutes" which are not far off, but in our mouth and heart that we may "do them" and NOT FAITH!

I have been telling our readership for years that the New Testament absolute butchers the Jewish Scriptures

and we are told to accept and believe this New Testament as "infallible, inerrant, and inspired of G-d." Dear ones such purposeful misrepresentation of G-d's Word is an affront to the Creator and few know it even happened since lacking a strong background in the Old Testament thanks to Paul who negates the whole thing by his unique interpretation of Jesus and his work.

Deut 4:2 2 Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the L-RD your G-d which I command you. (KJV)

Answer for yourself: Did you notice that G-d warns us not to add to or diminish from His Word for in doing so He fears we might not keep the Commandments and Laws yet this is exactly, EXACTLY what Paul has done and millions of good people never notice it?

Deut 12:32 32 What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it. (KJV)

Paul, the organizer of Christianity, replaces Moses' laws of G-d with Christian faith, misusing and subverting the Scriptures. Paul knew the verse he was quoting never said what he will make it say! With no Biblical foundation, faith is made the successor to G-d's laws. That is all we hear coming from the mouths of Christians is "faith this" and "faith that" and seldom if ever hear "obedience to the Commandments of G-d."

I challenge the thinking person to find anything in the Hebrew Scriptures which lends credence to Paul's statements here. When you do let me know but I assure you Paul's Gospel, often called by him "my Gospel," is not the Gospel Jesus preached. Nor should it be the one you follow or base your salvation upon.

Nothing is to be found of Paul's revelation in the entire Old Testament that the Law was to be replaced by one thought by many to be the Messiah let alone the death of such a man. Such knowledge presented here incriminates the Christian Church and the Biblical illiteracy that they have fostered.



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ASCENDED ON HIGH? FULFILLED OR UNFULFILLED PROPHECY?

Now we come to another blatant example where the Apostle Paul misquotes on purpose a verse from the Tanakh and in so doing twists completely it's meaning. Having read the passage below from Paul's letter to the Ephesians for years it never dawned on me that it was a corruption of the passages as originally written by David in the Psalms as recorded in the Jewish texts. Let us investigate the matter.

Let us first examine the passage as taken from the Jewish Bible:

Psalm 68:19, "You ascended on high, You have taken captives, You took gifts of man and even of rebels, to dwell with Yah, G-d"

Paul quotes this verse in Ephesians chapter 4 verse 8:

Eph 4:8 8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (KJV)

Christianity looks to the Pauline passage in Ephesians and believes that the verse supposedly refers to Jesus, the Messiah, who ascended into heaven following his resurrection.

Answer for yourself: What is the truth of the matter?

First of all let us direct our attention to the "verbs" in the above passages. The verbs in both passages are in the "past tense." This Psalm, written in the past tense, is not a prophesy in the first place and has absolutely nothing to do with any future events. This passage from the Psalms relates to a past event, which is the ascending Mount Sinai by Moses who received the gift of the Torah which brings G-d to mankind through Judaism. Even in the Broadman Bible Commentary (a Baptist commentary) it makes the statement that the events depicted are to be viewed as something that has already occurred and not to be understood as something yet to take place (Broadman Bible Commentary, Esther-Psalms, Vol. 4, p. 306). This is one of those verses which Christianity uses inappropriately in order to serve its own purpose and to justify it's theological agenda.

Next let us view the context of the passage as taken from the Jewish Scriptures. The Psalm is related to a service of worship in and near the Jerusalem temple and, also, it has special emphasis concerning the arrival and effect of the Presence of G-d. The Psalm begins with a reference to the coming of G-d in theophany and a description of the effect of this advent upon both His enemies and those who revere Him. This motif of the "coming of the Presence of G-d" reminds one of the incredible description of the coming of G-d to Mount Sinai. If you have forgotten the story I suggest you read the events of Exodus 19-20 and refresh your memory as it depicts the coming of G-d's Presence to the top of the Mount of Sinai. In the Psalm G-d is shown to have "taken gifts from man" in the form of offerings and worship, but in Paul's quote of the passage

something entirely different is said. Paul has G-d giving gifts to man through Jesus where the Psalms has it just the opposite!

The use of "rise up" terminology associated with the ark and G-d's Presence in battle (Num. 10:35) suggests here, as in other Psalms, that the ark may somehow have symbolized G-d's Presence in the theophany. So we are dealing here with the coming of the Presence of G-d and it's manifold effect. Thus the psalmist declares that G-d rises up, and when He does things happen: His enemies scatter, the Righteous are glad, etc. Beginning with verses 7-18 the psalmist proceeds next to a further description of G-d's coming, in language reminiscent of the experiences of Sinai and the wilderness marches. Accompanied by chariots myriad multiplied, repeated thousands of them, the Lord is depicted having come from Sinai to a holy sanctuary. He went up to the high place, that is, to Zion, victoriously leading the defeated slaves and captives and accepting tribute, offerings, and worship from the apostate rebels who have now been brought to heel but who had questioned His settling on Zion.

If we allow the context to speak to us, instead of reading our prior Christian theology into the text, then we find that G-d was simply leading the "captives" and "slaves" of Egypt through the wilderness to the Mount of G-d where He would give them His Covenant and His Law. Now as stated Paul talks of "giving gifts to men." I find it very ironic, and you should as well, that the context of the passage that Paul uses can only refer to one thing that G-d gave to man and that was His Law, yet Paul is known for rejecting such a gift as, according to his other epistles, "we are not under the Law but under grace."

Answer for yourself: Don't you see the contradictions that abound in what the Hebrew really says and what Paul quotes? Don't you see that even though Paul quotes the passage and gives it Prophetic authority for what he says, in reality although he interprets and refers to "gifts" given to men he at other places nullifies such a gift from G-d, His Law, by his negative representation of it in the New Testament and also by his avowal that Christ did away with the Law?

Christians read into the passage that the "ascension" spoken of here refers to Jesus' ascension following his resurrection. As you can now see from the "verbs" that referred to something already past, let alone the twisting of "G-d being given gifts by men" and "G-d giving gifts to men" that Paul has completely destroyed the original meaning of the passage as intended by the Prophet. Instead of depicting the worship of G-d whereby men give to G-d the worship and praise due him, the passage looses this meaning completely by the hand of Paul and he turns the verse into something completely different than what it was originally intended to convey. In Pentecostal circles one need only wait 5 minutes or less to hear the repetition that upon Jesus' resurrection and ascension, and following Pentecost, the anointing of G-d fell upon the church and they were equipped for ministry as testified by the various ministry gifts of the Spirit. Dear children of G-d that idea is totally foreign to the original passage as you now see for yourself as it speaks ONLY of man giving G-d worship! After Paul adds to the Word of G-d in Ephesians do we have the corrupted meaning whereby G-d is giving man something connected to the ascensions of Jesus following his resurrection.

In closing let us think on these things:

Deut 4:2 2 Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your G-d which I command you. (KJV)

Deut 12:32 32 What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it. (KJV)

Answer for yourself: Now after examining these passages can you say before G-d that Paul is not guilty of violating the above two admonitions?

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ascended on high? fulfilled or unfulfilled prophecy?



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DOES YESHUA'S ASCENSION PROVE HE IS G-D?

The writer of the Gospel of Mark records in 16:19; "...*He (Yeshua) was received up into heaven, and sat down at the right hand of G-d."*

Answer for yourself: The question is, who can have such an unparalleled privilege and distinction, besides G-d's own begotten Son?

Answer for yourself: Is there anyone else who has been elevated to that station, in any other scripture?

Answer for yourself: Are you aware of the fact that there are two versions of Mark's Gospel?

One is called the shorter version and other, the longer version. The shorter version, which ends at verse 8, does not contain the above verse about Yeshua's ascension.

THE CODEX SINAITICUS REVEALS THE MONK'S TAMPERING WITH THE NEW TESTAMENT TEXT OVER THE YEARS

One of the two great achievements of an eminent biblical critic of the nineteenth century, Lobegott Friedrich Konstantin Von Tischendorf, was the historical discovery of the oldest known Bible manuscript "Codex Sinaiticus" from St. Catherine's Monastery in Mt. Sinai. The most damaging piece of evidence that Tischendorf discovered in this 5th century document was that the gospel of Mark ended at 16:8. In other words, the last 12 verses (Mark 16:9 to 20) were "injected" sometime after the 5th century. Clement of Alexandria and Origen never quoted these verses. Later on, it was also discovered that the said 12 verses, wherein lies the various accounts of "Resurrected Yeshua", do not appear in codices Syriacus, Vaticanus and Bobiensis. Today, in many of the revised versions of the Bible, the said twelve verses appear within parentheses.

THE MONKS DID NOT STOP AT JUST ALTERING MARK'S GOSPEL...ALL THE WRITINGS WERE SUBJECT TO CHANGE AS THEY SAW FIT

Tischendorf also discovered that John's gospel was heavily reworked.

For your information that explains why there are so many problems within the Gospel of John that are anti-Jewish and Gentile-pagan in context. For example, verses starting from John 7:53 to 8:11 are not to be found in codices Sinaiticus or Vaticanus. Similarly, a verse from the gospel of Luke that speaks of Peter running to the tomb, stooping and looking in and finding it empty and marveling at what had happened is not to be found in the ancient manuscripts.

(For detailed information please read Secrets of Mount Sinai by James Bentley, Orbis, London, 1985).

Peake's Commentary on the Bible records; "It is now generally agreed that 9-20 are not an original part of Mk. They are not found in the oldest MSS, and indeed were apparently not in the copies used by Mt. and Lk. A 10th-cent. Armenian MS ascribes the passage to Aristion, the presbyter mentioned by Papias (ap.Eus.HE III, xxxix, 15)."

The Book of Revelation (symbolic and obscure writings of uncertain authorship), records in 3:21 that Yeshua sat down with his Father on his Father's throne. You write, based upon injected verse; Yeshua sat down at the right hand side of G-d. Which one do you believe?

I could go on for hours but you get the point. The only true revelation we have is that maintained by much loss of life and blood...the Jewish Scriptures. Yeshua was a Jew who believed them and followed them his whole life. So much of the New Testament lies in open opposition of what Yeshua both believed and modeled his life after. Shalom.

BUT OTHERS ASCENDED AS WELL...AND NOBODY CALLED THEM G-D

According to Moses b. Shem Tov de Leon, Elijah belongs to the angels who advocated the creation of man (Cordovero, Pardes Rimmonim, 24:14); accordingly, Elijah is an angel who dwelt only temporarily on earth as a human being, before again ascending to heaven. Moses Cordovero compares Elijah's life with the fate of Enoch (ibid., 24:13), as the two are the only biblical personages who were carried off from earthly life in an extraordinary manner. The further fate of Elijah and Enoch in heaven is imaginatively described by Jewish mystics. While Enoch's body is consumed by fire and he himself is changed into Metatron, the highest angel, Elijah remains after his ascension in possession of his earthly shape, which is why he can maintain his association with the human world and, when necessary, reappear on earth. Though his body is not made from dust like that of human beings but came from the tree of life, it enables him to carry out G-d's commands and miracles (ibid.: Zohar, 1:29a; 2:197a; Yalk. R. 27). Therefore, unlike Enoch who is known only as the archangel Metatron, Elijah keeps his name under which he intervenes in the fate of the Jewish people.

But neither of these two "ascended men" were ever thought to be G-d and the same should apply to Jesus even considering if the New Testament account of his ascension be true.



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JESUS IS G-D'S SERVANT OF ISAIAH 49? FULFILLED OR UNFULFILLED?

Isaiah 49:1,3,5-6,

v.1 "Listen to me, O islands, and hearken, O distant regimes: Hashem summoned me from the belly; He mentioned my name from my mother's womb..."

v. 3 "He said to me: You are my servant, Israel, in whom I take glory."

v. 5 "And now Hashem, Who formed me from the belly to be a servant to Him, said [I should] return, Jacob to Him, so that Israel would be gathered to Him; so I was honored in G-d's eyes and my G-d was my strength."

v. "He said: It is insufficient that you be a servant for Me [only] to raise up the tribes of Jacob and to restore the ruins of Israel; I will make you a light for the nations, so that My salvation may extend to the ends of the earth."

It is common practice of Christianity to negate the "corporate" understanding of the "Servant" terminology of the Bible and stress that such "Servant" terminology supposedly refers to Jesus who is the servant and light to the Gentiles.

Answer for yourself: What is the truth of the matter?

In verse 3, the servant is explicitly stated as "Israel" the corporate nations. Consequently, without question, the people of Israel are those called from the womb as G-d's servant. But, the servant in verse 5 is the terminology used for Isaiah himself. The calling of Isaiah was unique. We see this clearly because the prophet's function is to call Jacob to G-d while Israel is still not redeemed. The indication of the servant is once again returned to the nation of Israel in verse 6, where Israel is described as a light to the Gentiles, as it often is in Scripture. Due to transfer of appellation "servant," this might be confusing to the unlearned in Biblical passage structure. But, once viewed correctly, the literary style presents no obstacle for Judaic understanding. Israel, as well as Isaiah, is G-d's servant.

Answer for yourself: Jesus' name is surely not "Israel," is it? So, he is not the subject of this passage, is he? Jesus functions as G-d's servant as does every Jew who is a part of Israel. Each Jew is called by G-d to be His light and testimony to the world. Jesus functioned in such a capacity but did so not uniquely but as every Jew had before him and would again after him.

Another point to be made here is that Christianity claims Jesus is G-d.

Answer for yourself: G-d cannot be made in the womb to be a servant of Himself, can He?

It's not a mystery. It's just irrational and absurd. Also, he cannot be given status as servant from birth, when he is G-d eternal in Christianity. Once again, the comfortable fit is Judaism's explanation. It fits because it is true.



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JESUS IS THE HOLY ONE OF ISRAEL? FULFILLED OR UNFULFILLED?

Isaiah 49:7, "Thus said HaShem, the Redeemer of Israel and their Holy One, to the despised soul, to the one loathed by nations, to the servant of rulers; Kings will see [you] and arise; officers will prostrate themselves, because of Hashem, Who is faithful, and the Holy One of Israel, Who has chosen you."

At times I read commentaries by Christian commentators who maintain that Jesus is the the Holy One of Israel that is referred to in the Isa. 49:7 passage.

Answer for yourself: What is the truth of the matter?

In the Hebrew we encounter some awkwardness in the literary presentation and some ambiguities are present. But, when the above passage is interpreted properly everything falls in place with ease as in the preceding verses from Isaiah 49. Just read the verse as indicated to comprehend its meaning.

It says, "Thus said HaShem, the Redeemer of Israel and their [Israel's] Holy One, to the despised soul [Israel despised by nations], to the one [Israel] loathed by nations, to the servant [Israel] of rulers; Kings will see [you] and arise; officers will prostrate themselves [be led to worship G-d], because of Hashem, Who is faithful, and the [is] Holy One of Israel, Who [G-d} has chosen you."

Answer for yourself: Does the passage, when properly interpreted, say that G-d our Creator is the Holy One of Israel? It sure does.

As you see, the Holy One of Israel is none other than G-d.

Now in all fairness I realize that some, but not all Christians, believe Jesus is G-d. This is not as a difficult subject to study as you might suspect. We have addressed more than adequately the earliest beliefs in Jesus by his followers, how Christology developed, both a quasi-Christology within Judaism by the Essenes as well as the early Gentile Fathers on other websites this ministry offers. For information that will help you sort this issue out please search them out and you will see how "Jesus" became G-d to the Gentile Church. Notice I said "became" because there was a time when he was not understood in these terms, and of course, the Messiah was always to be a human and not G-d in the first place. One thing you need to understand that no greater difference exists between two concepts as does the difference between "deity" and "divine." One refers to G-d and the other to "g-dly." As a Christian, or Muslim or a Jew for that matter, if you orient your life in faith to G-d and live the best life you can as oriented by the Mitzvoth then you are "g-dly" [Divine] but make no mistake about it you are not G-d. Jesus was definitely "Divine" but not G-d or deity.

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jesus is the holy one of israel? fulfilled or unfulfilled?



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JESUS' GENEALOGY PROVES HIS ANCESTRY FROM DAVID AND PROVES HIS ABILITY TO BE THE MESSIAH? FULFILLED OR UNFULFILLED?

Psalm 89:3-4

"For I said, "Forever will [Your] kindness be built; the heavens, You establish Your faithfulness in them." 4 "I made a covenant with My chosen one, I have sworn to David, My servant: For all eternity I will establish your seed; and I will build your throne for generation after generation," Selah.

35-36 "I shall not profane My covenant, and I shall not alter the utterance of my lips. 36 One thing have I sworn by My holiness-that I would not be decitful to David."

I will now direct your attention to the following texts from the New Testament [Matthew 1:1-17, Luke 3 :23-38, Acts 2:30]. I will not reproduce them to their length but leave you to inspect them as we go through this article.

Judaism and Christianity agree that the Messiah will be a descendant of King David. Jesus' genealogy is traced back to King David in the New Testament.

Answer for yourself: Does the genealogies within the New Testament testify to the Messiahship of Jesus?

Two different and conflicting genealogies are offered by Matthew and Luke. If a genealogy is given to prove descent from David, then it should be faultless and true. Instead, we find multiple difficulties exist which make both enumerations highly suspect due to inconsistencies and questionable presentations. Such errors testify that the Holy Spirit had nothing to do with such gobbledygook. I have taken the time to outline points of irregularity, each a formidable challenge to Christianity's claim of Jesus being descended from David. Read and see.

- **Matthew lists 42 generations between Abraham and Jesus, while Luke has over 10 more generations listed between them.**
- **In Matthew, David's son Solomon is the ancestor of Joseph, while Luke has David's son Nathan as Joseph's ancestor.**
- **Matthew places 18 generations from David to Zerubbabel, while Luke has 23 generations between them.**
- **After Solomon and Nathan, the enumerations differ until Shealtiel and his son Zerubbabel.**
- **The most recent ancestors of Joseph, which should be the ones easiest to substantiate by**

Matthew and Luke, are given as completely different. Matthew lists Eliud, Eleazar, Matthan, Jacob, and then Joseph. Luke, in contrast, lists Melchi, Levi, Matthat, Heli, and then Joseph.

- **Matthew omits three generations listed after David in I Chronicles 3:11 -12, which are Ahaziah, Joash, and Amaziah.**
- **Luke lists Cainan two times, not found in the Hebrew Scriptures.**
- **Biblically, Luke's genealogy is disqualified because the ancestral line does not include Solomon, but David's son Nathan instead. See I Chronicles 28:5,7, ". . . he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel. Moreover I will establish his kingdom for ever. ."**
- **Scripture also disqualifies Matthew's genealogy because any descendant of Jehoiakim cannot be the Messiah. Read Jeremiah 22:30 concerning this, ". . . for no man of his seed shall prosper, sitting upon the throne of David. . ." Continue with I Chronicles 3:16-17, "And the sons of Jehoiakim: Jeconiah his son, . . . And the sons of Jeconiah: Salathiel. . ." This matches Matthew 1:12, and we find Jehoialdm belongs in this genealogy.**

Some of these errors appear to have been caused by the use of the Greek translation, rather than the original Hebrew, and the New Testament writers copying the listing of the generations from there. But, in any case, the contradictions and faults are beyond any attempt at reconciliation or explanation. In I Timothy 1:4 warning is given against trying to use confusing genealogy tables in, "Neither give heed to fables and endless genealogies, which minister questions. . ." This probably alludes to this present problem, as Titus 3:9 seems to do also. Nevertheless, the proof of ancestry is given twice in the New Testament and creates a quagmire for Christianity.

In desperation, Christianity attempts to resolve these problems with weak and inadequate explanations, such as the following. First, Matthew is alleged to list Joseph's ancestors, while Luke lists Mary's. She presumably is descended from King David also. The trouble with this is that it is not Biblically stated, and the evidence is against it. See in Matthew 1:16 it reads, "And Jacob begat Joseph the husband of Mary, of whom was born Jesus,. . ." And in Luke 3:23, "And Jesus the son of Joseph, which was the son of Heli," is read. Thus, that explanation is disproved. In addition, in Scripture maternal ancestors are never used for succession to thrones. Only paternal ancestors, using male figures of heritage, are used.

Another explanation Christianity tries to have accepted concerns Joseph as a son-in-law. But, this has no validity as to succession. It has been conceived that Heli was Mary's father, not Joseph's. But, by no stretch of the imagination can a father-in-law be given credibility as a named father in Biblical writing. Yet, even with this twisted reasoning, we still would find the female genealogy lacking in importance. For, Mary as a female is not an heir.

One other idea which has been devised is that Mary had two different husbands called Joseph, both married to her at the time of Jesus' birth.

Answer for yourself: What do you think of that one?

Answer for yourself: How many people can trace their ancestry even one or two hundred years, no less the approximate one thousand years between King David and Jesus? Men in those days had many children from several mates, and no official birth records were kept. How could any genealogy for this number of years in this primitive society be valid?

DOES JESUS DENY THAT THE MESSIAH WILL BE DESCENDED FROM KING DAVID?

And remember the New Testament shocker that Jesus himself even denied that the Messiah would be descended from King David. In Matthew 22:44-45 (Mark 12:3 7) (Luke 20:42-44) he said, "If David then call him Lord,

how is he his son?"

To properly understand and sort out the confusion connected with the above verses of Matt. 22:45 and Luke 20:44 we must properly understand Psalm 110 verse one. This is the famous "The Lord said to my Lord" passage which most Christians believe is spoken of Jesus.

Answer for yourself: What is the truth of the matter?

Psalm 110:1, "The Lord said to my Lord, sit thou at my right hand, until I make thine enemies thy footstool."

This passage is used by Christianity to show that the Lord G-d and the Lord Jesus are in some close supernatural relationship.

We must never forget that these words are from G-d to the human "lord" of this Psalm, who is none other than David himself. It is necessary to read at the beginning of this Psalm that it says in the Hebrew that it is "concerning or about" David. The translation of the second "lord" is the equivalent of "master." No capitalization should exist, as it is not a reference to G-d. The reading more properly is, "A psalm concerning David, G-d said to my master (David) . . ." Jesus as Lord is not alluded to here at all.

Through inspirational prophesy, the psalm writer gives King David (himself) the assurance of victory over the enemies of the Jewish people. He is to be protected by G-d's power, as shown in the special phrase "at my right hand." This special phrase is repeated elsewhere, for instance in Psalm 118:16, "The right hand of the Lord is exalted: the right hand of the Lord doeth valiantly." The figurative expression denotes a place of importance and special care. The expression "footstool" denotes defeat and completes the picture.

Now, note the past tense of the verb, which reads "said." It means that G-d already had presented His remarks to this "lord." Yet, Jesus was to be born much later in history.

Answer for yourself: G-d certainly would not be talking Lord-to-Lord to Himself in the same G-dhead. He could not in any rational manner, could He? It is inconceivable and absurd. Any thoughts of Christologic findings in this Psalm must be dismissed.

However, an important comment on the New Testament's verses concerning this Psalm is in order. It says in Matthew 22:45 (Mark 12:3 7) (Luke 20:44), that Jesus asked how the Messiah (Christ) can be David's son when David himself called the Messiah "Lord." So, here we have the origination of the error. Jesus asked a very perplexing question. It is a question, which if taken at face value, would devastate the New Testament's texts on the subject of the Messiah. Pay attention to this. If Jesus did not believe the Messiah is to be a descendant of David, then he denied the necessity for all the validation of the Messiah from Davidic ancestry. This contradicts Christianity's own claim that Jesus, through his ancestry, has Messianic pretensions and is fulfilling Scripture prophesy. It cannot be both ways. We leave the pondering of this dilemma to those it concerns, Christians.

Having studied the New Testament and it's many changes over the years I accept the above problem as scribal error or at least mixed-up oral tradition or mixed-up Gentile theology. If Jesus was a good Jew, and I believe him to be, then he would never have believed such a mess as recorded as coming from his lips. Such a error by one in the first century betrays the writers' complete lack of Messianic understanding and betrays the identity of the writer as a non-Jew who is unfamiliar with Judaism and the intricacies of the Messianic prophecies.

Now, we are interested in the denial that the Messiah will be descended from David. In spite of this, Christianity tries to prove descent from King David for Jesus. Two genealogies are offered in the New Testament, because they know the Bible has requirements of lineage for the Messiah to come.

In conclusion, with all that we have presented, we believe we have disposed of the so-called proof of Jesus being the Messiah through Davidic descent. However, now we must ask the fundamental question of why should we bother to do so when Christianity says Joseph was not the natural father of Jesus? Read Matthew 1:20, ". . . the angel of the Lord appeared. . . saying. . . fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost." Whether this actually happened or not is not pertinent to our subject. What is of interest is that in Christianity Jesus is not the natural son of Joseph. Therefore, Joseph's heritage is not Jesus'. Adopted Sons or step-sons do not receive paternal lineage. They are not as Acts 2:30 states the Messiah should be, ". . . the fruit of his loins, according to the flesh ."

Answer for yourself: So, if Jesus was not the physical son of Joseph, why the two genealogies' But, if he was the physical son, he cannot be described as conceived by the Holy Ghost as presented in the New Testament. It cannot work both ways. It is quite a dilemma for Christianity. But, it is Christianity's sticky problem that few believers ever consider. What a Christian has to deal with is that keeping the supernatural conception, as Christianity must, we arrive at the conclusion that Jesus has no claim to Davidic heritage on any grounds whatsoever. Again we cannot have it both ways.



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ARE THERE PROBLEMS SURROUNDING JESUS' GENEALOGY AND BIRTH?

Please pay close attention to this important example:

On March 17, 1969 Golda Meir became the prime minister of Israel, an office she held for five years. On November 5, 1974 Ella Grasso was elected governor of the State of Connecticut and re-elected four years later. In 1979 Margaret Thatcher became prime minister of Great Britain a post she held for eleven years, one of the longest tenures of a British prime minister. In addition, since the 1960s, Sri Lanka, India, and the Philippines elected women to the highest positions of national leadership in their countries.

Answer for yourself: Were these women, and other female leaders like them, fulfilling a prophecy of Isaiah? Some might say yes while others say no. Who is correct?

In Isaiah 3:12 the prophet proclaimed:

As for my people a babe is their master and women rule over them.

LEARNING HOW TO INTERPRET THE BIBLE CORRECTLY

It is as valid--or invalid--to extract Isaiah's phrase from its context and use it as proof of the ascent of women to power 2700 years later as it is to ascribe his verses to events in Yeshua's life 700 years later. Isaiah, like the other great Hebrew prophets, dealt primarily with contemporary problems. All the prophets harangued against social injustice, immorality, idolatry, and the ill-conceived alliances Israel made with other nations. Some of the prophecies are eschatological, such as those describing a Messianic Age in which the earth would be governed as the kingdom of G-d.

In the above-quoted verse Isaiah criticized women for their extravagance, which had a degenerating effect on men. The latter exploited the poor in order to satisfy their wives' wishes and demands. In this way the prophet saw women as indirectly setting public policy and thus being the real rulers. This has nothing to do with the premierships of Golda Meir in Israel, Indira Gandhi in India, Sirimavo Bandaranaike in Sri Lanka, Margaret Thatcher in Great Britain, or Corazon Aquino in the Philippines in the latter half of the twentieth century. The behavior which Isaiah denounced was no prophecy that women would rule the world 2700 years hence.

THE NEW TESTAMENT STANDS GUILTY OF FRAUDULENT USE OF JEWISH SCRIPTURE

Answer for yourself: Does the New Testament take verses out of context and give them different meanings than which the original authors meant? You bet!

It is with these thoughts in mind that we shall proceed to discuss verses taken from the Hebrew Bible and quoted in the New Testament as predictions of events which occurred anywhere from 500 to 1400 years later.

HOW DO THE NEW TESTAMENT WRITERS MISHANDLE THE JEWISH SCRIPTURES?

While these Jewish passages, as seen in the above example about women, have strong relevance in their original context, they are arbitrarily ascribed to people and happenings to which they have little or no connection. The New Testament writers are guilty of the same mishandling and abuse of Jewish Scripture to create a new religion. Let me give you the mechanics involved in textual manipulation whereby we end up with something different in meaning that the original author intended.

- **Jewish texts and phrases are lifted out of their places in the Hebrew Scriptures and given meanings which, at best, are forced.**
- **Preceding many of the prophetic verses which are quoted is the assertion, "What was said through the prophet was thus fulfilled." in this way the writers of the Christian Scriptures endeavored to show that the Tanakh anticipated and predicted the events recorded in the New Testament.**
- **Those happenings, then, are presented as the fulfillment of the Hebrew Scriptures and are considered proof texts.**
- **The techniques employed to establish proof include citation of verses out of context, mistranslation, and misquotation.**
- **Sometimes a figurative or poetic phrase is mistaken for a straightforward statement and vice versa.**
- **Sometimes sayings of different writers, living in different places, and in different centuries are run together.**
- **Often two or more of these methods are used in a single quotation.**

SO WHAT DOES IT MATTER?

Besides the quest for truth and an obedient life before G-d, there are numerous verses contained within the New Testament, which in and of themselves are not anti-Semite but are used to substantiate certain beliefs held by the early Gentile Church which have anti-Jewish implications. Carried out to the end-result these verses influence one's beliefs and conduct. Let me remind you that these verses are directly attributable to the murder of 6 million Jews during our century alone.

One of these doctrines is that the Tanakh predicted the coming of Yeshua and the events in his life. The false contention which follows from this idea is that the New Testament has replaced and superseded its predecessor.

Since these assumptions are largely based on quotations from the Hebrew Bible, it is important to view the background of those verses within their context and in their original form. We can then judge whether the psalmists, prophets, judges, and kings were talking to their fellow Israelites about events in *their* time and place or predicting occurrences which were unknown or alien to both speakers and listeners.

The differences between verses as they appear in the Hebrew Bible and as they appear in Christian Greek Scriptures will be highlighted by italics. You must ultimately be the judge if the use of the Jewish Scriptures in the New Testament carries the truth expressed by them originally by the writer as seen in the Jewish Scriptures.

We need to deal with those verses and symbols in the Gospels and Book of Acts which are taken from the Tanakh and, by means of the previously described techniques, are used against Jews and Judaism.

It is important to bear in mind that any Gospel or collection which included Yeshua's acts and sayings was emended and eventually developed into four Gospels. These 4 Gospels are strewn with contradictions about even the most important events of Yeshua's life such as his birth, miracles, crucifixion, resurrection, and ascension. There are no Hebrew or Aramaic Gospels in existence from the first century. The extant Gospels are Greek and the quotations from the Hebrew Scriptures are taken from the Septuagint, a Greek translation of the Hebrew Scriptures to which only the Jews were responsible for translating the first five book of the Torah. The Gentile Church did the rest. Sadly, the translation of the Septuagint is often at variance with the verses originally in the Hebrew. The four Gospels developed by accretion until at least 130 C.E. Even then the text was not set, as can be seen in the numerous variations in the manuscripts of the Gospels. There are thousands of manuscripts of the New Testament between the second and the twelfth century and no two agree.

YESHUA'S GENEALOGY AND BIRTH UNDER THE MICROSCOPE

The first chapter of Matthew and the third chapter of Luke present genealogies which supposedly prove Yeshua's descent from King David. (There is a third genealogy found in some manuscripts of Luke which differs from the other two.) The importance of establishing the connection with David stems from the Jewish belief that the Messiah would be a descendant of David from whose dynasty came the kings of Judah for the next 425 years. Since the early Christians started out as Jews and based their Scriptures on Hebrew Biblical themes, they and their Gentile Christian successors built some of their theological concepts on Jewish ideas. Later these Jewish ideas were invested by the Gentile Church with a far different meaning than the prophets and other authors of the Tanakh attributed to them.

For example, Isaiah wrote about a *Messianic Age.* His prophecies did not mention a specific person who would fulfill the role of messiah. It has been said that 95% of all Messianic literature in the Jewish Scriptures deal with what the Messiah will do, but when we come to the Greek New Testament 95% of all Messianic literature deals with the identity of the Messiah. However, the concept and identification of a messiah developed great *symbolic* meaning in Christianity. That was the reason for the presentation of elaborate, if not accurate, genealogical tables in two of the Gospels to prove Yeshua's lineage from David.

TWO CONFLICTING GENEALOGIES FOR THE SAME PERSON- HOW CAN THAT BE?

The names listed from Abraham to Zerubabel in Matthew are easily traced in the Tanakh. From there on, however, there is no genealogical record in Scriptures or elsewhere of the next eight people (or generations) leading to Joseph, Yeshua's father. Interestingly, the genealogy given in Luke 3:23-37 is quite different from the one in the Gospel of Matthew. Luke's has a whole set of other names equally untraceable in the Bible.

Answer for yourself: Why do both evangelists take pains to draw a genealogy of Yeshua through Joseph when the latter is not considered his biological father according to the virgin birth teaching?.

This reason is clearly stated immediately after Matthew's genealogical table. Demonstration of "fulfillment" of Messianic prophecy is the reason for the genealogies (even if they don't agree with each other). Matthew 1:18-22 tells us that Mary conceived Yeshua through the Holy Spirit as a virgin and "fulfilled what the Lord had said through the prophet." To demonstrate the Davidic descent of Yeshua, the evangelists would go to great lengths to demonstrate the Davidic pedigree of Yeshua, even going so far as to entangled themselves in a contradiction.

Answer for yourself: Have you ever compared the genealogies of Matthew and Luke for yourself, and compared them to the lineages in the Jewish Scriptures? Unless you do then you either have to accept what I say or discount what I say. Take the challenge….look it up for yourself.

Answer for yourself: If Joseph was not Yeshua's father, what is the point of the whole family tree?

Answer for yourself: How can you demonstrate Yeshua's bloodline through David if he did not have a human father?

VIRGIN OR YOUNG WOMAN?

Following this passage is one of the most blatant and well-known mistranslation of the Hebrew Bible. Matthew 1:23, in a seeming quotation of Isaiah 7:14 (or better said misquotation), states, "The *virgin* will be with child and give birth to a son and will call him Immanuel." Again this is a classic example of misquoting the Jewish Scriptures on purpose to further promote your own specific theological position.

Answer for yourself: What are the chances that a non-Jew would ever compare the Greek word used in Matthew with the original verse in Isaiah to verify if the concept from the Isaiah quote is the same or if it had been altered?

Answer for yourself: Was the misquotation accidental or was it on purpose to further pre-existing theologies of the early Gentiles who later took over direction of the Church?

A SIGN FOR KING AHAZ BACK THEN OR FOR ME NOW?

The prophet Isaiah had come to King Ahaz with a divine message. The obstinate Ahaz wanted no part of it. In order to establish his credibility as a true messenger of G-d and to assure Ahaz of the fulfillment of his prophecy, Isaiah gave him a sign. He informed the king, "Behold the *young woman* will conceive and bear a son and will call his name Immanuel." This happened around 735 B.C.E, The name, Immanuel was rather unusual and carried a special meaning: G-d is with us. Perhaps the strangeness of the name--this is the only time it is used in the Hebrew Bible--would further convince Ahaz of Isaiah's credibility when he heard the name given spontaneously by his mother. The young woman was probably someone in the court whom the king knew.

There is a Hebrew word for virgin: *betula,* but that word does not appear in the verse. What is more astounding is that Isaiah is familiar with the word for "virgin" and uses it elsewhere in the book and could have chosen to uses this word if he desired to express the concept that a virgin was to conceive. Instead he used a different word. The word, *alma,* a young woman, is found. This verse has been taken out of context by Christians and used to prove that Isaiah predicted the birth of a boy named Joshua (Jesus in Greek), not Immanuel, 735 years after his prophecy to Ahaz.

Since Isaiah was trying to convince Ahaz to believe him and to heed his message by giving him proof, it stretches the imagination to understand how an event which would be delayed over 700 years would persuade the king who would be long dead by now or be used by the prophet. If such were the case then Isaiah's authority and prophetic power would not be validated in the eyes of Ahaz whom he wanted to influence.

PROBLEMS CONCERNING THE CENSUS-IT HAS THREE MAJOR ERRORS

In the first chapter of Luke the story of the virgin birth was related but without any reference to Isaiah or fulfilling his prophecy.

However, in Chapter 2 Luke told a story of Yeshua's birth which was meant to establish Yeshua's descent from David (who came from the tribe of Judah) and his birth in Bethlehem (in Judah). Luke told of Joseph leaving his home in Galilee with his wife who was in an advanced stage of pregnancy to register in Judea for a census

because that was his ancestral home. This story contains 3 fatal flaws:

- **Since the purpose of a census is to number the *current* population in a given area, it would have made no more sense for a resident of Galilee to enroll in Judea than it would for a resident of Boston to register for the census in Baltimore because that was his grandfather's home town. The Roman census-takers, no less than their American counterparts today, wanted contemporary information, not past history.**
- **Luke also erred in his dating of the event. Understanding Yeshua was born the year Herod died (4 B.C.E.), and understanding that records indicate that Quirinius conducted the census in 6 C.E., then there is no way Yeshua was a baby at the time of the census. The writer of the census story is off over 10 years in recollecting the story. Rather the census occurred when Yeshua was about a year short of his bar mitzvah, not a week before his brit mila (circumcision).**
- **The third defect in this story concerns the geographical area involved in the census. Inasmuch as Galilee was administratively separated from Judea and Samaria and was a client princedom, it was not subject to the census. Thus, Joseph along with his fellow Galileans, was not included in the Roman census of Quirinius and would never have made the trip.**

CONNECTING JESUS WITH DAVID'S CITY-DO WE HAVE TO TAKE VERSES OUT OF CONTEXT TO DO IT?

When Luke wrote this Gospel, he was unaware of the conditions in Israel at the time of Yeshua birth and childhood. This whole account of a census in Judea requiring the presence of Mary and Joseph there and coinciding with Yeshua's birth was contrived. The writer of the Gospel of Luke sought a way to prove Joseph's, and thereby, Yeshua's, descent from David and the birth of Yeshua in the same city in which the great Judean king was born.

But Joseph and Mary were Galileans. They had lived there before and after their son was born. All the facts of Yeshua's early life revolve around Galilee. As for the city of his birth, identified as Bethlehem, there is no reason to doubt that he was born in a city of that name. There is a Bethlehem in Galilee besides one in Judea. Bethlehem in Galilee is mentioned in Joshua 19:15 and Judges 12:10, which is about seven-and-a-half miles northwest of Nazareth. It is entirely possible that the Bethlehem in Galilee was Yeshua's birthplace.

Matthew sets out to prove otherwise. Matthew 2 offered quotations from the prophets Micah, Hosea, and Jeremiah as validation of the Gospel writer's contentions of connecting Yeshua with David's birth city.

The story was told of Herod being informed that the future "king of the Jews" was to be born in Bethlehem. To confirm the assumption that Yeshua was that king, a verse from Micah was quoted, or rather, misquoted.

MATTHEW'S MISQUOTATION OF MICAH 5:1

The verse, as written in Greek of Matthew 2:6 as found in the New Testament is:

And you, Bethlehem, in the land of Judah, are now by no means least among the rulers of Judah; for out of you will come a ruler who will be the shepherd of my people Israel. But the verse, as written in the original Hebrew, in Micah 5:1, is: But you Bethlehem Efrata Which are little among the thousands of Judah; Out of you shall come forth unto Me that is to be the ruler in Israel Whose goings forth (lineage) are from of old, from ancient days.

Notice that the writer of Matthew changed both the wording and the meaning of the verse and weakened his

case. He wanted to prove Yeshua's descent from Judah and, more specifically, from the house of David. But he left out the clincher, Efrata, which is tile branch of Judah from which David's family came. Also the Hebrew Bible showed David's humble origins with the words, "little among the thousands of Judah." Not appreciating the significance of the modest background of most of Israel's leaders, Matthew tried to aggrandize it.

PROBLEMS CONCERNING YESHUA'S ANCESTRY

More to the point is the matter of Yeshua's ancestry. There is little doubt that, as a Jew, Yeshua was a descendant of the tribe of Judah, as have been most Jews--or so they assume. Benjamin was a small tribe, adjacent to Judah. It was eventually absorbed into Judah as were the remnants of the Northern tribes of Israel. People intermarried. Judah was the dominant tribe and everyone considered himself a Judean or Jew. The question was whether Yeshua's ancestry could be established as stemming from *the house of David.* King David lived ten centuries before Yeshua. It is doubtful whether Yeshua or anyone else could pinpoint his descent from a specific family a thousand years and an exile later. Interestingly other claimants to messiahship before and after Yeshua did not labor to establish their familial lineage with David; nor did their supporters. It was taken for granted that the Messiah, who would be king and sit on David's throne, *would be* his descendant. His achievement of this position would be proof of his lineage.

Matthew's attempt to connect Micah's verse to Yeshua fails on all accounts.

HARD FACTS FOR TRADITIONAL CHRISTIANS TO DEAL WITH

The prediction at Yeshua's birth that he was the future king of the Jews was not born out by history. Yeshua was never anointed king, or recognized, for even one day, as a monarch of Judea. Nor could Matthew, or anyone else, demonstrate that Yeshua was David's descendant much less, his heir to the throne.

According to Jewish law and tradition, a person could be king if he were recognized and anointed by a divinely inspired prophet and acclaimed by the people.

According to the definition, John the Baptist was not a prophet. The Jewish sages teach that the Age of Prophecy had ended with Malachi and would return when Elijah returned. John the Baptist was not Elijah, by his own admission (John 1:21). Nor was the young woman in Bethany who poured perfume on Yeshua a prophet. There is no evidence in any Jewish literature that Yeshua was recognized by Jews as their sovereign.

OUT OF EGYPT...DID G-D CALL A NATION OR A PERSON?

Matthew's and Luke's narratives diverge and contradict each other. In Luke Yeshua was circumcised on the eighth day and was brought to the Temple.

In Matthew's Gospel Joseph was told by an angel to take his wife and son to Egypt until Herod died. Upon their return from Egypt the Gospel uses the ubiquitous phrase, "So was fulfilled what the Lord said through the prophet.'' This is the New Testament's way of quoting a verse or referring to a passage in the Hebrew Bible. In this ease it is a quote from Hosea 11:1 which reads as follows:

When Israel was a child and I loved him And out of Egypt I called My son.

The reference in Hosea is obviously to the Exodus from Egypt of Israel the corporate nation. This occurred relatively early in the history of the nation; hence the expression "when Israel was a child." G-d's relationship to Israel is couched in the tender image of a father's love for his child. Hosea lived in the eighth century B.C.E. and was recalling the event which had happened several centuries earlier. He was reminding the Israelites of G-

d's mercy to their ancestors. His message had meaning to the people he addressed and nothing to do with a family moving from Egypt to Judea 800 years later, just as it had nothing to do with many Jewish families that moved from Egypt to Israel 2700 years later in 1950.

WEEPING IN RAMAH...WAS IT OVER JEWS IN EXILE OR INFANTICIDE BY KING HEROD?

Matthew 2:18 is another quotation from the Jewish Scriptures taken out of context. He quotes from the heart-rending dirge from Jeremiah 31:14.

A voice is heard in Ramah Lamentation and bitter weeping Rachel weeping for her children; She refuses to be comforted for her children Because they are not.

From the context of this verse in the chapter and the events through which Jeremiah lived, it is obvious that the prophet referred to Rachel weeping (metaphorically) over the exile of her descendants. Jeremiah lived and prophesied at the time of the fall of Judea and the exile of the Jews to Babylonia in 586 B.C.E. Rachel was an ancestress of part of the Israelite people. Her lament was for her slain and exiled descendants (children of Israel).

The Gospel of Matthew connects this verse to Herod's murder of all boys in Bethlehem two years old and under when he was outwitted by the Magi. Matthew 2:17 states, "Then what was said through the prophet was fulfilled." There is only one problem. Out of all those who chronicled the life of Herod because he was so despised by all the Jew, there is not one….not one reference at all to the killing of infants as Matthew records. Again we have an attempt by the gospel writer to inform his audience that one greater than Moses is here, for as this hideous event happened to Moses allegorically it was construed as if happened to Yeshua as well.

The question of the historicity of the alleged killing of children in Bethlehem and its similarity to the story in Exodus of Pharaoh's order to the midwives to kill all male Israelite children will not be dealt with here in detail. You can research that on your own. Suffice it to say that this is another example of a verse severed from its context and used to substantiate a story in the Gospel to which it has no relevance.

THE NEW TESTAMENT ATTESTS THAT THE MESSIAH WAS TO BE CALLED A NAZARENE….WHO SAYS SO?

Matthew related that upon Herod's death, Joseph returned from Egypt with his family. He resided in Galilee, rather than in Judea, because he feared Herod's son, Archelaus, who ruled in Judea. Joseph settled in Nazareth and Matthew concluded, "So was fulfilled what was said through the prophets: 'He will be called a Nazarene."' (2:23).

Answer for yourself: Have you ever run across this Scripture in reading the Old Testament or even the inter-testamental literature?

The evangelist did not identify the prophets who spoke of a Nazarene. He couldn't. No one had ever prophesied that the Messiah would be called a Nazarene or would come from Nazareth.

There was mention of *Nazirites* in the Tanakh, but not *Nazarenes.* Comments in the Hebrew Bible about Nazirites referred to vows they took or, in the case of Samson, responsibilities imposed on him from birth. Nazarenes were people who came from Nazareth. Only many years after Yeshua's birth did the word take on another meaning--the name of Yeshua's followers. Neither Nazareth nor its residents played any role in the

Hebrew Bible where the city is not even mentioned. Consequently, there was no prophetic message about a Nazarene to be fulfilled.

The words, Nazarene and Nazirite are spelled and pronounced differently and, of course, have diverse meanings. Matthew's confusion of the two words and his failure to distinguish between them points to his lack of the most elementary knowledge of Hebrew, a language with which any Jew growing up and living in the land of Israel would be familiar.

Let us continue searching for truth in the New Testament.

Shalom



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THE GENEALOGY OF JESUS? WANT TO KNOW THE TRUTH?

Having been a ordained Pastor for the last ten years, I have never ceased to be asked why I teach some of the things I do. The answer is simple: I have studied in detail more than most and thus have come to truths long overlooked by the vast majority of Christians today which are lulled asleep in their churches by feel-good sermons. To the Jews in the first century (and this means Yeshua as well), study was the highest form of worship, and having devoted myself to worshipping the Father in Spirit and in Truth, many of these long neglected truths have surfaced. I assure you I did not go looking to find what I did, but if I be true to G-d and my fellow-man, I must not hide what I discovered and I offer it here for you that we might all come to the unity of the faith.

BEGINNING AT THE BEGINNING..HOW TRUSTWORTHY IS THE GOSPEL OF MATTHEW AS WE HAVE IT TODAY?

Because Matthew's genealogy of Yeshua actually comprises the first scriptures in the New Testament to which we are exposed in our reading of the New Testament, and since the genealogy of Matthew immediately offers us a problem, I thought it would be best if we should look first at the history of the book of Matthew itself.

Answer for yourself: Can the book of Matthew be trusted to give an accurate account of Yeshua?

We begin our search for truth by examining Christian historians and their testimony. Bishop Papias was the first to mention a book by that name. Writing about 145 C.E., he says, "And the presbyter said this. [notice he is offering hearsay as his evidence!] Mark having become the INTERPRETER OF PETER wrote down accurately whatsoever he remembered. It was not, however, in exact order that he related the sayings or deeds of Christ. For he neither heard the Lord, nor accompanied him . ."

Later in the same quote he says .. Matthew put the Oracles (of the Lord) in the Hebrew language, and each one interpreted them as best he could."

Please notice that according to Papias, that Mark (whichever Mark this was!) wrote down what he remembered from hearsay and even then not in exact order. This means that Mark wrote down the oral traditions existing at the time concerning Yeshua's teachings and actions. This also means that someone must have done a considerable rewriting of his book as you will quickly come to see. Also notice he wrote down the sayings and deeds of Yeshua, which exclude the birth and death accounts as we now have them.

Answer for yourself: Now if the "sayings or deeds" of Yeshua were all that Mark wrote down, and if, as so many authorities now assert, the Gospels of Matthew and Luke are based on Mark, from where did the genealogies and the birth and death narratives in the Gospels come from?

Even with these questions, keep in mind that this particular "Mark" wasn't personally present at the events and sayings he reports.

As for a man named Matthew, Papias says "he" wrote down only the oracles, or the sayings of Yeshua! However, we should remember that we have absolutely no way of knowing who wrote the book that later bore Matthew's name (meaning the book now called Matthew is not necessarily the topic of Papias' comments). This quote of Papias, is quoted by Eusebius, Hist. Eccles. iii, 39; ANF. i, 154-5. Also note that Matthew wrote in Hebrew, or more likely, in Aramaic which is a Hebrew dialect that was the language of Yeshua's day. He did not write the original Gospel in Greek!

Answer for yourself: If only the sayings of Yeshua were written down, and then only in Hebrew, what does this tell us?

This means that whoever wrote a book called Matthew, the book now known to Christianity and which opens the New Testament was obviously rewritten in Greek by some later person (most likely written by a Gentile or heavily edited by one), and it was at that time that the now-cherished traditions of the birth and death accounts were tacked onto the sayings of Yeshua! IN OTHER WORDS, THE FAMILIAR GOSPEL ACCOUNTS SO NEAR AND DEAR TO THE HEARTS OF BILLIONS OF CHRISTIANS WERE LATER ADDITIONS SUPPLIED BY THE PEN OF AN ANTI-SEMITIC PAGAN-GENTILE-CONVERT!

In fact, if you will research it like I have, you will find that the first New Testament, created by Marcion in 140 C.E. Here are some of the passages which are NOT found in Marcion's Gospel of Christ in his "first" New Testament:

- ***The birth of John the Baptist.***
- ***The birth of Yeshua.***
- ***The baptism of Yeshua.***
- ***Yeshua's genealogy of Luke 3:23-38.***
- ***The temptation narrative of Luke 4:1-13.***
- ***Yeshua's preaching at Nazareth in Luke 4:16-30.***

I realize that it is hard to accept the charge that the Gospel accounts of Yeshua's birth are spurious: I know this because I've spent years wrestling with the question and the answers forthcoming in my pursuit of truth.

Answer for yourself: Have you ever wondered “why” that in the twenty-three books from Acts to Revelation, there is not one reference to, or a word of quotation from any of the four Gospel accounts--including the words supposedly spoken by Yeshua?

Answer for yourself: Why is the first quote of a "Gospel" not found until Irenaeus in 200 A.D.? Simply because they had not been given the names of the "Apostles" yet as the authors of these oral traditions of Jesus.

It is shocking to know that in all the Pauline writings only 2 references to the teachings of Yeshua are referenced.

Answer for yourself: Have you never wondered “why” that there are not any details of Yeshua's death and resurrection in these twenty-three books?

Answer for yourself: Don't you think that if Paul, for instance, knew the very words of a man he was preaching to be G-d Himself, he would have used them extensively as references in his epistles to the Christian churches, but yet he doesn't?

Answer for yourself: What should we understand from these facts? This should tell us that Paul, and whoever wrote the non-Gospel books, knew nothing of the Gospels--which means that they had not yet been written! This is particularly significant, and may offer insight into the words of Paul when he writes this warning: "But though we, or an angel from heaven, preach any other gospel unto you than that which

we have preached, let him be accursed.". It was the Catholic Church father Jerome who assigned authorship of the Gospels to the person whose name the book now carries. "He assigned the Acts of the Apostles to Luke, and the Epistles of the Hebrews to Paul, noting that there was some doubt as to authorship of this epistle which today is considered anonymous." Zion Faith College, lesson no. 1, pp. 3-4.

With this warning to accept nothing but the truth we who call ourselves Christians would do well to follow such advice. Let us now look at the genealogy of Yeshua.

SEARCHING FOR THE TRUTH IN THE GENEALOGIES OF YESHUA

One of the most valuable proofs that Christianity uses to teach that Yeshua was the Messiah is his descent from King David of Israel. Often Christians go to the genealogies of Yeshua in Matthew and Luke to prove their point. It should require little explaining here that the Messiah, foretold by the prophets, was to be from the House of David. Hence in the first chapter of the New Testament we find the Gospel of Matthew starting with a genealogy from Abraham to David and then to Yeshua.

Answer for yourself: But are the genealogies in Matthew and Luke trustworthy and can they be used prove such a claim?

Answer for yourself: As a typical believer are you aware that Matthew's genealogy deliberately leaves out Kings Ahaziah, Joash, Amaziah, and Jehoiakim, thus making void its own statement in 1:17: "So ALL the generations from Abraham to David are FOURTEEN generations; and from David until the carrying away into Babylon are FOURTEEN generations; and from the carrying away into Babylon unto Christ are FOURTEEN generations"? In other words we don't have "all" generations listed.

We can only guess at the significance of the three divisions of fourteen generations. As the number seven denotes completion in the "OT," perhaps the writer wants to show that the generations were complete from Abraham to Yeshua (two sevens in each group). Whatever the reason, let's see how he arrives at the numbers:

The Sacred Scriptures:	***The New Testament:***
Solomon	***Solomon***
Rehoboam	***Rehoboam***
Abijah	***Abijah***
Asa	***Asa***
Jehoshaphat	***Jehoshaphat***
Joram	***Joram***
Ahaziah	-------
Joash	-------
Amaziah	-------
Azariah	***Uzziah (Azariah and Uzziah were the same person. See II Kings 14:21 and II Chronicles 26:1)***
Jotham	***Jotham***
Ahaz	***Ahaz***
Hezekiah	***Hezekiah***
Manasseh	***Manasseh***
Amon	***Amon***
Josiah	***Josiah***
Jehoiakim	------

Jeconiah *Jeconiah (I Chronicles 3:10-16)*

Not only do we not have recorded for us "all" generations as the New Testament attests, but having found one problem right from the start, we next come face to face with another: Matthew's genealogy includes the accursed King Jeconiah! Jeremiah 22:30 tells us: "Thus saith the Lord, write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah." The "Old" Testament often shortened or gave an additional name for some personage. Thus Jeconiah was shortened to Coniah (Jeremiah 27:20 and Jeremiah 37:1).

One of the proofs of "Old" Testament prophecy is that indeed, no descendant of Jeconiah ever ascended the throne of Judah.

Answer for yourself: How then could Yeshua ever hope to sit on the Throne of David if he descended from Jeconiah? You may be surprised but there might be a way, but on to a more pressing problem below (ask for our article on Jeconiah and the curse).

BUT THE REAL PROBLEM IS NOT JECONIAH...IT IS JEHOIAKIM

Jeconiah isn't the only supposed ancestor of Yeshua that causes Christianity problems. We go back only one generation before Jeconiah to King Jehoiakim. In Jeremiah 36:30-31 we read: "Therefore thus says the Lord concerning Jehoiakim king of Judah: 'He shall have no one to sit on the throne of David, and his dead body shall be cast out to the heat of day and the frost of the night. I will punish him, his family and his servants for their iniquity." This prophecy was fulfilled as Jeconiah ruled barely three months before he was carried captive to Babylon and Zedikah was made king.

Answer for yourself: Now can you see why Matthew skips over the accursed Jehoiakim and omits him from his genealogy?

Answer for yourself: How could this king's descendant, supposedly being Yeshua, inherit a throne that the G-d of Israel has declared will not pass to him?

Answer for yourself: How does Paul deal with this problem with Timothy who had questions about it in the New Testament?

Paul decides to ignore the problem like 3.5 billion Christians do on this planet. These scriptural problems hidden within these genealogies help explain the words of Paul, who writes to Timothy and warns him not to allow anyone to teach contrary doctrines: "Neither give heed to fables and endless genealogies, which minister questions, rather than g-dly edifying WHICH IS IN FAITH" (I Timothy 1:4).

Answer for yourself: How does Paul deal with this problem with Titus?

The same way. In Titus 3:9 Paul again warns of "foolish questions" and "genealogies."

Some scholars have observed that Paul's warnings are evidence that spurious pedigrees of Yeshua's family were circulating already in his time, and indeed Paul's letters do seem to back this up. But we should take note that Paul's answer to this was to ignore the problem to which all Jews were aware concerning the identity of the Messiah since they are more familiar with the Old Testament than Christians. Thus, Paul admonishes Christians to just have faith! If Yeshua was born of the House of David, and this was a proof of his Messiahship, then Paul's answer in the face of spurious genealogies wouldn't have been very reassuring. Even though Christianity teaches that faith can move mountains, it can't change one's pedigree!

Answer for yourself: So how as Christianity gotten around the problem of such a curse which would limit the identity of the Messiah?

Answer for yourself: Would the creation of a second and "different" genealogy solve the problem?

Knowing full well the serious implications of this genealogy because of its omissions and limitations to Messianic identity, some Christians have tried to explain such incompatibilities by claiming that the curse of Jeconiah did not literally apply to Yeshua because Joseph was not his father (thus the need for a virgin birth you see later in our other articles on this website).

Answer for yourself: In other words, if it could be shown that Yeshua literally descended from David from another branch, as Luke supposedly has him do, and not the accursed Jeconiah, then would Yeshua now qualify?

JOSEPH OR "VIRGIN BIRTH"?

Answer for yourself: If the virgin birth was true, then why the need for not only one but two genealogies which both state that they are the pedigrees of Joseph?

Answer for yourself: Were you aware that the Codex Sinaiticus, one of the oldest New Testaments in existence, renders Matthew's account as simply: "Joseph begat Yeshua"?

Answer for yourself: Have you ever wondered why our "newer" translations don't render the above verse the same way as Codex Sinaiticus?

That Yeshua had a human farther can be verified by John 1:45 when Philip found Nathanael and told him "We have found him of whom Moses in the law, and the prophets, did write, Yeshua of Nazareth, the son of Joseph." Again, we read in John 6:42: "And they said, is not this Yeshua, the son of Joseph, whose father and mother we know?" An interesting point here is that strictly following the wording of the verse, Joseph was undoubtedly still alive at this time. It has long since been the tradition, based on another of the so-called spurious Gospel accounts, that Joseph died when Yeshua was young. Yet, if we follow the "canonical" Gospel, Yeshua is here at least 30 years of age and his father is spoken of in the present tense. Any questions regarding his birth would have been handled with without a doubt.

Answer for yourself: Having examining the evidence can we say that there is no question that the pedigrees of Yeshua are intended to convey Yeshua's legitimate descent from David through Joseph and hence his Messiahship? Most definitely.

Answer for yourself: Don't you find it troubling that the Gospel of Mark, which remember is considered to be the oldest Gospel and the one from which both Gospels of Matthew and Luke are essentially copied, says nothing about any genealogy or any pedigree from Joseph, but only that Yeshua was the son of Mary (Mark 6:3)?

Answer for yourself: What can be understood from such a comment from the earliest Gospel that Yeshua is the "son of Mary" and is totally silent about any connection to "Joseph"?

Such a note clearly suggests that the genealogies of Matthew and Luke were later additions in order to offer a proof of Yeshua's Messiahship.

Answer for yourself: Now, as both pedigrees obviously are different when compared, then can it be said that one of them, since they differ, was a forgery-added later without the knowledge that another genealogy had already been drafted? Without a doubt?

Answer for yourself: What implication does this have to the doctrine of inerrancy and infallibility of the New Testament?

Answer for yourself: If we encounter such an error in the first chapter of the first book of the New Testament, what does that possibly say for other teachings in the New Testament which we also was though to be infallible and inerrant?

LET US EXAMINE MATTHEW AND LUKE MORE CLOSELY

The irony of the matter is that the first seventeen verses of Matthew chapter one are negated by the rest of the chapter. Let me explain. After trying to establish the physical descent of Yeshua from King David through Joseph (even if a few ancestors have to be dropped to do so), the story goes on to tell us that Mary was with child by the "Holy Ghost." If this is the case then it simply means Matthew failed to prove Yeshua was from the House of David, and therefore that he was the expected Messiah of Israel. I might comment here that it is puzzling as to why Mary would wonder about the prediction of the angel that she would conceive and bear a son considering she was betrothed to a "man named Joseph." It would actually seem quite a natural occurrence.

Obviously, I'm not the only one who thought of that problem, because the controversy has generated a standard Catholic answer.

Answer for yourself: What are the problems connected to Luke's genealogy, often called the genealogy of Yeshua through Mary?

For centuries it has been the contention of the Catholic Church, and therefore ingrained on subsequent generations of Protestants, that the genealogy of Luke preserves the descent of Mary, thereby Yeshua's physical pedigree from King David.

Answer for yourself: Is this true? Is the genealogy of Luke which promises Messiah to come through Solomon or Nathan as Luke would have us believe?

Startling as it may sound, Luke preserves the physical descent of Yeshua through Nathan and negates the promise of G-d that the Messiah should also come through King Solomon

Answer for yourself: How can Messiah come from other than David's lineage?

Answer for yourself: How is it that Christian Pastors and teachers, let alone their congregations miss this?

The answer is both tragic and sad. Having Pastored for over ten years, I quickly ascertained the spiritual level of the flocks to which I ministered. Without a doubt most were unqualified to discuss intelligently their faith because of a serious lack of knowledge and understanding of the Old Testament. The primary reason for such lack of knowledge which causes them to err in interpreting the New Testament or ascertaining truth from error in the New Testament is the same problem which faced the early Gentile Church after 70 C.E. and the destruction of the Temple; namely, the unfamiliarity of the Old Testament.

In I Chronicles 17:11-12, G-d tells David: "And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of they sons; and I will establish his kingdom. He shall build me an house, and I will establish his throne for ever" (II Samuel 7:12-14, I Chronicles 22:8-10, I Kings 11:13. G-d told David this in response to his request to build a Temple).

Answer for yourself: Does the above prophecy refer to Yeshua as taught by much of Christianity, or does it refer to Solomon the son of David?

To answer those who would say that this pertains to Yeshua and not King Solomon, notice in II Samuel 7:13

that we have the same prophecy: "He [Solomon] shall build an house for my name, and I will establish the throne of his kingdom for ever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men.. But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee."

Answer for yourself: One quick reason that it cannot refer to Yeshua is that along with the traditional teaching of Christianity is the teaching that Yeshua, as Messiah, did not sin (commit iniquity). Thus, the passage, according to New Testament and traditional Christian teaching makes the identity of this "seed" of David impossible for Yeshua, or at least for the current understanding of Yeshua held by most Christians.

Answer for yourself: So what is the bottom line concerning Matthew's and Luke's genealogy?

Aside from all the problems, the genealogy of Luke was long ago proclaimed by the Roman Catholic Church to be that of Mary primarily because it was an answer for the conflicts and contradictions to the pedigree of Yeshua within Matthew: if one wasn't declared to be Mary's, then both stand to be blatant forgeries by those who know the Bible! And, because the Protestant Churches are daughters of the Mother Church of Rome, they too have followed the traditional Catholic lie.

However, the descent of any Israelite was to be considered through the father, as Israel had a patrilineal system of determining descent, meaning that no woman appears in any genealogy of the "Old" Testament. To be sure, women are mentioned in the context of chronology, but not in descent. (Moses, for example, explicitly commanded that the Israelites were to be counted "according to their father's houses"...Numbers 1:2). The second reason the Catholic Church came to light upon the genealogy of Luke to be that of Mary's-even though she isn't even mentioned within it is obviously due to the fact that Yeshua couldn't, as someone must have pointed out, be descended from the accursed King Jeconiah, as Matthew had him to do.

As if the confusion of two separate pedigrees being declared as Joseph's weren't enough, someone, unaware of the patrilineal requirement of the Hebrews and seeing the problems the pedigrees caused in regards to the "holy ghost-immaculate conception" account, added the phrases "was supposed" and "the husband of Mary" to the genealogies in order to insinuate that Yeshua wasn't Joseph's flesh and blood-well, I think by now you would agree that we've had enough of this confusion!

I BET YOU DID NOT KNOW THAT MARY WAS FROM THE TRIBE OF LEVI..AND NOT JUDAH?

Actually, if one wanted to find Mary's ancestry within the confines of the NT, a sure indication would be found in Luke 1:5: "There was in the days of Herod, . . . a certain priest named Zacharias . . . and his wife was of the daughters of Aaron and her name was Elizabeth.". Now we are informed in verse 36 of chapter one that Elizabeth was the cousin of Mary, which would mean they both had to have some common ancestry. Given the fact that G-d has promised to preserve the separate identities of the Twelve Tribes for the end-time restoration of Israel, this places Mary as a Levite by descent, which might answer the question as to why Yeshua was seemingly so well versed in Holy Scriptures as well as the sayings of Judah's rabbis. Actually, Mary and Elizabeth may have been sisters, but are here called cousins because of the Catholic tradition that the "virgin" was herself immaculately conceived, and was therefore an only child. This certainly does explain the closeness of Mary to Elizabeth. We need simply consider that the Catholic Church has explained the Gospel reference to Yeshua's brothers and sisters as actually being cousins, to understand how the story might have been "doctored" to conform to a doctrine drafted directly from the Gentile paganism.

As a study of all the material written about this issue will immediately disclose, it is useless to even attempt to present the many arguments put forward by those trying to determine the correct individual-Joseph or Mary-to which either the genealogy in Luke or Matthew belongs. And to say this again, these arguments are made by ignoring the simple fact that both pedigrees bluntly state that they belong to Joseph. However, a few

individuals over the centuries have had the courage to actually challenge the subject. One was the renowned Hebrew and Greek scholar Ferrar Fenton, who, in his translation of the New Testament, removes the genealogy of Luke with these words: "I remove the Genealogy . . . for the following reason: it is quite irreconcilable with the one of Joseph given by St. Matthew, which is capable of verification from the records of the Old Testament, while this interpolated one in St. Luke's Gospel. cannot be so. It also breaks the continuity of the Text, in a manner that so accomplished a writer as that Evangelist would never have done. I am, therefore, perfectly satisfied that it is merely a note of some early editor, and never formed part of St. Luke's Gospel" (Fenton, The Holy Bible In Modern English, p. 1140).

I should also mention that there is a considerable gap in the number of generations between the two genealogies: at least 300 years worth! Luke gives forty-one generations between David and Yeshua, and Matthew twenty-seven. This is a difference of fourteen generations which represents an impossible chronology. Dr. South. Writing in Kitto's Biblical Encyclopedia, he says: "Christ's being the true Messiah depends upon his being the son of David and king of the Jews. So that unless this be evinced the whole foundation of Christianity must totter and fall".

CHANGING THE FACTS TO ALIGN WITH PRIOR PAGAN BELIEFS..WHO NOTICES...OR WHO CARES FOR THAT MATTER?

At any rate, Yeshua was known in tradition as the son of Joseph and the different genealogies were a result of trying after the fact to come up with proofs of his Messiahship by a Gentile Church which was unfamiliar with the Old Testament. Further evidence to back up this statement shall be laid out as we progress in subsequent articles. When the information is presented, it will certainly prove that the genealogies of both Matthew and Luke can be disregarded as spurious. In fact, it will be seen that Matthew was notorious for his garbled "proofs" from the "Old" Testament regarding Yeshua's Messiahship.

We shall now look closely at one of the clearest pagan corruptions to be found in the New Testament. It deals with the birth narratives, which, remember, were never a part of the earliest writings of the Christian Church. Besides the symbolism of the dove with its origins in the ancient paganism of Babylon and its Trinity, and its connection in Gentile Christianity to the Holy Spirit of G-d, we will look at the similarities with the story of Nimrod/Tammuz' divine birth by the "virgin" Mother-g-ddess Semiramis: the Mother-g-ddess who conceived the baby savior-g-d, according to the story, by the "holy spirit" of the Babylonian Trinity. Wherever this tale spread, the virgin-mother's divine birth of the "savior" became a primary focus of the Mystery Religion.

I would like to point out that when these pagan legends have been exposed to Christian readers, it has caused considerable concern. And concern it should because G-d never wanted His people to worship Him in vanity. Throughout my years of in-depth of study I have been continually confronted with many particularly disturbing similarities between the pagan Sun-g-d birth legends and the New Testament account. At times I have been reticent to mention these because not only did the information bother me, but I felt that too much of this material would cause discouragement rather than edification of the Christian faith.

Answer for yourself: So why am I telling you now? Simply, I feel time is short and the opportunity for us to repent of our errors in both belief and conduct is drawing to a close. The time to come to the knowledge of the truth is now.

One of those disturbing features I encountered while researching this material over the years was the claim that Joseph and Mary had no sexual relations until after the birth of Yeshua, which is a story told about the "earthly" parents of numerous baby Sun-g-d-saviors. One example is Apollo, whose "earthly parents" had no sexual relations until after his birth (Smith, Man and His G-ds, p. 183. See also, Walker, op. cit., p. 1050).

Even though this is a small point, I use it to illustrate how unnerving it becomes to see at every turn the story of Yeshua echoed in pagan traditions that predate him by thousands of years. Even the more tragic thing is that the church who calls themselves by his name and who testifies to be a follower of Yeshua are almost totally

unenlightened to such facts we try to present. We have failed to understand what the earliest in the Gentile Church both knew and understood as evidenced by the ancient church father, Justin Martyr, who wrote in 140 C.E., "When I am told that Perseus [a Sun-g-d] was born of a virgin, I realize that here again is a case in which the serpent and deceiver has imitated our religion."

Let us now go on look into other New Testament accounts in light of history. Here, I think you must agree, my vindication for earlier denouncements will be found. More to follow in other articles in this series. Shalom



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JESUS AND THE MESSIANIC GENEALOGY? FULFILLED OR UNFULFILLED?

According to the Jewish Bible, one of the requirements for the messiah is that he must be a descendant of King David. All of the major Messianic prophecies indicate this (Ezekiel 34:23, 37:21-28; Isaiah 11:1-9; Jeremiah 23:5, 30:7-10, 33:14-16; and Hosea 3:4-5).

In Jeremiah chapter 33, verse 17, G-d says that the royal House of David will never lack a man to sit on the throne of Israel. The Christian Bible, recognizing this vital requirement, spends almost two chapters to establish the genealogical record of Jesus as going back to King David.

Answer for yourself: Do the genealogies in the New Testament prove that Jesus can be connected to King David and thus give evidence toward his "Messiahship?"

However, when the genealogical records, as recorded by Matthew and Luke are examined, critical problems are revealed.

ACCORDING TO THE WRITER OF THE GOSPEL OF MATTHEW

In the gospel of Matthew, the genealogy of Joseph, who was the husband of Mary, is traced back to King David. However, Matthew then shoots himself in the foot by claiming that Joseph was never the father of Jesus. He does this in order to establish his claim that Jesus did not have a normal birth. His claim is that Jesus was the product of a miraculous virgin birth; that Mary never had sexual relations with her husband Joseph, and that Jesus was conceived through the "Holy Spirit." Therefore, since the genealogy as recorded in Matthew only traces Joseph back to King David, but never connects Joseph as the father of Jesus, it is clear that Jesus has no established genealogical record going back to King David.

Christian apologists answer that, even though Joseph wasn't the biological father of Jesus, he was the legal father, and, therefore, passed on his genealogical line through adoption.

There are several problems with this answer.

First of all, there is no indication from any of the records in the Christian Bible that Joseph actually adopted Jesus. However, even if a case for his adoption could be made, it is absolutely impossible to pass on one's genealogy through adoption.

For example, a priest (Kohain) is someone who is born to another priest. If your father is a priest, then you are a priest. If a priest (Kohain) adopts a boy who is the son of someone who was not a priest, that child does not become a priest through adoption.

An additional problem still remains, even if one would want to conclude that, through adoption the genealogy is adopted as well. We find that when Matthew traces the genealogical line of Joseph back to King David, this line goes through a King named Jeconiah (also known as Coniah or Yehoaikin). The problem arises in Jeremiah, chapter 22, verse 30, when the ancestor of Joseph named King Jeconiah was cursed by G-d:

"Write this man childless, a man that shall not prosper in his days. For no man of his seed shall prosper sitting upon the throne of David and ruling anymore in Judah."

We see from this passage in Jeremiah that any descendant of Jeconiah would be disqualified from ever being a Messianic candidate; and therefore, if Christians insist upon making Jesus the legal adopted child of Joseph, then it is obvious that Jesus would be disqualified from even potentially being the messiah.

Answer for yourself: Now, having seen these problems can you say that the Gospel of Matthew's genealogical record of Jesus proves anything? If anything, it casts doubt on his "Messianic link."

ACCORDING TO THE WRITER OF THE GOSPEL OF LUKE

In order to answer this difficult problem, Christian apologists claim that Jesus also traces himself back to King David through his mother, Mary. This claim is made relative to the genealogy recorded in the third chapter of the book of Luke, which is also traced back to King David.

There are also a number of problems with this claim.

First and foremost, there is no evidence at all that the genealogy listed in Luke is that of Mary. The chapter clearly says that this is the genealogy of Joseph. Mary isn't even mentioned. In an article written by Arnold Fruchtenbaum, and circulated by "Jews for Jesus," the author makes the following claim:

"In the Greek text of Luke's genealogy, every single name mentioned has the Greek definite article 'the' with one exception: the name of Joseph (Luke 3:23). Someone reading the original would understand by the missing definite article from Joseph's name that this was not really Joseph's genealogy, but his wife Miriam's (Mary)."

David L. Blank, Professor of Classic Languages at The University of California-Los Angeles, made the following observations about the above comments:

"According to the Greek original, Eli is indeed the father of Joseph. There is a definite article before each name, except that of Joseph, and that definite article is in each case the masculine genitive singular article -- you. Not only does this not clearly indicate that Joseph is skipped in the genealogy, it cannot by any stretch of the imagination be taken as so indicated. The author's comments on the Greek grammar of the passage are absurd and manifest an appalling ignorance of the facts of Greek syntax."

Other Greek scholars agree with Professor Blank.

And, even if Mary could trace herself back to King David, it still wouldn't help Jesus. According to the Torah, the mother (the matrilineal) determines if someone is Jewish (Deuteronomy 7:3-4), but tribal affiliation and family genealogy can only be traced through the person's father (the patrilineal in accordance with Exodus 28:4, 29:9-30, 30:30, and 40:15 [Priesthood Lineage]; Numbers 36 [Tribal Lineage]; Genesis 49:10, I Kings 11:4, and I Chronicles 17:11-19 [Kingship Lineage].).

For instance, in Numbers, chapter 1, verse 18, we're told that the Jewish people declare their pedigrees according to their fathers' houses. When Queen Athaliah wanted to eliminate the Royal Line of David, she only killed the males knowing full well that a female descendant of David couldn't pass on the right to the throne (II Kings 11; II Chronicles 22).

The fact that the daughters of Zelophchad inherited their father's property (Numbers 27) doesn't prove that genealogy can be passed through the daughters. This is born out by Numbers 36, where they are told that they must marry someone from their father's tribe, otherwise the inheritance would pass out of their family.

Finally, a Third problem presents itself.

Even if it could be maintained that a family line could be passed on through the mother, Mary herself was not from a legitimate messianic family. According to the Bible, the messiah must be a descendant of King David through his son Solomon (II Samuel 7:12-13; I Chronicles 17:11-14, 22:10, 28:4-7).

It's glaring that in the book of Matthew, the genealogy of Joseph is traced back to King David through his son Solomon, but ultimately down to the cursed King Jeconiah. However, in the book of Luke, the genealogy goes from David, not through his son Solomon, but through his son Nathan. The problem is that even if one wants to maintain that the book of Luke is tracing the genealogy of Mary and that it's possible to pass on genealogical lineage through the mother, Mary would still not be of help to Jesus, because her line does not go back to David through the King's son, Solomon.

Answer for yourself: How does the Holy Spirit, who is supposed to have "inspired" these writers make so many mistakes; not just simple ones, but ones that betray they have little or no knowledge of Judaism (and yet we are supposed to believe these documents were written by Jews, Apostles no less?

DOES WHAT THE JEWISH BIBLE SAYS "MATTER?"

We at Bet Emet have demonstrated beyond any doubt over the years that the Jewish prophecies contained in the Jewish Bible were not fulfilled in the first century; by Jesus or by anyone. This fact is unknown to most Christians because they have a terrible lack of understanding of the Old Testament thanks to the Church who considers such a document as "superceded" by the New Testament. As if that is not enough, when such Christians read their New Testament they find on page after page references to "thus being fulfilled" and they are mistakenly led to believe what they are reading is "Jewish prophecy fulfilled by the Messiah." Thus they make the connection with Jesus being the Messiah. The truth of the matter is that we just don't know for sure since the "REAL PROPHECIES" in the Jewish Bible were not fulfilled, and remain today unfulfilled. That being the case the writers of these two Gospels wrote for the Jews and non-Jews of their day who had doubts concerning the identity of the Messiah. To help deal with such doubts a "concocted genealogy" was created whereby they could pass off Jesus as the intended fulfillment of the Messianic promises. We must remember that they had "hoped" that it would be he, but in the wake of the terrible repercussions that followed his death by Rome, and in the absence of any of the Messianic promises being fulfilled, they were left only with hope and faith that the Messiah would yet come (or return). The Essene's teaching of the return of their Teacher of Righteousness played well in igniting the hopes that this "returning redeemer" might yet come. Many hoped and believed it might be Jesus no less.

What you, the Christian believer, should want to know is the facts and the truth; no matter what it is. As it stood then, and as it stands now, Jesus failed to fulfill any of the major messianic prophecies; he was never anointed as King, he never ruled Israel, and the world was certainly not perfected in his time. In addition, he was not preceded by the return of the prophet Elijah (Malachi 4:5). Finally, he was disqualified from ever being a messianic candidate due to his lack of the necessary family background (if we are to believe these Gospel accounts are "true").

The Jewish people never rejected Jesus. He just never measured up to the description that G-d gave to the Jewish people, of who the messiah would be. Yet take heart, as we at Bet Emet have shown, that the failure of the prophecies to be fulfilled was not the failure of Jesus or any other "messenger" from G-d. The failure must be laid upon a people who refused to "turn their hearts back to their fathers." Repentance was for someone else, and that being the case, the necessary requirements for the manifestation of the Kingdom and her King went lacking. Any Messiah "in the wings" would not be brought forth from G-d. Thus we look back at history today and know two things:

- **The Messianic prophecies were not fulfilled**
- **The identity of the Messiah, if he lived in the first century, cannot be fully maintained with any certainty without some measure of doubt**

We are left with inaccurate texts passed off as the truth and we call it "the New Testament" and such errors, when believed without question, ensures the deception and error of tens of millions. You are confronted with a choice: you can believe what G-d said when he promised the Jewish people a messiah from the House of David through Solomon his son, or you can decide that G-d was lying when He made these vital promises and believe the writer of the Gospel of Luke. But you cannot have both!

We aren't talking about a crisis in faith, but, rather, a search for the truth.

Answer for yourself: Do you have the courage to make that search, or even continue it?



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JESUS WAS TO BE NAMED IMMANUEL? FULFILLED OR UNFULFILLED?

Isaiah 7:14, "Therefore, my Lord Himself will give you a sign: Behold, the maiden will become pregnant and bear a son, and she will name him Immanuel."

Matt 1:23 23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, G-d with us. (KJV)

It allegedly by many Christians that Jesus is "the" Immanuel of Isaiah 7:14. In otherwords Jesus is G-d who is with us. Of course this implies the incarnation.

Answer for yourself: What is the truth of the matter? Is Jesus the fulfillment of the Immanuel passage of Isa. 7:14?

The verse in Isaiah says "she" shall call him. The writer of the Gospel of Matthew changes this to "they," without justification. Again we have the alteration of the Jewish Scriptures to accommodate one's theology. Isaiah's reading is that the child is to be specifically named "Immanuel," while Matthew misdirects the emphasis from an actual name to a general designation. Biblically, humans or objects can have appellations or a series of designations descriptive of G-d. Within this very website I have included an article written dealing with the issue of Isa. 9:6 where we encountered "The Lord Our Righteousness" and "The Mighty G-d." "Immanu-el" is to be a real name like "Samu-el" or "El-iezer," having a connection to "El" or G-d. People do get these names without being considered part of the essence of G-d in a special and different way from other human beings. The name is bestowed in respect of G-d.

Now, look at this twist of Scripture. Isaiah says his name shall be "Immanuel." Yet, in Matthew 1:21-23 (Luke 1:31) we read that an angel tells Joseph, ". . . thou shalt call his name Jesus: . . . Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet (Isaiah), saying, . . . they shall call his name Emmanuel, . . ."

Answer for yourself: Before G-d I ask you, how could the naming him "Jesus" fulfill Isaiah saying his name will be "Emmanuel," which Matthew correctly quotes from the prophesy?

Remember, Isaiah says, "she shall call his name Immanuel," not, "they shall consider him to be Emmanuel." Parenthetically, his name should have been "Jeshua," which is what a child of the Hebrew people would be called, not "Jesus," a Greek language translation of Jeshua.

Answer for yourself: Do you find one reference in the New Testament where Jesus is named Immanuel let alone called by that name by anyone? Did the Holy Spirit forget to tell anyone else about this? Did Mary disobey G-d and sin by not naming her son "Immanuel," and if so how can be considered a co-mediator with Christ by the Catholic Church if she plainly disobeyed G-d?

In any case, the writer of the Gospel of Matthew is not correct concerning many things. This does not speak well for the writer of the Gospel being a Jew let alone anointed by G-d to write anything with so many inaccuracies within it that a 5 year old Jewish child would know! The writer of the Gospel of Matthew is wrong first of all in believing Isaiah 7:14 is about the Messiah, the Christ of Christianity. As I have shown in an earlier article in this website the explanation of the "Virgin Birth" teaching that stems from this passage in many different articles. Isaiah is speaking of someone who will be a sign so that King Ahaz has assurance the enemies will be defeated. This sign is not Jesus. Jesus was not to be born for another 700 plus years and certainly King Ahaz, to whom the sign was to be given, would not live long enough to see this?



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SPIRIT OF G-D UPON ME (JESUS) AS THE FULFILLMENT OF ISAIAH 61:1-2? FULFILLED OR UNFULFILLED?

Isaiah 61:1-2, "The Spirit of the Lord G-d is upon me; because the Lord hath anointed me to preach good tidings... To proclaim the acceptable year of the Lord, and the day of vengeance of our G-d. . ."

Luke 4:17-21 17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, 18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 19 To preach the acceptable year of the Lord. 20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. 21 And he began to say unto them, This day is this scripture fulfilled in your ears. (KJV)

Answer for yourself: Jesus saying, "This day is the scripture fulfilled in your ears," is believed by many that this is the official announcement by Jesus that he is the Messiah? Is this true?

Actually, Jesus only said that he is a prophet like Isaiah. He did not claim to be the anointed Messiah, but an anointed prophet. Continue reading Luke 4:24 (Matthew 13:57) (Mark 6:4) (John 4:44) where Jesus says plainly, ". . . No prophet is accepted in his own country." He even adds his own qualifications in Luke 4:18, ". recovering of sight to the blind. . ." The subject he is preaching is the kingdom, the time of G-d's Messianic kingdom and Day of Judgment. In these verses, the prophet Isaiah is speaking about his being anointed by G-d to prophesy, giving good tidings of the Messianic expectations to the Hebrew people. As a Christian believer in Jesus PLEASE notice that the words "gospel" and "good tidings" pertain to news of the Messianic kingdom, not Jesus' alleged vicarious atonement. Jesus' preaching was of the kingdom, not his future death. Read Luke 8:1, ". . . showing the glad tidings of the kingdom of G-d:. . ." Also one needs look no further than Mark 1:14, ". . . preaching the gospel of the kingdom of G-d." The very same deliverance is preached by Isaiah and Jesus.

Answer for yourself: Since both Isaiah and Jesus were both "anointed" of G-d to be His Prophets and to teach the same message then why don't we look to Isaiah as "the" Messiah instead of Jesus?

Dear one the message of both these anointed messengers of G-d is Judaic. What Gentile Christianity has made of Jesus' preachings is another sad story.

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SPIRIT OF G-D UPON HIM (JESUS) AS THE FULFILLMENT OF ISAIAH 11:2? FULFILLED OR UNFULFILLED?

Isaiah 11:2, "And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding," (SEE Luke 3 :21-22

Matt 3:16-17 16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of G-d descending like a dove, and lighting upon him: 17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. (KJV)

Mark 1:10-11 10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: 11 And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased. (KJV)

John 1:32 32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. (KJV)

Christianity stands today divided over how the above 3 verses should be interpreted concerning Jesus' mikvah (Jewish immersion). First of all you should know that the day that this occurred was the day before Yom Kippur and it was required of all good "spiritual" Jews to be repent and be immersed before they could partake of any Jewish holyday. So this says good things about Jesus. But yet the above three verses as taken from the Gospels are interpreted in Christianity in many different ways. Some see in it the event when Jesus obtained G-d's spirit at his baptism "without measure" thereby becoming equipped to be Israel's Messiah. Paul on the other hand saw that Jesus became G-d's son not by means of anointing at his immersion but by the resurrection from the dead.

Rom 1:4 4 And declared to be the Son of G-d with power, according to the spirit of holiness, by the resurrection from the dead: (KJV)

We must begin with Isaiah chapter 11. Isaiah speaks here of the special qualities the Hebrew Messiah will have, which include G-d's spirit of wisdom and understanding. Christianity claims that Jesus received this special spirit of G-d at his baptism by John. Moreover, and few Christians see this without help, but if this assertion were to be accepted as fact, it would completely shatter Christianity's teaching that Jesus is G-d. So as you can see there is no small diversity of opinion as to what actually occurred and where it occurred during the life of Jesus that may or may not have prepared him to be Israel's Messiah let alone would have bearing on "if" Jesus could be G-d in the flesh. But yet we are 2000 years later and the Messianic prophecies remain unfulfilled and the Messianic Kingdom has not come. Time marches on and that should

make the "thinking" believer somewhat curious as to what lies beneath the traditions that we as followers of Jesus have inherited through our Church tradition. I will attempt to shed some light on this matter in this article.

Answer for yourself: Did Jesus become "the" Messiah at his baptism?

UNBIASED ANALYSIS

If there had been such a dramatic baptismal event, as reported in the New Testament, with a multitude of people seeing the descending dove and hearing the voice from heaven as Luke reported, they would surely have known they were looking at the special Son of G-d, presumably the Messiah.

Answer for yourself: If this event would have occurred as reported with the multitude or people pressing upon the Jordan for immersion the day before Yom Kippur than this fabulous news would have been spread far and wide, don't you think?

Yet, there is no mass knowledge of this astounding event. If the occurrence at Jesus' baptism were true, the very many people viewing it would have made secrecy impossible. Think of the incredibility of anyone, no less "all the people," not passing along the word of what he had seen to the whole countryside. The people supposedly heard G-d's voice from heaven saying to Jesus, "Thou art my beloved Son; in thee I am well pleased." Nevertheless, we are shown that throughout his ministry people questioned who he was.

Answer for yourself: How can this be possible following such a momentous event?

Take notice for a moment that the New Testament discloses that when Jesus asked who people thought he was in Matthew 16:14 (Mark 8:28) (Luke 9:19) the response was: "And they said, Some say that thou art John the Baptist: some Elijah; and others, Jeremiah, or one of the prophets." There seemed not to be a consensus of opinion and this is no less true today. Unlike then, today when you have a different "understanding" or "opinion" of who Jesus might be you are quickly called "Satan" or "the Anti-Christ" or worse. If you think that is not true you should read a few of my emails from overzealous believers who have more emotion than intellect.

I ask you also to take notice that the supposed miracle of the Christmas story is completely unknown to the people. It is as if the news of Jesus being the born Messiah had never been announced let alone his supposed "virgin-birth." I find it rather amazing that only after his death do we find such a teaching surfacing but we should expect such once the Gentiles get their hands on the "traditions" because up to them all they knew were "virgin-born g-ds" and Jesus just becomes another in a long line of them for such "indoctrinated Gentiles" of the first century.

The New Testament tells that shepherds knew of the birth and spread the news revealed to them by the angels. Kings from the east came to give him gifts. Still, now it was unknown to them!

Further, let's look into the knowledge of John the Baptist, the man who performed the baptism for Jesus and who presumably saw and heard everything, as reported in all accounts. Keep in mind that the baptism was a water cleansing ceremony for spiritual repentance. It had nothing to do with Christian baptism. It was Judaic. And Jesus participated in it.

DO WE EVER PAY ATTENTION TO WHAT WE READ?

So often over the years I was amazed at how little people "understood" of what the passages in their Bibles spoke. I want you to read slowly this surprising revelation in Matthew 11:2-3 (Luke 7:19-20):

"Now when John (the Baptist) had heard in the prison the works of Christ, he sent two of his

disciples, And said unto him, Art thou he that should come, or do we look for another?"

Answer for yourself: What should we learn from this?

From this we learn John the Baptist did not know Jesus was the Messiah. So this means Jesus' immersion did not mean to John that Jesus was the Messiah or that he was "becoming the Messiah at that moment."

These are hard things to say especially in light I grew up a Christian and was ordained in the Christian Church. But at that time in my life I like most had more emotion than intellect. Study was often buried beneath the need to "hear preaching." What a joke!

These words recorded from John's own mouth, at the most serious time of his life, betray his true understanding of Jesus. This account in the New Testament surely prove false the alleged baptismal scene for Jesus, as depicted in the New Testament, especially as presented in John's version. The question, coming from John the Baptist, simply means he did not witness G-d's voice from heaven calling Jesus His "beloved Son" as we are led to believe by the writers of the New Testament.

Answer for yourself: Then what can we believe in the New Testament? How do we discern "truth" from "emotional creationism" or "pure fabrication?"

That is easier said than done. Study is paramount if one wants to retrieve the truth about Jesus that is why I have dedicated myself and my life to such study since realizing I had religious fables instead of the truth about Jesus and a whole lot more. But dear ones you will never know how true such a statement is until you begin serious study in your own life, for in the final analysis, you are personally responsible before G-d and not your preacher.

Answer for yourself: If John the Baptist didn't hear it, who did?

John the Baptist's question also throws great suspicion on the following remarks by him that Jesus was greater than he. Notice with me Matthew 3:14, "I have need to be baptized of thee, and comest thou to me?"

Now in summary please understand that G-d anointed Prophets, Priests, and Kings. Although there is great liberty taken by the writers of the New Testament in their "characterization" of Jesus to their readers let us not doubt in the slightest that such a man from Galilee preaching the Kingdom Message was not anointed for the task. One only needs to be familiar with Judaism (which I recommend to all of our readers) to know that the Jewish teachings of Jesus are not "superficial" and reveals a close relationship with G-d and assures us today that he was anointed for the task. The problem for us is to understand correctly all that other stuff about him in the New Testament which is not Jewish and which betrays the hands of Gentile writers who are attaching to Jesus, his life, and his teachings pagan concepts that they concurrently believed. We come out with Jesus dressed like Constantine. Such a mutant never lived. Jesus was a Jew and he taught salvation through Judaism as this is the Eternal Truth that all Christians need to know and discern when reading the New Testament. I pray we can grow to such a level that we can, when reading the New Testament, eat the meat and leave the bone. The trick is developing your knowledge whereby you can do this. It will take time but it can be done within a few short years of consistent reading and study. I and others know this very well as we have done it.

THE BAPTISM OF JESUS PROVES HE IS NOT G-D

In closing let us focus on one more point. On the other hand, if the baptismal story were to be believed, very serious faults would result in the depiction of Jesus as G-d the Son of the Trinity.

Answer for yourself: Can G-d send Himself His own spirit?

And, although it might be possible to describe G-d as being pleased with Himself, G-d cannot be described as being pleased with His Son, if His Son is Himself. It just doesn't make sense. The Trinity concept is in difficulty here. However, with Judaism's interpretation of Isaiah, we comfortably find G-d's "spirit of wisdom and understanding" resting on the Hebrew Messiah, who in no way is G-d Himself.

Think on these things.

Shalom



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RACHEL WEEPING FOR HER CHILDREN WAS FULFILLED WITH JESUS? FULFILLED OR UNFULFILLED?

Jer 31:15 15 Thus saith the LORD; A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not. (KJV)

Matt 2:17-18 17 Then was fulfilled that which was spoken by Jeremy the prophet, saying, 18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not. (KJV)

Answer for yourself: Is the Jer. 31:15 passage really a "Messianic prophecy" and was it fulfilled by Jesus?

Another supposedly New Testament fulfillment of a prophecy is the horrible story of Herod's murder of the little boys in Bethlehem. But we need not mourn these deaths. You will quickly see that the whole story, like that of the three wise men from the East, is just a fairy tale, and it takes place only because of a prophecy. Matthew writes: "Then was fulfilled what was spoken by the prophet Jeremiah: 'A voice was heard in Ramah, wailing and loud lamentation, Rachel weeping for her children; she refused to be consoled, because they were no more'" (Matt. 2:17-18; Jer. 31:15).

Answer for yourself: Is this truthfully a "fulfillment" of a prophecy of Jeremiah? No it is not a fulfillment for several reasons. Let us see why!

- **First of all it was never a Messianic prophecy in the first place.**
- **Next notice that the verb is "in the past tense."**
- **Matthew ignores the fact that Jeremiah is talking about Ramah, a place eight kilometers north of Jerusalem, not at all about Bethlehem, which lies eight kilometers south of the capital.**
- **Also Jeremiah is not talking about the murder of children, because in Jeremiah Rachel's sons are captured and not murdered, and the prophet promises: "Your children shall come back to their own country" (Jer. 31:17).**

This is a prime example of a verse being taken out of context. The Story of Rachel weeping has to do wit the captive children of the tribes of the Jewish people in exile. It has nothing to do with Herod's supposed slaying of children. If we just read the next two verses look at what we find:

Thus said the Lord; Refrain thy voice from weeping...they shall come again from the land of the enemy...thy children shall come again to their own border."

Rachel is weeping for the missing Jewish children who had not returned from exile. G-d promised they would all return.

Also, if this were about Bethlehem, it should have been Leah who was weeping, not Rachel. For this region was occupied by the tribe of Judah, and Leah was the foremost female ancestor of note here. Rachel was a primary ancestor of Ephraim's tribe. The name Ephraim often was used as the collective name of the Jewish people. So, this fits the Jewish understanding completely.

THE LEGEND

We run into the story of the slaughter of the Innocents at other times and in different places. It contains a widespread motif of fairy tales and legends. Matthew borrows the essential features of the story from Exodus 1:15-16. fixed. In so doing, he uses the form that this tale about Moses acquired in later Jewish culture, as told, for example, by Josephus:

***One of the sacred scribes—persons with considerable skill in accurately predicting the future—announced to the king that there would be born to the Israelites at that time one who would abase the sovereignty of the Egyptians and exalt the Israelites, were he reared to manhood.... Alarmed thereat, the king, on this sage's advice, ordered that every male child born to the Israelites should be destroyed by being cast into the river.* (JA, *trans. H. St. J. Thackeray [Cambridge, MA: Harvard Univ. Press (LCL), 1991], II, ix, 2; 253)**

This persecution of the children of Israel by Pharaoh supplies the pattern for Herod's persecution of the children of Bethlehem.

NOTICE CAREFULLY WHAT IS SAID NEXT

Answer for yourself: Why was Herod's terrible deed of mass murder of infants NEVER reported other than in the New Testament? Information of this magnitude and importance certainly should have gotten into Josephus' writings, as he was a major historian who was writing about this area in those days. But there is not one, not one word about this account of Herod's slaying of the Bethlehem's infants outside of the New Testament concerning this terrible deed. This leaves a cloud of doubt about it having happened at all. The event as misquoted on purpose in the New Testament is just another example of the writer of the Gospel of Matthew trying to make-up "fulfilled scripture" to make it look as if the prophecies had been fulfilled in Jesus. Certainly a Jew would know the Old Testament and the context of the passages better than that and surely be in the fear of G-d to not "take away" from the meaning of the Words of G-d. Now for a Gentile writer unfamiliar with the Jewish Bible it was an easy thing to "proof-text" the Old Testament and try to make fulfillments out of non-Messianic passages.

Matthew enriches his fairy tale of the slaughtered innocents with a few other quotations from the Old Testament that refer to a later stage in the life of the grown-up Moses. These things did not occur to Moses, the deliverer when he was a child but as an adult. We need to keep this in perspective when understanding if or not a prophecy was fulfilled or not. Dual fulfillment needs to be fulfilled in all areas and not just one part if it truly is a double fulfillment. Moses has to flee from Pharaoh because he has killed an Egyptian (Exod. 2:l2ff.) and stays away until G-d informs him that he can return without danger: "For all the men who were seeking your life are dead" (Exod. 4:19). Those who were seeking the life of Moses were seeking him for murder as an adult; they were not seeking an infant who is innocent. The New Testament draws the parallel, which is in reality not a parallel by saying: "For those who sought the child's life are dead" (Matt. 2:20). "So Moses took his wife and his sons and set them on an ass, and went back to the land of Egypt" (Exod. 4:20). "And he [Joseph] rose and took the child and his mother, and went to the land of Israel" (Matt. 2:21). Thus Matthew fits together the events in Exod. 1:15f., in the embellished form available in his own day, as well as the sentence from Exod. 4:19-20, and makes them over into a new event.

SOME CHRISTIAN AUTHORITIES HAVE NO SHAME

But such proof that a Gospel story has been borrowed from elsewhere is not enough to embarrass

the theologians. Hermann Schelke, for instance, writes: "The tradition of Moses' miraculous childhood has evidently influenced the account of Yeshua's childhood (Notice he said the truth here, but wait). But these findings from history have a theological content. This is a way (drawing parallel events together in spite of the lack of truth surrounding one of them) of expressing the idea that *Yeshua is a new Moses"* ("Die Kindheitsgeschichten Jesu," p. 17). Under this motto of "theological content" one may transcribe many things from many sources and turn Yeshua into a copy of any number of possible predecessors. In this case, however, the comparison of Yeshua to Moses already limps because, unlike Moses, Yeshua has not killed anyone.

THE SILENCE OF HISTORY IS DEAFENING

We're aware of many foul crimes committed by Herod, but the slaughter of the Innocents isn't one of them. Outside the New Testament there is not credible reference to this event as ever happening. Conspicuously absent from all the documents chronicling the murderous reign of Herod, compiled by those wishing to detail all his atrocities, is the account of his killing the infants in the days of Yeshua! Besides this being a Christian slander, it is the attempt of the writer to connect Yeshua with Moses and show parallels that would go a long way in proving one greater than Moses has come. Besides, this massacre wasn't even needed as a practical measure, because, after all, everyone in Bethlehem must have known to which house with which little boy (of the, say, twenty to thirty such infants in town) the star and the caravan had made their way.

But even if we take the slaughter of the innocents at face value, we have to ask some very disturbing questions:

Answer for yourself: Why, although G-d saved his own son by sending an angel to warn Joseph in a dream, he left the sons of other fathers and mothers to die?

But perhaps that's an unchristian question. Pope Leo I, the Great (d. 461), in any case takes a positive view of the matter: G-d had already given the dead infants "the dignity of martyrdom" (Sermon XXXI). This surely sounds like something a loving G-d would do or does it?

Answer for yourself: Why didn't Mary and Joseph themselves, after the warning dream, warn the parents of other children? Did they lack compassion for others? Perhaps they thought as positively as Pope Leo the Great would later do that G-d had predisposed these infants to martyrdom and slaughter.

Although the slaughter of the innocents ascribed to Herod is a fairy tale, in a sense we can still label him a child murderer, because he had three of his own children executed under accusation of conspiring against their father: in 7 B.C., his sons Alexander and Aristoboulos by his second wife, Mariamne (whom he had killed in 29 B.C. for adultery); and, five days before his own death in 4 B.C., his oldest son, Antipater, by his first wife, Doris. Herod had been married to a total of ten wives. His murderous behavior is said to have made Augustus remark that he would rather be Herod's pig than his son. The point of the joke is that in Greek, which cultivated Romans spoke at the time, the words for pig *(hys)* and son *(hyios)* sound alike. As a Jew, Herod didn't eat pork, but he did murder his sons.

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KILLING OF BABY BOYS TO FIND A BABY CHRIST...FULFILLED OR UNFULFILLED?

Matthew 2:17-2:18

Then was fulfilled that which was spoken through Jeremiah the prophet, saying, "*In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel is weeping for her children, and will not be comforted, because they are no more."*

Answer for yourself: Where did the writer of the Gospel of Matthew draw his texts as this supposed "fulfillment"?

[Jeremiah 31:15 -"Thus says HaShem: a voice in Rama I hear. It is wailing, weeping bitterness. Rachael is weeping for her children. She refuses to be comforted for her children, for they are no more."

And here is the actual Hebrew text:

So far, the translation looks pretty good, however, if we read the next two sentences, we find out what this quote really meant.

[Thus says HaShem: Refrain your voice from weeping, and your eyes from tears, for your work shall be rewarded says HaShem; And they shall come back from the land of the enemy, and there is hope for their future says HaShem, and your children shall return to their own border.]

Answer for yourself: Was the writer of the Gospel of Matthew guilty of taking a prophetic passage completely out of context to forge and create a "false fulfillment" of a prophecy in order to make it look to his Gentile readers that Jesus is the fulfillment of the prophet when in fact he was not? He sure was!

Answer for yourself: Can the Holy Spirit have anything to do with such falsification of the Hebrew Scriptures and such outright lying to the future readers of such religious texts? I sure hope not. It is evident that G-d does not have a amnesia and forgets what He revealed to the prophets let alone cannot remember the contexts of His word spoken before. What we have here is the forgery of the New Testament and the purposeful misquotation to mislead the reader with the intention of directing him and his beliefs to the agenda of the writer which is anything but the teaching of truth and the accurate representation of G-d to the reader.

This is a typical ruse of using a text out of context as "proof". Maybe you need to refresh yourself and re-examine the various ways the Gentile translators mishandled the Jewish Scriptures in giving you such a corrupted text.

As we can see, in no way is this verse a prophecy that the children of *Beth-Lechem* would be killed. When *Yakov Avienu*, buried his wife *Rachel* on the side of the road as he traveled to Beth-

Lechem of Ephratah (sound familiar?) we are told that she is there for all generations to pray to G-d on behalf of all of the children of Israel who shall be led into exile. The nations lead the Jews into bondage, the Jews are exiled and often murdered. G-d tells the spirit of *Rachael* that the Jews shall one day return from "*the land of the enemy, and there is hope for their future*." G-d also speaks of the return of the Jewish people back to the land of Israel.

This text does not speak of a massacre of an entire town, and in the actual Hebrew text, the children are exiled and will return.

And the irony of it is that Christians use this quote to kill the Jewish spirit and cause the spirit of Rachels worldwide to cry more tears due to the effects of Christian evangelism of the Jews whereby their corrupted texts and evangelism causes more Jewish people to be exiled from the truth of their heritage and the truth of the only Bible given to man...the Jewish Scriptures!

A Christian might reply that this verse was stating that this was speaking of the resurrection of the dead babies. Or maybe some woman was there named Rachael. Or that when Jesus returns, then we can all live in peace in Israel. And of course "the enemy" is Satan. And the Missionary will go on and on, trashing these words of the future to fit what they want. The reality is that the Jews have a long memory, and they remember any great disaster that befalls their people. And if a foreign leader kills a great multitude of Jewish baby boys, they will not forget it. And yet, neither the Romans nor the Jews take note of this. What I find amazing is that of all of Herod's detractors, and there were many and volumes litter history of his atrocities which were many, NOT ONE OF THE MANY HISTORIANS THAT WRITE OF THE ATROCITIES OF HEROD MENTION THIS EVENT IN ALL OF THEIR WRITING DETAILING THE MURDERS AND HORRIFIC ACTS OF HEROD.

Answer for yourself: How are we to account of such a silence in all of history and it's chronicle of the terror of Herod?

It never happened. Scholars see this "story" in the New Testament as the re-playing of Moses' life as "one greater than Moses" is here in the life of Yeshua in the mind of the writer of the Gospel of Matthew. Such a ploy was to steer both Jews and Gentiles away from Biblical Judaism which was in it's day a world-religion.

No, this verse is not about Jewish babies being sacrificed so that the Christ may live. It is about a Jewish nation that can take anything thrown at it, and still be able to return home one day. This is a promise of G-d. Again a gross misapplication of the Jewish Scriptures. It amazes me that anyone can seriously look to these examples and try to say that the Holy Spirit inspired such a travesty of Biblical translation. More to follow.



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HE SHALL BE CALLED A NAZARENE? FULFILLED OR UNFULFILLED?

Judges 13:5, ". . . for the child shall be a Nazarite unto G-d from the womb. . ."

Matt 2:23 23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene. (KJV)

What are we coming to these days? Now we cannot even trust our Bibles, at least the Christian's Bible. Let me explain. As I hammer out the keys on my computer I have before me my old "trusted" The New Analytical Bible, American Standard Version, 1901 Bible that I used while in Seminary and during my many years of my Pastorate. On page 1090, when looking at the Matt. 2:23 passage, [And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene] you don't have to look hard to see that the reference given to the above "fulfilled" New Testament passage is Judg. 13:5 which is listed above. There it is. We have been told again that Jesus if fulfilling another prophecy and this all adds up to make the case that Jesus is without doubt the Jewish Messiah.

Answer for yourself: And can you believe that the Jews just cannot see this?

Needless to say but almost the entirety of Christendom looks as the above passage in Matt. 2:23 as a "Messianic fulfillment" by Jesus thereby confirming his Messiahship.

Answer for yourself: But is the Matt. 2:23 passage really a "Messianic prophecy" and did Jesus really fulfill any sort of Messianic passage by being called a "Nazarene" and is the Judg. 13:5 really a "Messianic prophecy" in the first place?

Now it is obvious to most Christians when reading the New Testament that Jesus is fulfilling prophecy after prophecy on page after page and you leave such a reading experience assured that Jesus is the fulfillment of the Prophets. You could not help but think such a thing since you have the assurance of one of the Apostles no less [his name in one the Gospel record] that what he is recording about Jesus "was spoken by the prophets." It is only natural to believe that "it was fulfilled" because one of Jesus' Apostles says it was.

Answer for yourself: Or did he?

But such a simple belief in the "Jesus of the New Testament" as held by millions today will not hold up under scrutiny and truthful and serious investigation. Such simplistic "beliefs" about Jesus are fine, that is, until you begin to do some personal study for yourself outside the "Christian box." I want the truth about Jesus and not some yarn or fictitious story that makes me feel good. I surely don't want to be misled in my worship of G-d because of some intentional "error" made by a scribe with a hidden agenda some 2000 years ago.

Answer for yourself: Does "Nazarite" means the same thing as "Nazarene" and is Jesus fulfilling some

Messianic passage in Matt. 2:23 by being called a "Nazarene?" NO!

As hard as you might look there is no such statement as Matthew claims in not only the Jewish Scriptures but outside the Jewish Bible as well. If you will take the time to read Judges 13 you will find that the passage in question that many Christian Bibles reference as the "origin" for such a fulfilled Messianic prophecy concerning Jesus concerns a barren woman, who through G-d's intervention, will give birth. It is announced by an angel of the Lord that she will have a child, one who will one day come to belong to the Nazarite sect. In the original Hebrew the words Nazarite and Nazarene are not the same or even similar, being *Nazir* and the other *Notsri*. There is obviously a name mix up.

Answer for yourself: Did the Holy Spirit have an off-day in giving Revelation to these New Testament writers? Surely not! Any 5 year old Jewish child would know the difference between a "Nazir" and "Notsri." It muddles the mind of any thinking believer how a supposed "anointed" writer of these supposed "important" documents in the New Testament could get such a simple thing wrong.

But, more than this, the son is to "begin to deliver Israel out of the hands of the Philistines," which Jesus never did.

SO WHAT IS A NAZARITE/NAZIRITE?

There is no better source to consult to find out what a "NAZIRITE" means other than the Jewish Encyclopedia. When consulting such a work it is best to let it speak for itself and I present it's findings for you in the following excerpt.

A Nazirite is a person who vows for a specific period to abstain from partaking of grapes or any of its products whether intoxicating or not, cutting his hair, and touching a corpse (6:3–9). Such a person is called a Nazirite (Heb. nazir) from the root nzr (rzn), meaning to separate or dedicate oneself (e.g., nifal, Lev. 22:2; hifil, Lev. 15:31; Num. 6:2, 5, 12). The subject is dealt with in the Priestly Code (Num. 6:1–21) and the purpose of the law is to prescribe the proper ritual if the Nazirite period is aborted by corpse contamination (Num. 6:9–12) or if it is successfully completed (6:13–21). In the person of the Nazirite, the layman is given a status resembling that of the priest, as he now is "holy to the Lord" (Lev. 21:6; Num. 6:8; cf. Philo, I L.A., 249). Actually, in his taboos, he approximates more the higher sanctity of the high priest in that:

(1) he may not contaminate himself with the dead of his immediate family (Lev. 21:11; Num. 6:7; cf. the ordinary priest, Lev. 21:1–4);

(2) for him, as for the high priest, the head is the focus of sanctity (Ex. 29:7; Num. 6:11b. Note the same motive clauses, Lev. 21:12b; Num. 6:7b and compare the dedication of the ordinary priest, Ex. 29:21);

(3) he abstains from intoxicants during his term (Num. 6:4)—a more stringent requirement than that of the high priest, whose abstinence, like that of his fellow priests, is limited to the time he is in the Sanctuary (Lev. 10:9).

When the period of the vow was not specified, it was understood to be 30 days (Naz. 1:3). The pious simply made a freewill vow of abstinence to afford them an opportunity to bring a sin-offering at its conclusion (Ned. 10a).

Answer for yourself: As a side-light what does the bringing of a "sin-offering" imply concerning the meaning of Jesus' death when Paul was ordered to take a Nazirite vow by James in Acts 21 some 25 years after Jesus' death? Did they not know what you and I have been taught that Jesus' death was the final sin offering? Yet we find them continuing to bring sin offerings? What's up?

Answer for yourself: Did the early church believe the same "atonement" message that we have been taught

today as connected to Jesus' death or did their actions reveal to us that they did not? Man this opens a can of worms! But that is a study for another day as true atonement is not yet understood properly or taught correctly by the Christian Church. That is one major reason why I had to resign my successful Pastorate as my studies progressed.

Ironically the Nazirite was severely discouraged by the rabbis since asceticism was against the spirit of Judaism (Ned. 77b; Naz. 19a; Ta'an. 11a).

Answer for yourself: What does any of these various methods of "sanctification" have to do with being called a "Nazarene" or with the city of "Nazareth?" In case you don't know the answer is "nothing."

NAZARENE...WHAT DOES IT MEAN?

If one was to consult Baker's Dictionary of Theology, by E.F. Harrison, one will find that the term "Nazarene" is applied in the NT both to Jesus and to his followers. The Jews needed some sobriquet by which to identify disciples of Jesus and they chose "the sect of the Nazarenes" (Acts 24:5; cf. 28:22). Whatever dishonor adhered to the use of this epithet derived from the crucifixion and the breach within Judaism for which Jesus was held responsible. It is not evident that the general use of the word with reference to Jesus in his lifetime as a means of identification or address carried any adverse connotation. John 1:46 is quite indecisive as affording ground for the opinion that Nazareth had an evil reputation. More likely the passage means that since Galilee as a whole was not expected to produce the Messiah (cf. John 7:41, 52), much less could one of its minor communities do so (such as Nazareth).

The word occurs in two forms, as Nazarenos (six times) and as Nazoraios (thirteen times). But both are probably derived from the place-name Nazareth. The claim that the second word points to a pre-Christian sect to which Jesus belonged is ill-founded. Those who propose it usually doubt the Christian tradition about Nazareth as the boyhood home of Jesus, looking on it as a deliberate attempt to divert attention from Jesus' original connection with the "Nazarenes" by associating him with a place dubbed Nazareth.

Now here is where the writer of the Gospel of Matthew shows us his complete lack of understanding of the Jewish Scriptures and definitely shows us that the Holy Spirit was not leading this man to write "anything." The writer of the Gospel of Matthew explains the residence at Nazareth was the occurrence of the fulfillment of the Judges passage, as necessitated by prophecy (2:23), but this is only because of his unfamiliarity with the Jewish and Hebrew word "nazir" for "Nazirite." But I will give him this; one thing he gets right. Both words begin with the initial "N." Such is the hard facts of the matter and they betray the non-Jewish authorship of not only this Gospel, but such inaccuracies that line the pages of the New Testament and few know of them let alone that they are there. That is why we must begin our own personal study to find the truth within our faith!

Answer for yourself: Was Nazareth even a city when Jesus was a child?

You might think I am crazy but before you do maybe we should listen to the archeologists and authorities which know a lot more than some misguided non-Jew who penned these documents in the early second century or the zealous Christian pastors who preach this stuff (the first quote for a recognized "Gospel" cannot be found in any Christian literature until 200 A.D.).

The following is taken from The Dead Sea Scrolls Deception by Baigent and Leigh. On page 174 it is recorded for us:

"Among the terms by which the Qumran community referred to themselves was "Keepers of the Covenant", which appears in the original Hebrew as "Nozrei ha-Brit". From this term derives the word "Nozrim", one of the earliest Hebrew designations for the sect subsequently known as "Christians". The modern Arabic word for

Christians, "Nasrani", derives from the same source.So, too, does the word "Nazorean" or "Nazarene", which, of course, was the name by which the "early Christians" referred to themselves in both the Gospels and the Acts of the Apostles. Contrary to the assumptions of later tradition, it has nothing whatever to do with Jesus' alleged upbringing in Nazareth, which, the evidence (or lack of it) suggests, did not even exist at the time. Indeed, it seems to have been the very perplexity of early commentators encountering the unfamiliar term "Nazorean" that led them to conclude Jesus' family came from Nazareth, which by then had appeared on the map. In other words the city was not known to exist when Jesus was a child and he could not have lived there!"

Answer for yourself: What are we to make of all the references to Nazareth as the childhood home of Jesus let alone his appellation "Jesus of Nazareth" since the city is known to not have existed when he was a child?

THE BRANCH

Isa. 11:1 describes Messiah as a netser (branch, sprout).

Isa 11:1 1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: (KJV)

Answer for yourself: What is the Hebrew meaning of the word "branch?"

When we consult Brown-Driver-Briggs Hebrew Lexicon we find: 5342 netser-a sprout, a shoot, a branch (always used figuratively)

When we consult Strong's Concordance we find: 5342 netser (nay'-tser); from 5341 in the sense of greenness as a striking color; a shoot; figuratively, a descendant: KJV-- branch.

Answer for yourself: If we cannot honestly connect Jesus with Nazareth, and cannot connect him with being a Nazirite, should we not call him "Jesus the Netser" instead of "Jesus of Nazareth?"

Answer for yourself: Is it truthful to have Jesus "fulfilling this" and "fulfilling that" when concerted analysis of the Jewish passages, both linguistically and contextually, reveal that he was not fulfilling anything of the like?

Answer for yourself: Does believing an "untruth" or a lie about Jesus honor his name or his memory? Is G-d pleased we believe a lie about Jesus?

Answer for yourself: Is it acceptable with G-d that our "Christian theological agendas" override common sense and proper Biblical interpretation, even to the point of referencing "fulfilled Jewish Scriptures" in error in the center columns of our Christian Bibles thereby misleading hundreds of thousands of people and causing them to both believe in error and conduct their lives in error?

As stated earlier we find in Judg. 13:5 "netser" in the Hebrew and in the Greek translation we find (LXX) naziraios (Nazarite) occurs with reference to Samson, who was a Nazirite. Again remember this has nothing to do whatsoever with the city of "Nazareth."

One Christian commentator remarked: "Granted that Jesus was not a Nazarite in the strict sense, yet his situation was so akin to that of Samson as the one who would save Israel (Judg. 13:5; Matt. 1:21) that the technicalities of circumstantial description and of philological requirement are brushed aside in the rabbinic word play which relates Jesus to the OT."

Answer for yourself: So considering the Christian reasoning above, do you think it is proper to relate Jesus to being a "nazirite" in Judges 13:5, or to Nazareth? I don't and truth demands we don't. We can emotionally reason anything but truth should be our goal. Let our emotions be attached to truths for a change

instead of untruth. Such is not only honor to truth but the G-d of truth!

Answer for yourself: Was Jesus fulfilling anything in reference to being a "nazirtie" or to being from the city of "Nazareth?" Who is writing this gobbly-gook? What ever you do please don't blame it on G-d!

Answer for yourself: Would any Biblically knowledgeable Jew agree with the Christian commentator above? I can assure you they don't. Can you now?

Deut 4:2 2 Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your G-d which I command you. (KJV)

Deut 12:32 32 What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it. (KJV)



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THEY HATED JESUS WITHOUT A CAUSE? FULFILLED OR UNFULFILLED?

PSALM 69

This Psalm, according to the Christians, is a prophecy of Jesus' sufferings for mankind. This Psalm is quoted in various places, but I will only deal with it in regards to verses 4 and 5.

Psalm 69:4 They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away. (KJV)

We find Psalm 69:4 quoted by the writer of the Gospel of John in John 15:25:

John 15:25 But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. (KJV)

I would hope you agree with me but if you had not been taught about Jesus and the theology surrounding him as taught by Gentile Christianity then when reading this Psalm you would have absolutely no idea that Jesus is the subject of this Psalm; in fact you would look to David as the subject of this Psalm. As I've established in prior articles the strength of our subconscious in reading into these texts preformed religious ideas instead of drawing out of these texts and their own historical context the subject intended to be understood by the reader by the original writer. To read this Psalm and see Jesus requires belief in Jesus before this becomes a valid proof. If we were the least bit familiar with David and his rise to Kingship and the difficulties along the way where he was rejected by his own people then we would have little if any trouble understanding that this Psalm is a testimony of David's life written by him no less. Additionally, this same logic is used for the verse regarding drinking vinegar. Because Jesus drank vinegar on the cross, and the Psalm speaks of someone being served vinegar to drink, obviously the Psalm must be talking about Jesus! This sort of logic is hopelessly flawed. But these are small things compared to what I have to say next!

Answer for yourself: Do you normally read an entire Psalm before jumping to the conclusion that the writer is referring to Jesus? Is the whole Bible about Jesus? How come the Jews don't know this as Christians seem to know?

If you take the time to read the entire Psalm then this Psalm disagrees with the New Testament's portrayal of Jesus:

Psalms 69:5 O G-d, thou knowest my foolishness; and my sins are not hid from thee. (KJV)

It is quite well known that Christians espouse the doctrine of Jesus' "sinless nature." However, if the New Testament wants to apply Psalm 69 to Jesus who is also taught by them to be a "lamb without blemish" and a "sinless sacrifice" then Christianity is snared by the very words of their mouth and this Psalm is in no way a Messianic Psalm fulfilled by Jesus for such a "sinful condition" of this one who is "hated without cause" cannot be the Christian Jesus!



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JESUS SETS AT THE RIGHT HAND SIDE OF G-D...PSALM 110? FULFILLED OR UNFULFILLED?

Psalm 110 as found in the KJV

Ps 110:1-4 1 The L-RD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. 2 The L-RD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. 3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. 4 The L-RD hath sworn, and will not repent, Thou art a priest for ever (KJV)

Psalm 110 as found in the Jewish Tanakh

1 ¶ A Psalm of David. The L-RD saith unto my lord: 'Sit thou at My right hand, until I make thine enemies thy footstool.' 2 The rod of Thy strength the L-RD will send out of Zion: 'Rule thou in the midst of thine enemies.' 3 Thy people offer themselves willingly in the day of thy warfare; in adornments of holiness, from the womb of the dawn, thine is the dew of thy youth. 4 The L-RD hath sworn, and will not repent: 'Thou art a priest for ever after the manner of Melchizedek.'

Answer for yourself: Did you notice that the "second lord" is capitalized in the Christian Bible but not in the Hebrew and Jewish Bible? Why is that when the Hebrew texts from which this verse is translated has no capital letters? Well by now you should be fully aware that "theological agendas" are being written into our Christian Bibles by the KJV redactors and others. The intent here is to make the "second lord" more than a man and since the Council of Nicea in 325 A.D. made Jesus "G-d" then texts like these have been altered by monks and redactors to make these Old Testament verses and their New Testament references point to Jesus as if he is G-d.

Christendom has both believed and taught for centuries that this passage proves that Jesus sits at G-d's right side, that Jesus should be called "Lord" as denoted with capital letters, and that he is a Lord or G-d *("The LORD said unto my* Lord").

Understand that the first "lord" used in Psalm 110 is the Hebrew word for Jehovah:

Brown-Driver-Briggs Hebrew Lexicon states:

3068 Yehovah- Jehovah (Yahweh) "the existing One"; the proper name of the one true G-d; unpronounced except with the vowel pointings of 0136

Yet the second word translated "lord" is not Yahweh as we saw before but "adown":

113 'adown (aw-done'); or (shortened) 'adon (aw-done'); from an unused root (meaning to rule); sovereign, i.e. controller (human or divine): KJV-- lord, master, owner. Compare also names beginning with "Adoni-".

We see very plainly that if the writer intended the second "lord" to refer to anything Divine then he knew quite well to use another word to convey such a meaning but instead chose to use a word that denotes "rulership, sovereignty" like a King or Priest or one of a general superiority as this word can refer to all of these functions.

Answer for yourself: Does Jesus really set on G-d's right hand side? Is Jesus to be considered a "Lord" or a "G-d'?

Once again, this interpretation rests on a mistranslation. In the original Hebrew, it reads that G-d said "l'adonee"-i.e., "to my master." Listen please to this next statement.

If we have a different meaning imposed upon a Hebrew word other than what it actually says then WE ARE WRONG IN OUR UNDERSTANDING OF THE VERSE REGARDLESS OF WHAT OTHERS MIGHT PREACH OR WHAT THE ENGLISH TRANSLATION MAY SAY!

In addition, the passage begins with the words, "A Psalm to David" which the King James Bible has in very tiny print, separated from the main passage, which the Hebrew original does not do. Thus, the passage begins: a Psalm to David...G-d said to my master.. .(note that in the original Hebrew as well as in the King James Bible, it reads, "said" in the past tense.). This is a psalm written about someone in the past when this psalm was written in the first place. We cannot neglect the tense of the words and make them "future" tense when they are not. This is a song; a psalm written about and to the memory of David by the Levites and sung on the Temple steps. The levites sang about G-d speaking to King David....their master and "lord"...small letters.

BUT WHAT ABOUT THE CONTEXT?

But that is not the only meaning that this Psalm could have. Often passages can be applied to more than one person as a "type" of fulfillment. Notice again that not only are we speaking of the "past" as seen in the tense of the verbs ["said"] but the context of the psalm dates the events of the psalm by the mentioning of Melchizedek.

Therefore, the Talmud says it refers to Abraham, our forefather, and the Psalm refers to the anxious time before Abraham had to fight the four kings, in Genesis 14. G-d is telling Abraham not to worry, sit, so to speak, at my side, until I take care of your enemies. A proof of this explanation seems to be from the reference to Melchizedek, who is mentioned in only one other place in the Bible, and that is also in Genesis 14 (verse 18), and it describes him there in terms of a priest also. So it is clear that the verse does not point to Jesus at all. Moreover, it does seem to point directly to someone else, namely, Abraham, who was a master, in some way, to David, and who had a relationship to Melchizedek.

Above we saw that "adown" can refer to either a King or a Priest or one of general superiority as in a "father" as the Brown-Driver-Briggs Hebrew Lexicon also states. That being so we see that the Levites took a Psalm referring most likely to G-d speaking to Abraham [our father] and used it and applied it to David for we know

that like Abraham G-d spoke to David and make him victorious against the enemies of G-d's people in wars just like Abraham. This psalm was never intended to refer to Jesus.

Shalom.



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THE PEOPLE WHO WALKED IN DARKNESS HAS SEEN A GREAT LIGHT & THIS LIGHT IS JESUS? FULFILLED OR UNFULFILLED?

Isaiah 9:1-2

"Nevertheless the dimness shall not be such as was in her vexation, when at first he lightly afflicted the land of Zebullum and ...Napthali (Capernaum's boarders), and afterward did more grievously afflict her (Israel)...The people that walked in darkness have seen a great light: they shall dwell in the land of the shadow of death, upon them hath the light shined."

Matt 4:13-16 13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: 14 That it might be fulfilled which was spoken by Esaias the prophet, saying, 15 The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; 16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. (KJV)

Christianity says these two verses show that Jesus was referred to in prophesy in this when Jesus went to Capernaum and ministered there.

Answer for yourself: Is Christianity's interpretation of Isa. 9:1-2 correct and is Matt. 4:13-16 a Messianic Prophecy and was it fulfilled by the coming of Jesus to Capernaum?

THE HISTORICAL CONTEXT

For the writer of the Gospel of Matthew to assume that Jesus fulfilled this prophecy only shows his ignorance of the Jewish Bible and of Jewish history. The words come from Isaiah 8.22 and Isaiah 9.1. These verses are speaking about the king of Assyria who did not become weary of oppressing Israel. The first time he came against Israel he dealt mildly with the land of Zebulun and Naphtali. He carried them away into exile and then he returned and dealt harshly by the way of the sea, and the other side of the Jordan. In this second conquest the Assyrians took all 20 cities in Galilee and those dwelling by the sea (Sea of Galilee). Note that Isaiah is stating facts, he is telling what had already happened, and the kingdom of Judea was to learn a lesson from this. Jerusalem had not yet fallen, it and the interior of the land of Judea were still left. The inhabitants of Jerusalem were afraid of falling into Sennacherib's hands, thus the people walked in darkness but as they sat in the shadow of death, light shone upon them, Isa 9.1. Not the light of Jesus as Matthew claims, but the great light was the news of Sennacherib's defeat. This all

happened in the 15th year of Hezekiah's reign, as seen in 2 Kings ch 15-17.

That Jesus went to Capernaum and that Christianity calls him the "light" has no bearing on Isaiah.

First, it should be noted that the New Testament incorrectly places these verses together. They really are verses 8:23 and 9:1, separated in style of writing, one prose and one poetry, as well as in subject matter. Reading the original Hebrew makes this quite clear.

- **Verse 8:23 is in a chapter which is about the recent destruction by the Assyrians, at first lightly and then grievously afflicting Israel.**
- **The second verse, the beginning of the next chapter 9, concerns the deliverance of the people that were walking in darkness, meaning suffering destruction. They that were in the "shadow of death" were saved from Assyria's victory by the miraculous intervention of G-d.**

The word "light" used in this context by Isaiah means deliverance, not enlightenment. Another Scripture verse which uses "light" in this same way is Esther 8:16, "The Jews had light, and gladness, and joy, and honor." And even if it were the meaning of enlightenment, it is the nation of Israel which is the "light" G-d has given to the world. For example read Isaiah 49:3, 6, ". . . Thou art my servant, O Israel, in whom I will be glorified. . . . I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."

I have shared with the reader the traditional interpretation of the child of Isa. 7 which turns out to be the "G-dly son" of Isa. 9. I have in those prior articles shown the reader that in the passage of Isaiah 9:6-7 under the title "The Mighty G-d" that the child in question is Hezekiah who would rule as King of Israel during this miraculous deliverance. He is the deliverer who brought safety to the people of Israel, defeating the enemy with G-d's help. Capernaum, except for bordering on the land under discussion, and Jesus, except for having gone to Capernaum in the New Testament, have nothing to do with the passage from Isaiah.

Again we have a classic case of the New Testament writer not only combining two different verses which have completely different contexts and meanings and using the new mixture of verses to serve the agenda of the writer, but we also have the use of both verses completely out of context and the original intention of the Prophetic writer is lost. But such is the fruit of Scriptural manipulation when religio-political agendas take priority over the truth.



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JOHN THE BAPTIST IS ELIJAH...THE PRECURSOR OF MESSIAH JESUS? FULFILLED OR UNFULFILLED?

Malachi 4:5 (Malachi 3:1), "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:"

Matt 11:10 10 For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. (KJV)

Luke 1:17 17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. (KJV)

Mark 9:11-13 11 And they asked him, saying, Why say the scribes that Elias must first come? 12 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought. 13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him. (KJV)

It is traditional teaching within Christendom that John the Baptist is supposed to be Elijah, the precursor of the Messiah. Jesus the Messiah must come after John the Baptist who is Elijah in Christianity.

Answer for yourself:

Judaism and Christianity agree that Elijah the prophet is to return before the Messiah comes. Let's see if John the Baptist was Elijah. Elijah was a real human being, and he is to return, not someone "like" him. If one consults I Kings 18:21, and II Chronicles 21:12, then one sees for himself that Elijah is a real person. Then if we read II Kings 2:11 we see where Elijah is taken "by a whirlwind into heaven." Therefore, he should return in bodily form, not as expressed in Luke 1:17, "... in the spirit and power.. ."

Now it is recorded in the New Testament that Jesus said that Elijah has returned and is John the Baptist in person. For instance, in Matthew 11:14 we read, ". . . this is Elijah, which was for to come."

Let's examine what John the Baptist says about himself. He should know who he is, don't you think?

John 1:19-21, "And this is the record of John, . . . And he confessed, . . . I am not the Christ. And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou that prophet [again they asked if he was Elijah the Prophet]. And he answered, No."

This is a forthright, clear denial. He twice answered, denying he was Elijah, after denying he was the Messiah. A prophet would not lie in a confession. A prophet would not hide his mission. Malachi says Elijah is to be a messenger to prepare the people for the Lord. John the Baptist, if he were Elijah, would not deny, but would communicate, his mission. Consequently, we must accept as true his denial.

John the Baptist says in Matthew 3:11, ". . . he that cometh after me is mightier than I. . ." But look again. You find he is modestly saying he is not anyone other than a baptizer, of lesser importance than the one who follows later.

Answer for yourself: What, then, is John the Baptist's function?

You find in Mark 1:3-5 (Matthew 3:1-6) (Luke 3:2-4), ". . . Prepare ye the way of the Lord, make his paths straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. . . . all baptized of him in the river of Jordan, confessing their sins." Thus we learn that people came to John the Baptist for confession and repentance of transgression. They performed a ceremony of spiritual cleansing in water. It was Judaism in ancient form.

Answer for yourself: Take a good look at this question: Why would John the Baptist be engaged in helping people rid themselves of sin if he were awaiting the Christ of vicarious atonement to take away sin?

If you read everything in the New Testament about John the Baptist you will find nothing Christologic whatsoever. He preached repentance for the forgiveness by G-d of sin, not vicarious atonement.

Moreover, Jesus preached this very same message, the necessity of repentance for the remission of transgression. Both Jesus and John the Baptist preached repentance for entrance into the coming Messianic kingdom of G-d on earth and Judgment Day. Jesus said in Mark 1:15, "the kingdom of G-d is at hand: repent ye, and believe the gospel." And this "gospel" was before his supposed sacrificial death. It was Judaism's teaching of repentance, Judaism's good news.

Answer for yourself: What specifically is Elijah to do?

In Malachi 4:6 we read, "And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers. . ." In other words, peace and harmony are to follow his arrival. That surely did not occur to Israel in the first century following Jesus' death. Alas, we still await this beautiful prophesy's fulfillment.

Last, we shall analyze Luke 7:19-20,22 (Matthew 11:2-4) in regard to John the Baptist. Look at, "And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come" or look we for another" . . . then Jesus answering said . . . tell John what things ye have seen . . ." This demonstrates that he was not aware who Jesus was.

Answer for yourself: Well, if John the Baptist were Elijah the prophet returned to earth, wouldn't he have special knowledge of the Messiah and no need to inquire? After all, they both supposedly were sent from heaven and should know of each other. You discover that not only does John the Baptist deny he is Elijah and not achieve the results of Elijah's mission, but he also displays lack of knowledge which Elijah must have concerning the Messiah. Therefore, no forerunner arrived before Jesus, as required Biblically for the Messiah's coming.



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DID THE WRITER OF THE GOSPEL OF MATTHEW PURPOSELY CHANGE THE TENSE OF THE VERB IN ISAIAH 40:3 IN ORDER TO MAKE THE PROPHECY APPLY TO JESUS?

I just posed a very serious question which impugns the integrity of not only the Gospel of Matthew as a reliable, inerrant, and divine oracle as well as a truthful record but the integrity of the writer of the Gospel of Matthew as well. Of course I do not do this without having first checked out the Hebrew Scriptures to see if the quote in Matt. 3:3 was accurate to the Hebrew Scriptures from which is drawn (or supposedly drawn). Below is what the translators of the King James Bible provides for us as a "fulfilled messianic prophecy." Let us see if they are correct of if we have been deceived in this regard and our faith in the New Testament as a Divine Oracle can take the test of scrutiny.

Matt 3:3 3 For this is he that was spoken of by the prophet Esaias (Isaiah), saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. (KJV)

Now we need to look at the same passage from the Hebrew Scriptures and make some critical comparisons.

3 ¶ Hark! one calleth: 'Clear ye in the wilderness the way of the LORD, make plain in the desert a highway for our God.

It should seem obvious by just a quick simple comparison of these verses that the writer of the Gospel of Matthew either is not aware or familiar with the Hebrew Scriptures or planned to alter the passage from Isa. 40:3 in order to force a "fulfillment of a messianic passage" and apply it to Jesus when there really is not one to be found.

Answer for yourself: Do you see anywhere in Isa. 40:3 and mention of anyone "crying" in the wilderness? Nope, there is none. We have again a purposeful misquote and surely if the Holy Spirit was behind any of this such discrepancies would not be present in anything or any document that was "inspired" by G-d; let alone one touted to the whole world as "inerrant" and "infallible" as Christianity does for the most part. Only serious scholars and serious students of the Bible come to see the New Testament for what it really is: a religious propaganda document spreading a theology about a man that often is less than accurate to the historical reality surrounding Jesus let alone accurate to the Hebrew Scriptures from which it quotes; or should I say "misquotes."

Answer for yourself: Did you notice that the writer of the Gospel of Matthew changed the verb tense in the quote of Isa. 40:3 as found in Matt. 3:3 in order to make it apply to the time period of Jesus when Isaiah said otherwise?

The present tense verb "that calleth" shows that Isaiah is not making a prophecy but only speaking of a contemporary in the days in which he lived. In reality this is not a Hebrew prophecy at all but a statement. To make a prophecy out of a non-prophecy goes undetected except by the most critical eyes and those who have a Hebrew-English Bible and who takes the time to compare such verses. Contrary to the intended meaning of the prophet as well as the passage the writer of the Gospel of Matthew alters the tense of the verb in order to make

sure his Gentile readers, who are not familiar with the Hebrew and who would never know of such a change, would not notice that the Hebrew passage and text was originally intended to apply to one who was coexisting with Isaiah at the time that the prophecy was delivered by Isaiah.

Let us also not the writer of the Gospel of Matthew uses the word "paths," (pl.) while Isaiah has "a highway."

Answer for yourself: So what have we seen here?

The writer of the Gospel of Matthew had to come up with his "messianic forerunner" to announce Jesus if Jesus was to have any hope and consideration to be the Jewish Messiah. This is because of Jewish tradition and religious texts maintain that the "anointed" of the L-rd was to be announced by a forerunner; namely Elijah. In order to provide such an announcer of the ministry of Jesus, whom is to be represented by the New Testament writers as the "messiah," a forerunner has to precede Jesus. Thus the passage from Isa. 40:3 quoted in Matt. 3:3 was made to read:

"For this is he that was spoken of by the prophet Esaias (Isaiah)."

If you take a second to compare the passages you should see that Isaiah is not speaking about "a person" but only mentioning "what" a person is saying in the days in which he lived. Understand that Isaiah was not the only prophet calling Israel to repentance in his day. Thus in order to provide a messianic forerunner for Jesus John the Baptist was made into such a messianic announcer by the manipulation of Isa. 40:3 which was necessary if Jesus was to seriously to be considered as the possible messiah.

Lastly we need to look at the word L-rd used in Matt. 3:3. The writer of the Gospel of Matthew used the word "kurios" as we find in the Greek translations today. This word, according to the Strong's Concordance means:

2962 kurios (koo'-ree-os); from kuros (supremacy); supreme in authority, i.e. (as noun) controller; by implication, Mr. (as a respectful title): KJV-- God, Lord, master, Sir.

Yet we find when we look at the Hebrew Scriptures that unmistakably the word intended by Isaiah is "YHWH-JEHOVAH."

Strong's Concordance shows us the word used by Isaiah to be:

3068 Yehovah (yeh-ho-vaw'); from 1961; (the) self-Existent or Eternal; Jehovah, Jewish national name of God: KJV-- Jehovah, the Lord. Compare 3050, 3069.

As we see we have two different presentations of the word "lord;" one used by Isaiah referring to G-d and the one used by the writer of the Gospel of Matthew referring to one supreme in authority, a master, or sir.

The Hebrew Scriptures tell us to make a way for G-d to enter into our lives through repentance. The word used in the Hebrew is "Jehovah-YHWH." But in the New Testament and in the mistranslation of the verse, necessitated in order to apply this passage to Jesus, the writer of the Gospel of Matthew changes the word into "Lord" with a capital "L" and a non capitalized "ord." The New Testament writers changes the verse where the idea of "G-d" is omitted completely from the passage quoted; this being done in order to let the verse apply to human man and a possible messiah instead of G-d.

Before you go and say that Jesus is G-d and this was understood that way by John the Immerser and likewise in the mind of the writer of the Gospel of Matthew take pause for John the Immerser, when meeting Jesus, sure did not interpret the event as G-d walking up to him to be immersed in John's baptism of repentance. If you have ever studied Judaism to any extent no man is G-d and not even the Messiah was G-d; only one anointed by G-d for a particular task. Again we have a purposeful distortion of the verse to pass of a supposed fulfilled passage and prophecy when in reality we don't have one at all.

Answer for yourself: What does G-d have to repent of?

To try to make the case that the New Testament mistranslation in not a mistranslation at all and that "Lord" meant G-d as used in the New Testament rendition of the text stretches credibility and believability beyond reason.

Now let us move on to other examples of forgery of the Hebrew Scriptures by the writers of the New Testament.



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THEY WILL LOOK UPON ME (JESUS) WHOM THEY PIERCED? FULFILLED OR UNFULFILLED?

You'll rarely see a Christian Missionary who will use the entire chapter of Zechariah 12 when witnessing to a Jew in the process of conversion. In fact you will rarely see a Christian who quotes from Zechariah 12 familiar with the events of the whole chapter. Usually only chapter 12:10 will be used as way of quotation by Christians in order to "proof text" their point. Let us investigate if such "proof-texting" leads us to the truths G-d desires we have from the original message of Zechariah.

Let us look at the passage from a Christian KJV Bible:

Zechariah 12

10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

There are two major problems facing the Christian who quotes from this chapter in his Christian Bible:

- **He does not the accurate Hebrew translation**
- **Rarely, if ever, the Christian is even familiar with the rest of the chapter or the context from which this verse is taken. I used to be like that. I used to cut a verse out of its context and use it to prove whatever I wanted. As I matured I learned that this is not the way of truth but the way of error. I hear Christians continually allude to "they will look upon me whom they have pierced" and let that be the only part of the chapter they will deal with. Such overlooks the context which tells a different story from what they suppose.**

Let us familiarize ourself with the context.

Again as taken from the Christian Old Testament (KJV)

Zech 12:1-1

1. **The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.**
2. **Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem.**

3. **And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.**
4. **In that day, saith the LORD, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.**
5. **And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the LORD of hosts their G-d.**
6. **In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem.**
7. **The LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah.**
8. **In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as G-d, as the angel of the LORD before them.**
9. **And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.**
10. **And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.**
11. **In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.**
12. **12 And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;**
13. **13 The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;**
14. **14 All the families that remain, every family apart, and their wives apart.**

First of all we must recognize that there is nothing in this chapter that tells us we are even speaking about the Messiah. Nothing in the context tells us we are dealing with the Messiah. So the Christian's claim is that this passage is a reference to Yeshua is very week.

HOW DO CHRISTIANS READ THIS VERSE

10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and *they* shall look upon *me* whom *they* have pierced, and they shall mourn for *him*, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

Answer for yourself: Who is the first "they"? The Christians say that "they" refer to the Jewish people.

Answer for yourself: Who is the "me" here? The Christians say that "me" refers to Yeshua who is G-d according to Christian theology.

Answer for yourself: Who is the second "they"? Christians tell us that this refers to: the Romans who crucified Yeshua.

Answer for yourself: Who is speaking here? Christians would tell you that G-d is speaking through Yeshua.

Answer for yourself: Who is the "him" for whom they mourn? Christians tell us that Jews will realize that they crucified Yeshua the Messiah and when they realize this they will mourn for their actions.

Answer for yourself: Is that what is going on here?

The difficulty in this verse is that we have two different pronouns. We have two different people involved in this passage. This presents a problem for Christians who try to read this verse Christologically.

Answer for yourself: Who is the "me" and who is the "him"?

LOOK AT WHAT THE WRITER OF THE GOSPEL OF JOHN DOES TO THIS VERSE FROM ZECHARIAH THROUGH MISQUOTING IT

John 19:31-37

- **31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.**
- **32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.**
- **33 But when they came to Yeshua, and saw that he was dead already, they brake not his legs:**
- **34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.**
- **35 And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.**
- **36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.**
- **37 And *again another scripture saith*, *They* shall look on *him* whom *they* pierced. (KJV)**

John has assured us that another Jewish Scripture said that "they shall look on him whom they pierced."

Answer for yourself: Is there anywhere a Jewish Scripture that says that? No!

COMPARING ZECH. 12:10 FROM THE JEWISH HEBREW BIBLE WITH THE CHRISTIAN OLD TESTAMENT...YOU WILL BE AMAZED AT WHAT YOU SEE

If you compare Zechariah in your Christian Bible with the Hebrew Zechariah in the Jewish Bible you will find that the Prophet Zechariah in the Jewish Bible says *"they will look upon ME and mourn for HIM."*

The following is taken from p. 1423 in the Stone Edition Tanakh which I have found to be the best available translation of the Jewish Scriptures that we can find today for the non-Hebrew speaking student. This great translation has the Hebrew on opposite pages and let me remind you that this is the "text" that was verified in the Qumran and Dead Sea discoveries to be substantially unchanged from the only copies known previously that dated from 900-1000 A.D. That being the case it was always assumed up to then that the Jews had "deJesusized" their Old Testament to write Jesus or any related prophecies out of their texts. The Qumran discovery proves that the older texts of these Jewish Scriptures read completely different from the LXX (Greek translation) in many places are even older than the assumed Septuagint standard. Evidently it was not the Greek which is the standard now but the Jewish Scriptures. This is of major importance for the Christian and follower of Jesus because many of the Old Testament passages can now be proven to not have been "deJesusized" by the Jews but rather "Jesusized" by those who not only translated the Hebrew Scriptures into the Greek but who later altered them and "Christianized" them. Understand that the Greek translation was not in reality designed to read Jesus into the texts but write in the solar myths of the Essene cosmic angel-Messiah. It just so happens that much of the Jesus story in the New Testament will be later modeled on this same Essene pattern. We find this "Essene Theology" in the alterations of the above verses as you can see for yourself as you now read the Hebrew Scripture from Zech 12:10 for yourself. Understand that the following is what Zechariah actually said and the above examples from the Christian Old Testaments are the "corrupted" versions.

10. I will pour out upon the house of David and upon the inhabitant of Jerusalem a spirit of grace and supplications. They will look toward Me because of those whom they have stabbed; they will mourn over him as one mourns over an only [child[, and be embittered over him like the embitterment over a [deceased] firstborn.

A few things we must notice. In this final war the enemies of G-d and Israel will battle the Jewish people. The Rabbis tell us that G-d's salvation of Israel in that day will be so complete that people will be astonished if even one man [Jew] is killed by the enemy (Radak). In the above Hebrew verse we find that in this battle the Jewish people will look toward YHVH and even if one of their people is killed then they (the Jews) will look toward YHVH and mourn for "those" [their own people] whom "they" [the enemy that they are fighting] have "stabbed" [killed].

Notice that Zechariah does not say that they will look upon HIM whom they pierced but rather they will look upon ME (G-d) and mourn for him. The quote in the New Testament is completely wrong! **The Hebrew of Zechariah teaches us that the looking will be directed toward G-d.** The writer of the Gospel of John changes the pronoun and the whole meaning of the verse! **Zechariah has two different people because the original prophet understood the difference between the two different pronouns.** John changes it and says "look upon him whom they have pierced" (making the two different pronouns the same).

This is a blatant and purposeful misquotation of the prophet Zechariah. The Essene translators of the Prophets in Alexandria, Egypt were wrong! The writer of the Gospel of John is wrong in his quote as well? Where is the truth?

In the Hebrew there is a clue in this verse that makes all the difference. Instead of looking upon the one pierced the correct Hebrew states that the Jewish people will look toward G-d concerning the "him" who is pierced. If you read our series on Isaiah 53 you will have learned that quite often the prophets referred to the corporate nation of Israel in the "singular" by using pronouns like him, he, etc. In keeping with such a literary device we again see the Jewish people are said by the prophet Zechariah to be looking toward G-d concerning those of their brothers who perished in the final battle after being killed by the non-Jewish nations.

The Hebrew, when taken from the Hebrew Bible (not a Christian Old Testament), reads different from the English Old Testaments in the Christian Bible: "They (Jews) will look to me (G-d)……concerning whom (the Jewish slain) they (Gentile armies) have pierced…….

This is a major difference than what John reports. **John quotes as if they are looking upon "him" who they pierced. John sees the two pronouns merged into one individual. They look toward who they pierced.** The Hebrew from which he supposedly quoted does not say that. Instead of the Jewish people looking on the one pierced, they are looking toward G-d concerning those of their countrymen who were killed by the Gentile armies. To believe John's misquote is wrong for the reading from John 19 is not what

the Hebrew says!

Answer for yourself: Why can't John quote the Hebrew of Zechariah correctly?

Answer for yourself: But more to the point, why does not the Old Testament of our Christian Bibles have it correct?

Answer for yourself: Who is responsible for misquoting the Hebrew of Zechariah in our Christian KJV Bibles?

Remember John is supposed to be a Jew and well familiar with his own Jewish Scriptures. Such a one would not make such a gross mistake in mistranslating his own Scriptures. Certainly if John were a Jew he would be most familiar with the ultimate warning as follows:

Deut 4:2

2 Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the L-RD your G-d which I command you. (KJV)

Exod 32:33

33 And the L-RD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. (KJV)

Knowing these two Jewish Scriptures, and expecting John to know then as well, then I have always struggled to understand why a Jew cannot or would not quote his own Scripture correctly.

Answer for yourself: Don't you find that troubling as well?

IN HEBREW THE "ONE WHO IS PIERCED" IS NOT THE LONE LOOKED TO!

G-d is saying that they will look to ME (G-d) concerning the one who is pierced.

If we remember the context is the final battle of all the Gentile nations against the Jews in Jerusalem, then the one who is pierced is the Jewish people who fight in this battle. Never let us forget the context for when a passage is removed from its context then the private agendas of the ones who remove the passage become the new interpretation.

John 19 is describing the crucifixion and not the final battle against the Jews in Jerusalem. Only by ignorance of the context from which the verse is taken that John quotes, or only by disregarding the context can the writer of the Gospel of John hope to have those who read his letter agree with his theology.

John 19:31-37

31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.

Crucifixion, as a means of death, always took a long time for a person to die. Breaking the legs was common because their chest cavity would depress their diaphragm whereby they could not breath and die quickly, otherwise, they could linger alive on the cross for several days. Once their legs were broken they could not support themselves and die quickly. The Sabbath was coming and the crucified needed to die quickly in order to

be taken off the cross before the Sabbath.

John 19:36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

This is not a prophecy regardless of what Christians say. We are asked to believe the crucifixion was prophesied previously since "no bones could be broken." The paschal sacrifice was never crucified. It was a law that the bones of the lamb could not be broken but this is only a law and not ever intended to be a prophecy of a man who would come later and die through crucifixion. Such is taking great liberty with the verse. Not breaking the legs of a man who was being crucified has nothing to do with the preparation of the lamb at Passover. To draw such a conclusion is very strained to say the least. No where does the Jewish Scriptures say that the Messiah would have his limbs not broken.

John would write in 19:34 "But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water." The writer of the Gospel of John makes an occasion for such a fulfillment by the misquotation of Zechariah 12 as I have already alluded to previously. John would say "they will look upon him whom their pierced." This is the reason Yeshua had to be pierced by a Roman sword. According to John Zechariah 12 was fulfilled in the first century in Yeshua. If this is so then we are expected to believe that the Romans looked upon Yeshua whom they pierced and they mourned for him.

Answer for yourself: When did the Romans mourn for a crucified Yeshua?

Zechariah 12:10 is not a chapter speaking of events happening 2000 years ago regardless of what John says. Zechariah 12 is clearly an end-time prophecy which has not taken place yet and remains for fulfillment in the end-times.

Zech 12:1-14

- **1 The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.**
- **2 Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem.**
- **3 And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.**

Many feel that this is happening in our day as our newspapers testify. It is speaking of a time in the future when the whole world will come against Jerusalem. It surely did not happen in Yeshua' day.

- **4 In that day, saith the LORD, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.**
- **5 And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the LORD of hosts their G-d.**
- **6 In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem.**
- **7 The LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah.**
- **8 In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as G-d, as the angel of the LORD before them.**
- **9 And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.**

So we see that we are speaking about an end-time battle. When the whole world comes up to

Jerusalem G-d will destroy the armies of the world and save the Jewish people. It will be in this time of battle and war that verse 10 of Zechariah 12 will be fulfilled.

- **10 And I will pour upon the house of David (at this time of battle against the world's armies) and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they [the Jewish people] shall look upon me [G-d] concerning whom they (their enemies) have pierced, and they shall mourn for him (those Jews killed in the battle), as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.**

The Jews will be upset because of their brothers killed in this end-time battle. The Jews will look to G-d concerning those people whom were killed that they loved...their families

THERE ARE TWO WAYS TO UNDERSTAND THIS HEBREW VERSE

In this battle against Jerusalem there will be only one casualty and the Jews will look to G-d because of this one person who is killed.

As we saw in Isaiah 53 the Jewish nations is repeatedly referred to as one entity. All the people who fell in battle is described as a "him" (in the singular). **According to the Talmud this verse is referring to one who is the Messiah (a great Jewish leader), one who is the son of Joseph (from the family of Joseph and not David). The Talmud speaks of the death of this great leader who will fall in battle before the coming of the Messiah from David. Such a great leaders' death will influence Israel's repentance prior to the coming of the Messiah.**

Answer for yourself: Has their ever been a battle where only one Jewish leader died? Did Jesus die in a battle and we not know about it?

In the rescue at Entebbe Johnathan Yethinauhau was the only one picked off by a sharpshooter. He was a very charismatic leader.

At the death of this great leader the nation is in shock and the purpose of this tragedy is to bring Israel closer to G-d before the coming of Messiah. This did not happen to Yeshua because he did not fall in battle. In the life of Yeshua Jerusalem was not saved. It was destroyed 40 years later.

- **11 In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.**

Some other event happened that Zechariah is comparing to.

Answer for yourself: To which event does Zechariah allude?

One of the most righteous and beloved Jewish kings was King Josiah who fell in battle.

2 Chr 35:22-25

- **22 Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of G-d, and came to fight in the valley of Megiddo.**
- **23 And the archers shot at king Josiah; and the king said to his servants, Have me away; for I am sore wounded.**
- **24 His servants therefore took him out of that chariot, and put him in the second chariot that he had; and**

they brought him to Jerusalem, and he died, and was buried in one of the sepulchers of his fathers. And all Judah and Jerusalem mourned for Josiah.

- **25 And Jeremiah lamented for Josiah: and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they are written in the lamentations. (KJV)**

So here the book of Zechariah is making an illusion to the death of another great leader.

II Ki 23:28-30

- **28 Now the rest of the acts of Josiah, and all that he did, are they not written in the book of the chronicles of the kings of Judah?**
- **29 In his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at Megiddo, when he had seen him.**
- **30 And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. And the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead. (KJV)**

So, if we return to the Hebrew and discard the misquotation of the verse in the New Testament or even in our Christian Old Testament, and rely on the Jewish Scriptures (from which accurate translation was to always be made), then we find that after the end-time battle of Jerusalem the Jewish survivors will look toward G-d concerning their slain bothers who fell in battle which had been killed by the non-Jewish armies in this battle. The Jewish people will be looking toward G-d concerning those who were killed (pierced) and not looking on the pierced. Such is a blatant misuse of the Jewish Scripture, and unless you look this closely, you will never have known this gross adulteration of the Word of G-d as foisted upon unsuspecting Christians. Shalom.



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A BODY THOU HAS PREPARED FOR ME? FULFILLED OR UNFULFILLED?

The following is truly an exciting study which only again serves my point; namely, that many passages and texts within the New Testament have been "theologically" contrived to say completely opposite to the original writer of the passages in the Jewish Bible. In other words they are "frauds." But nobody seems to know this. I did not until I read a book when doing textual studies that alerted me to this "fact." Surely the author had to be wrong; surely the references and quotes in my New Testament, as taken from my Christian Old Testament, were not a fraudulent representation and a purposeful deception. And I thought, at least then, if I compared my Christian Old Testament with the Jewish Bible that there were be few if any discrepancies. I had figured only a few words here and there would be different given the differences in the languages and the translation problems. My friend I had never made a graver error in my life that supposing the above. Upon personal inspection whereby I compared hundreds of passages, line for line, and precept for precept, I found not only a "few words" that were different but "whole theological concepts purposefully altered and distorted" when translated in my Christian Bibles. What had I trusted in...a book that was cleverly altered "here" and "there" to reflect a sect's beliefs over 2000 years ago; and worse yet, that sect who did the original altering was a mixture of Judaism and pagan sun-worship. I had been deceived and I wish to alert our readership to this tragic event that goes undetected by the vast majority of good Christians day by day.

We only need to look at one text to see the "plan" as foisted upon a non-reading public over 2000 years ago let alone a Biblically illiterate Christendom today. The text for analysis is Psalm 40:6-8 as taken from the Hebrew Bible. After reading this passage we will look at how this passage has been "altered" and used completely erroneously in the New Testament.

Psalms 40:6-8 says as taken from the Hebrew Bible:

"You, O L-rd my G-d, have done many things; the wonders You have devised for us cannot be set out before You; I would rehearse the tale of them, but they are more than can be told. You gave me to understand that you do not desire sacrifice and meal offering; You do not ask for burnt offering and sin offering. Then I said, "See, I will bring a scroll recounting what befell me". (JPS)

The Soncino version says in Psalm 40:6-8 "Many things hast Thou done, O L-rd my G-d, Even Thy wondrous works, and Thy thoughts toward us; There is none to be compared unto Thee! If I would declare and speak of them, They are more than can be told. Sacrifice and meal-offering Thou hast no delight in; Mine ears hast Thou opened; Burnt-offering and sin-offering hast Thou not required. Then said I: 'Lo, I am come With the roll of a book which is prescribed me"

Now let us examine how this passage is quoted by the Apostle Paul in Hebrews 10:5

Hebrews 10:5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: 6 In burnt offerings and [sacrifices] for sin thou hast had no pleasure.

Answer for yourself: How does "you gave me to understand" or "mine ears hast thou opened [in order to understand]" become "a body hast thou prepared for me?"

These verses, as originally written in the Jewish Bible, have absolutely nothing to do with the Messiah. In fact, I fail to see how this has anything to do with Jesus. In the context of the entire psalm David is talking about himself here. Some commentators also admit that "my ears have been opened" could also read "my ears have been pierced." Jesus never had his ears pierced. This simply means the person talking has had his ears opened so he is able to hear the declaration of G-d's will and thank Him in this Psalm. Obedience to G-d's law is superior to sacrifice, as is told time and again by the prophets. Always remember that context is important and that more often than not most Christians do not use correct translations; simply because they don't know that their Bibles are "fixed" in rejection toward conservative Judaism. This was done originally by the Hellenized Jews of Alexandria and later only elaborated upon by the anti-Semitic Gentiles of the early church who "crafted" such New Testament documents to support their "sun-worship." Ask them to use a Jewish translation, or better yet, the Hebrew original if you can read Hebrew. Many good translations exist today for the non-Hebrew reading public which make available for the believer an "uncorrupted" text as opposed to the Christian Bibles.

It is debatable that Paul is the author of the book of Hebrews. But for the sake of argument let us say he is at the moment because more often than not, Paul is given credit as the author of Hebrews. That being the case we have a problem then with Paul.

Answer for yourself: Does the book of Hebrews, believed to be written by Paul and inspired and infallible by millions of believers today, quote accurately Psalm 40:6?

Answer for yourself: Did you notice the difference for yourself as taken from the Hebrew text of Psalm 40:6?

Answer for yourself: How does "mine ears has thou opened" become "a body Thou has prepared for me?

Answer for yourself: Does Paul quote Psalm 40:6 correctly in Hebrews 10:5? No way.

Paul misapplies or misquotes (or someone later to his letters) Psalms 40:6. "A body hast thou prepared me" is not in Psalms. Paul omits "mine ears hast thou opened".

THE MISTAKEN MESSAGE OF CHRISTIANITY....BECAUSE THEY NEVER READ THE HEBREW BIBLE

The number of Christian commentators on the book of Hebrews is uncountable. But, as a representation, I wish to draw you attention to Andrew Murray who wrote a book entitled The Holiest Of All. This is a very important commentary in Christian circles dealing with the book of Hebrews. Mr. Murray, beginning on page 331 begins to tell his readers of the utter inefficiency of the sacrificial system. He assures his readership, like so many of you have been as well, that the sacrifices of the Old Testament had never been what G-d had wanted. These useless sacrifices were only "types and shadows" pointing to something better, to a spiritual reality, a life in the body given up to the will of G-d. Therefore Hebrews is the fulfillment of a divine prophecy of David concerning the "body" of Jesus which had been prepared for the Messiah. This body has now been revealed in Christ. He goes on to say that instead of the sacrifices, G-d prepared a body for Christ to be sacrificed within. Mr. Murray goes on to reassure his readership that when Christ was sacrificed in this "prepared body" that those who believed in him were also sanctified by the offering of the body of Jesus Christ. This sounds wonderful to the average Christian. In fact it used to sound wonderful to me as an ordained Pastor; that is until I found out the Scriptures that Jesus both knew and read NEVER SAID SUCH THINGS! I had been reading and trusting in lies. I did not have a faithful "translation" of the Jewish Scripture; rather, I had a "free theological creationism" that served it writers' unique religious agenda.

Somebody ought to tell Mr. Murray to read the Hebrew for himself and write a retraction on his book.

And if that was not enough over the years I discovered where the whole ideas of "crucified" solar g-dmen came from and it was pagan to the core and this is the basis of the Gospel passion. Talk about being ashamed before G-d having to find out these truths as an adult; an ordained Pastor no less. I had no recourse but to resign and ask for forgiveness for being a "modern pagan." Simply dear ones, the Jewish Prophets never said all that has been quoted "from them" in the New Testament. Also many of the passages in the Christian's Old Testament read completely different when compared with the same passage in the Jewish Bible.

Answer for yourself: How hard is it to make a faithful translation?

Many "sayings" have been put into the mouth of religious heroes in the New Testament as "fulfillments" of the Holy men of old and they are anything but that! Numerous religious doctrines have been propagated and put into the mouth of holy men as quoted in the New Testament which have their roots in sun-worship. The prophets never said such things and if you have a Jewish Bible you only need compare the two "passages" to see that they did not. This is something that the common everyday Christian does not know unless he has cause to look into such matters. Such a study will reveal to you how at choice places in the New Testament statements of theological importance are said; not to strengthen the Jewish faith of Jesus, but to make it look as if Jesus is sanctioning a religion with a crucified savior at its center. These corruptors of truth, as shown in this one simple article, have put into the mouth of the Psalmist David, himself a messianic figure, a statement predicting the incarnation [body that has prepared for me] when nothing of the like ever was intended.

In fact just the opposite was intended. David praises G-d for Him sharing His Word with David and opening his spiritual sensitivity and his ears whereby he could Hear the Word of G-d not only with his ears but his heart whereby he might obey the Laws of G-d and live obediently before his G-d. This is quite different from this same Paul who would teach others that the Law of G-d had passed away because for him Christ was the end of the Law. Thank G-d the Jews did not believe him. Sadly, it is we who have corrupted religious documents who did.

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THE SCEPTRE SHALL NOT DEPART FROM JUDAH? FULFILLED OR UNFULFILLED?

Genesis 49:10 "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come, and unto him shall belong the gathering of the people."

The Christians argue from this verse, that the patriarch Jacob did hereby prophesy the coming of Jesus, whom he (Jacob) called Shiloh, and through him (Jesus) the prophecy was fulfilled; for the sceptre did not depart from the Jews until Jesus appeared: with him only departed royalty from the Jews.

Answer for yourself: Is the above assumption of "fulfilled" prophecy, as applied to Jesus, correct?

The vast majority of Christians labour under the misconception, that Jesus was a member of the tribe of Judah, and king of the Jews. We have previously demonstrated that any notion of a "virgin birth" completely destroys the link with David, and this is not considering the number of errors and inconsistencies connected with the two conflicting genealogies found in the New Testament.

Answer for yourself: Now, were this interpretation the true one, how can we reconcile it with the fact, that the sceptre did not depart from Judah at the advent of the so-called Shiloh?

Moreover, we find that Judah lost the sovereignty at the destruction of the first temple, when Nebuchadnezzar led Zedekiah, king of Judah, into captivity; an event which happened 430 years before the birth of Jesus. During the existence of the second temple, however, we find, no indication that a descendant of Judah governed Israel. Herod and his descendant, who occupied the throne until the fall of the second temple, were of low birth, and did not belong to the tribe of Judah.

Answer for yourself: How can you in all honesty, therefore, maintain that the sceptre had not departed from Judah, nor royalty from Israel, until the coming of Jesus?

In investigating the true sense of the words, "The sceptre shall not depart from Judah (meaning the tribe of Judah), we perceive that the patriarch Jacob, by his blessing, bequeathed to Judah the supremacy over his brethren. Accordingly, he says, Genesis 49: 8, "The children of thy father shall bow down to thee;" and on this account he compares him with the lion as the king among the animals. Hence we find the tribe of Judah taking the precedence in the encampments (Numbers 10:13), "And Nashon, the prince of that tribe, was admitted on the first day [of the dedication of the tabernacle] to offer up his sacrifice" (Numbers 7:12). Subsequently, when Joshua was dead, and the Israelites inquired of the Lord, Judges 1:1, "Who shall go up for us against the Canaanites first to fight against them? The Lord said, Judah shall go up," etc. From these passages it appears, that, after the leader had left the tribes without a successor, they inquired which of them should assume the rule and precedency, and the Almighty awarded it to the tribe of Judah who, according to 1 Chron. 5: 2, was the most powerful among his brethren. This superiority may be ascribed to David, who said of himself, according to 1 Chron. 28:4, "The Lord chose me before the house of my fathers to be king over Israel for ever; for he hath

chosen Judah to be the ruler; and of the house of Judah the house of my father, among the sons of my father he willed to make me king over all Israel."

From David the royalty descended to Zedekiah, king of Judah, who was of the seed of David. With this king the sovereignty departed from the tribe of Judah. There remained during the whole series of the two captivities only a few dignitaries as princes and chiefs of the captivities who had been denominated by the patriarch Jacob as "law-givers".

During the existence of the second temple, and also at the time when the priests and their subordinates ruled, there were found princes, descended from David and from the lineage of Zerubbabel, as is stated in the work "Seder Ngolam Zuta."

It is true, we find that originally King Saul was elected ruler, though not descending from the tribe of Judah, but from that of Benjamin; but, at that period, it was against the desire of the Almighty to admit a king. On that account he would not have a king chosen from the tribe to which the promise of a permanent dynasty had been given; and He appointed for them a king who should occupy the throne only for a short time. To this fact Scripture alludes, according to Hosea 13:11, "I gave thee a king in mine anger, and removed him in my wrath," for he and his children were slain, and the sway departed from him. All this misfortune came to pass, because the Israelites had desired a king in the time of Samuel, the prophet of the Lord, who was their judge and leader: hence we find in 1 Samuel 8:7, "for they have not rejected thee, but me they have rejected from ruling over them." Yet, even in the times of Samuel, the dignity of the leadership was not totally removed from the tribe of Judah, for David was the man who conducted Israel to battle. Hence we must interpret the words "The sceptre shall not depart from Judah," according to their literal sense, and according that means we must understand the prophecy in that the sceptre of royalty shall not be taken from Judah *as long as the kingdom shall last.*

And the words "nor a lawgiver from between his feet," viz., that the lawgivers shall not depart, must have reference to the sages and scribes who, being from the seed of Judah, were rulers and leaders during the captivity; for the chiefs of the captivity were descendants of David, and the majority of the Jewish exiles were from the tribe of Judah, and many of them were of the lineage of David. They distinguished themselves as scholars and theologians, i.e. sages and scribes, and therefore they were called lawgivers, in the same manner as Moses, the "chief of the prophets," is called in the Hebrew "lawgiver," (Deut. 32:21). For there is the portion of the lawgiver concealed, "and he led the heads of the people, and executed the justice of the Lord, and His judgments with Israel." We see, also, in Judges, "From Nachir descended lawgivers, and from Zebulon those who handle the pen of the scribe," which refers again to the sages and the learned who were the rulers of their people.

The words from "his feet" are synonymous with his seed. The word (Shiloh) signifies the youngest child, or the last child, and is derived from the same root as "and towards her young one," as found in Deut. 28:57", which the Chaldee version renders "and towards the youngest of her children." The term Shiloh refers to the Jew's expected king, Messiah, and who will appear in the latter days and be one of the seed of Judah. The words *until Shiloh shall come*, do not mean that at the coming of Shiloh, the sceptre shall immediately depart; but, on the contrary, that it shall not depart thereafter. The word "until" is used in the same sense in the following instances, (Gen. 28:15), "For I will not leave thee until I shall have done what I have promised unto thee;" and (Deut. 7:24), "No man shall be able to stand before thee until thou shalt have destroyed them." The word meaning "authority," in the verse of Genesis under consideration recurs in the Proverbs, 30:17. The supreme power and authority of the Messiah alluded to in Jacob's prophecy is predicted, also, in Daniel, who says "And all rulers shall serve and obey him."

Now you know the truth of the matter.

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HAS THE SCEPTRE DEPARTED FROM JUDAH AND YET NO MESSIAH HAS APPEARED?

10 The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, as long as men come to Shiloh; and unto him shall the obedience of the peoples be. Genesis 49:10,

Now it is important to see and contrast how the KJV translators have interpreted the same verse and notice the difference between them;

Gen 49:10 10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. (KJV)

Christianity often ties the above prophecy to Jesus and look to him as the fulfillment of Genesis 49:10. They maintain Jewish sovereign authority will end following the coming of the Messiah and they maintain the reference to "Shiloh" is a reference to "the Messiah."

Answer for yourself: Since the termination of Jewish self-government occurred in 70 C.E. does this imply that the Messiah came prior to this time? And if so then who was he? Was the Messiah "Jesus?"

Christianity often use this verse as a prooftext for their messianic claims. But if this text is taken to mean that the scepter shall not depart from Judah until the Messiah comes, as the Christians assert, we are faced with an insoluble historical inaccuracy. Let us examine why.

The last king from the tribe of Judah, Zedekiah, was taken captive about 586 B.C.E. Following the return to Zion from the Babylonian exile, the Jews were continually subject to foreign domination--Persian, Greek, Roman--with only a brief interlude of independence during the Maccabean period (165 B.C.E. to 63 B.C.E.), whose rulers were members of the tribe of Levi. Thus, there was a period of some six hundred years, prior to the birth of Jesus, during which the scepter of leadership had departed from the tribe of Judah.

Answer for yourself: According to Christian interpretation of Genesis 49:10 then we should expect the appearance of the Messiah at the subjugation of Israel by Babylon. Where was he? How could this apply to Jesus when according to their interpretation the Messiah has to appear at the loss of the septer or authority of Israel?

In view of this incontrovertible fact, Rabbinic scholars are forced to interpret the verse under discussion somewhat differently from the reinterpretation imposed upon it by Christian theology. Considering the fact that the scepter of leadership departed previously for some 600 years and no Messiah appeared then they have come to understand that the phrase "the scepter shall not depart" is that theright to the scepter of leadership

shall always remain within the tribe of Judah, regardless of who is actually exercising authority over Israel at any given time. What is meant by the phrase "until Shiloh comes" is not that at this time the scepter of leadership will depart from Judah, but, on the contrary, from that time on, the scepter will remain in actuality within the tribe of Judah.

LOOKING AT "UNTIL"

The adverb 'ad ("until") is used in a similar sense in a number of instances; for example: ***"For I will not leave you until I have done that which I have spoken to you" (Genesis 28:15),*** **and** ***"No man shall be able to stand before you until you have destroyed them" (Deuteronomy 7:24).***

Answer for yourself: Did God leave Jacob after doing all that He promised him? Were the enemies of Israel who were killed able to stand after they were destroyed?

Even after the Messiah comes the scepter will still belong to Judah. The right to the scepter will never depart from Judah until the Messiah comes, at which time his scepter will be wielded over all nations (Isaiah 11); up to that time it was wielded over Israel alone. That this Messiah is not Jesus can best be seen from the investigation of the various messianic claims made by Christians on his behalf. As for Genesis 49:10, there is nothing in it to suggest that it applies to Jesus.



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TOOK OUR INFIRMITIES AND BORE OUR SICKNESSES? FULFILLED OR UNFULFILLED?

Often it is said that Yeshua/Jesus is the subject of Isaiah 53 and that he fulfilled Isaiah 53. It is not our intention in this short article to address such a claim, but I would like to take one passage and examine it because it is claimed in the New Testament that Yeshua fulfilled it. It is one thing to draw conclusions, right or wrong, about an Old Testament passage, but it is entirely another thing for the New Testament to say "in print" that Yeshua fulfilled and Old Testament passage when in reality he didn't. The problem lies again in the purpose of the New Testament writer and his faithfulness in translating and misapplying passages from the Jewish Scriptures to suit his own purposes.

ISAIAH 53:4

Let me encourage our readers to request the series of articles examining Isaiah chapter 53, for within those pages it is demonstrated conclusively that the "speaker" of Isaiah 53 is not the nation of Israel, but rather the kings and rulers of the Gentile nations. So it is the Gentiles who are speaking. Many overlook this and think that the "speaker" who is making the "confession" in Isaiah 53 are the Jewish people. Nothing could be further from the truth. One must look to be end of chapter 52 to see that the "speaker" of the passage changes and since there were no chapter divisions in the Hebrew manuscripts we find therefore that when one begins reading Isaiah 53 in verse one it is the Gentile Kings of the nations which make the following declarations throughout Isaiah 53. This is critically important; we must understand who is speaking and what the perspective is when we read the chapter.

With that understanding let us continue.

THE TESTIMONY OF THE GENTILE NATIONS....THE DECLARATIONS OF ISAIAH 53

Since demonstrating without any doubt, in prior articles, that the pattern of the writer of Isaiah is the constant interchanging of "singular" and "plural" pronouns throughout his book when speaking of the nation of Israel. Sometimes the corporate nation of Israel is called "they" and sometimes "him." Again this is critically important because if you did not know then, or had not seen this, then when reading Isaiah and encountering the use of the singular pronoun "he" one might be mistakenly led to assume he is speaking of "one" person instead of a whole nation. Again we have devoted much space to proving this use of "pronouns" by Isaiah in our articles on Isaiah 53. Now, after understanding this, then let us address the issue at hand; namely, is Jesus the fulfillment of Isaiah 53:4 and Matt. 8:17.

So in summary fashion we must know three things before we proceed:

- The one speaking in Isaiah 53, the Kings of the Gentile nations, represents the Gentile's testimony and declarations that follow in Isaiah 53 and they are not the declarations of the Jewish people
- Isaiah is using both "singular" and "plural" pronouns when referencing the corporate nation of Israel from chapters 40 through 66
- Isaiah uses both "him" and "they" to refer to the corporate nation of Israel

Now the text:

Let us look at the passage as taken from the Jewish Bible...the Stone Edition Tanakh

53:4

But in truth, it was our ills that he bore, and our pains that he carried-but we had regarded him diseased, stricken by G-d, and afflicted!

Answer for yourself: "Who" is speaking in these verses and who is making such a confession?

When we stop to "think" that the above declarations are made about the corporate nation of Israel ["he" and "him"] by the Gentile nations at the arrival of the Messianic Kingdom ["our ills," "our pains," "we regarded him (the Jews/Israel) diseased," "borne our griefs," "carried our sorrows,"....are referring to the Gentile's perspective of the Jewish people] the passage takes on a completely different meaning than what you might have originally thought since being taught it wrong your whole life.

Isaiah 53:4 "Surely our (remember the Gentile rulers of the nations are speaking...it is the Gentile's ills) diseases he (the nation of Israel was described in the singular remember?) carried and our pains he (the nation of Israel) bore."

It is rather obvious, one we understand who is speaking, that the Nation of Israel has carried the brunt of the Gentiles hatred and anti-Semitism throughout history. Nothing has changed. Yet, the writer of the Gospel of Matthew takes this passage out of context and applies it to Yeshua as if Yeshua is carrying the diseases of those whom he heals. Such is a complete falsification of the text and a terrible injustice to Biblical truth.

MATTHEW 8:17

- **Matt 8:14-17**
- **14 And when Yeshua was come into Peter's house, he saw his wife's mother laid, and sick of a fever.**
- **15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.**
- **16 When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick:**
- **17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses. (KJV)**

In Matt. 8:17, this passage from Isaiah 53:4 is recorded as being ”fulfilled” in Yeshua's healing of the sick, yet this Matthew passage is totally foreign to the original author’s intention as stated above.

Answer for yourself: Was it?

Answer for yourself: Did Peter's mother-in-laws sickness jump upon Jesus when G-d healed her through him?

took our infirmities and bore our sicknesses? fulfilled or unfulfilled?

If so, what does that say about G-d?

This is another blatant misquotation of a Jewish Scripture taken out of context and twisted to bring a different meaning in the New Testament which was totally foreign to the original writer. Where as Isaiah was referring to the nation of Israel being the recipient of Gentile anti-Semitism for centuries whereby the nation of Israel carried the insults and physical pain of Gentile persecution ("surely he [the nation of Israel as addressed by the Gentiles who are speaking here] hath borne our griefs, and carried our sorrows"- bearing the Gentile diseases, afflictions, suffering), we are led to believe in this supposed "fulfillment" in the New Testament that the meaning of Isaiah was that Yeshua was to "carry the diseases of the people who he physically healed." Nothing could be farther from the mind of Isaiah. Instead of Isaiah's original meaning of Israel being brutalized by the Gentile nations and powers of the world, the quote from Isaiah is stripped from its original context, the meaning twisted, and now in the New Testament it is supposed to mean Yeshua/Israel is blessing others through physical healing. This is absurd. But if you don't look up the quote yourself, read the context from where the quote is taken for yourself, notice who is talking, and notice how the writer of Isaiah constantly interchanges singular and plural pronouns when speaking of the Jewish people as a nation, then you like I are relegated to reading the New Testament and accepting at face value everything it says without questioning anything. Such is foolish as we are showing you. This is absolutely no "fulfillment" of anything in Matthew 8:17. Saying so does not make it happen. Biblical ignorance is our enemy! You must face the fact that Matthew 8:17 is totally inconsistent with the text from Isaiah. It is time you share such teachings with your Pastors and teachers and demand an answer for what they have taught you. We as the children of G-d deserve better teachers than what we have got!

Not only did the writer take the quote out of context in his uses of it in the New Testament, but to apply this verse of Isaiah to Yeshua is impossible as we have already shown that the servant is the nation and not an individual! I strongly suggest you read every article on this website concerning Isaiah 53 and learn the truth and what Isaiah was really sharing with G-d people. You have really not yet heard the true message of Isaiah. Shalom.

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JESUS IS THE FULFILLMENT OF MATT. 8:17 FULFILLED OR UNFULFILLED?

Christianity teaches that Jesus is the subject of Isa. 53 and therefore is the fulfillment of various texts; one of which is Matt. 8:17.

Matthew 8:17

That it might be fulfilled which was spoken by Isaiah the prophet, saying, "Himself took our infirmities, and bore our sicknesses."

This is a passage from from Isaiah 53:4. Let's read the entire sentence as taken from the Hebrew Tanakh:

4 ¶ Surely our diseases he did bear, and our pains he carried; whereas we did esteem him stricken, smitten of G-d, and afflicted.

In order to interpret any passage in the Bible we have to begin correctly if we are to have any hope of understanding the real meaning of the passage.

Answer for yourself: Who is doing "the speaking" in Isa. 53:4?

Most assume that since Isaiah is writing that it is he who is doing the speaking. If that were so then we would expect the pronouns to reflect his or the Jewish views expressed in the passage. Therefore we would be speaking of the Jew's "diseases" and the Jew's "pains. We would expect that the Jews would "esteem him stricken and smitten of G-d and afflicted."

On the surface this sounds rather ridiculous if their Messiah who was to come and bring victory and salvation to Israel over the Gentile world was to be smitten of G-d in doing it when Zech. 12:10 reveals him riding into Jerusalem after the Gog and Magog was triumphantly.

Answer for yourself: What is wrong here?

Answer for yourself: Could it possible that we have the identity of the speaker wrong in Isa. 53 and it is not the Jewish people after all? It sure is as I will now show you.

LET US NOT FORGET WHO IS SPEAKING IN ISAIAH 53?

As we prepare to delve into the text of Isaiah 53 we must at the beginning come to an accurate understanding of who is speaking. Without such an understanding we can be assured we will interpret the passages of Isaiah 53 incorrectly and thereby attribute meanings to them that the original author never intended.

Let me state right up front that the original manuscripts, even copies of manuscripts we have discovered, never had chapter divisions within them. These were added much later by the Church. So

often we find chapter divisions put in the most unlikely of places. Sometimes the chapter division obscures the meaning of the text as well as who is doing the actual speaking as I will show you in Isaiah 53. Failure to notice who is speaking in Isaiah 53 is compounded by the chapter division which was artificially created centuries after the text was originally written. Search as you will, you will not discern the identity of the speaker by reading Isaiah 53 because the identity of the speaker is given in the verses above the chapter division of Isaiah 53. Failure to look to Isaiah 52 to discern the true speaker will cause you to believe that since Isaiah is the writer, he must be speaking himself and we erroneously connect such a concept in our minds to the idea that he is speaking for Israel. Nothing could be further from the truth. To this very important issue we now turn.

The following is taken from the Jewish Scriptures and the Tanakh.

Isa 52:13-15

13 Behold, My servant will succeed; he will be exalted and become high and exceedingly lofty. Just as multitudes were astonished over you, [SAYING] 'His appearance is too marred to be a man's, and his visage to be human,' so will the many nations (GENTILES) EXCLAIM about him, and kings will shut their mouths [in amazement], for they will see that which had never been told to them, an will perceive things they had never heard

We have already in other articles proven the "Servant" is the nation of Israel and not one person. With that understanding we now continue learning that these Gentile nations will be astonished at the truth concerning Israel and make astonishing statements that their prior understanding of Israel and their condition and theology concerning Israel was in error.

We need now to look in the KJV at Isa. 52:14 and contrast it with the Hebrew verse above:

Isa 52:14 14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: (KJV)

Answer for yourself: Did you notice anything different between the translation in the Tanakh and the KJV?

Answer for yourself: Do you notice any difference between the passage in the Hebrew Scriptures and the English version of it in the KJV? Absent in the Christian's Bible is the reference to the quote as spoken by these Gentile leaders and kings concerning Israel as noted with the "quotation" marks in the Hebrew Tanakh.

Dear Christian we find in Isa. 52 that the speaker is changing and no longer is Isaiah speaking with a Jewish perspective but with a Gentile one as we enter Isa. 53. The comments from Isa. 52:14 are the perspectives and words of the Gentile nations regarding Israel and not the Jews! THIS IS OF MAJOR IMPORTANCE BECAUSE ALL THINGS SPOKEN IN ISA. 53 HAVE TO BE FILTERED THROUGH A GENTILE'S PERSPECTIVE AND NOT A JEWISH ONE!

Now notice the next verse...called Isaiah 53:1

"Who can believe what we have heard? Upon whom has the arm of the LORD been revealed?...

Answer for yourself: Do you not see that the question of amazement asked in Isa. 53:1 is one from the Gentiles concerning Israel and not one from the Jews?

Well, the Tanakh makes note that Isaiah 53:1 is a quote from the Gentile kings and nations. The

Christian Bible, the KJV, does not!

The Stone Edition Tanakh has this note:

Isa. 53:1-3. This is a prophecy foretelling what the nations and their Kings will exclaim when they witness Israel's rejuvenation. The nations will contrast their former scornful attitude toward the Jews (vv. 1-3) with their new realization of Israel's grandeur (vv. 4-7).

One immediately notices, since put on the alert what to look for it, that the speaker is designated in Isaiah 52 just a few verses before Isaiah 53. The kings/rulers of the nations are engaged in a dialogue concerning the Jewish people. It is the Gentile kings of the nations which are speaking and not the Jewish people. For too long now Christians read Isaiah 53 without noticing in the latter part of Isaiah 52 that the speaker is not Isaiah or the Jewish people, but rather the Gentile nations. Failure to notice this guarantees misinterpretation of Isaiah 53!

Not only should we notice this, but in the Jewish translation given above we should take note of the quotations surrounding the verses which literally the Gentile kings are speaking. This further makes certain we understand that the following dialogue is from a Gentile's perspective and not a Jewish perspective. This again is of paramount importance. Such quotations are absent in my KJV bible. The failure to note this helps one mistranslate Isaiah 53.

THE FORMER GENTILE PERSPECTIVE CONCERNING ISRAEL

1 ¶ 'Who would have believed our report? And to whom hath the arm of the LORD been revealed? 2 For he [the corporate nation of Israel] shot up right forth as a sapling, and as a root out of a dry ground; he [the corporate nation of Israel] had no form nor comeliness, that we should look upon him [the corporate nation of Israel], nor beauty that we should delight in him [the corporate nation of Israel]. 3 He [the corporate nation of Israel] was despised, and forsaken of men, a man of pains, and acquainted with disease [the corporate nation of Israel], and as one from whom men hide their face [the corporate nation of Israel]: he was despised [the corporate nation of Israel], and we [Gentile nations] esteemed him [the corporate nation of Israel] not.

THE LATER GENTILE PERSPECTIVE CONCERNING ISRAEL

4 ¶ Surely our diseases he [the corporate nation of Israel] did bear, and our pains he [the corporate nation of Israel] carried; whereas we did esteem him [the corporate nation of Israel] stricken, smitten of G-d [the corporate nation of Israel], and afflicted [the corporate nation of Israel]. 5 But he [the corporate nation of Israel] was wounded because of our [the Gentile's actions toward Israel] transgressions, he [the corporate nation of Israel] was crushed because of our [the Gentile's actions toward Israel] iniquities: the chastisement of our welfare was upon [the corporate nation of Israel] him, and with his [the corporate nation of Israel] stripes we [the Gentiles] were healed. 6 All [Gentiles] we like sheep did go astray, we [Gentiles] turned every one to his own way; and the LORD hath made to light on him [the corporate nation of Israel] the iniquity of us [Gentiles] all. 7 He [the corporate nation of Israel] was oppressed, though he [the corporate nation of Israel] humbled himself and opened not his [the corporate nation of Israel] mouth; as a lamb [the corporate nation of Israel] that is led to the slaughter, and as a sheep [the corporate nation of Israel] that before her [the Gentiles] shearers is dumb; yea, he [the corporate nation of Israel] opened not his mouth.

This should bring tears to your eyes as it does mine finally hearing the truth as G-d sees it.

Bearing constantly in mind that the servant of G-d has, and will be shown to be corporate Israel, let us look at some passages in a KJV Christian Bible.

Isaiah 52:13-15

Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.

As many were astonished at thee: his visage was so marred more than any man, and his form more than the sons of men:

So shall he sprinkle many nations ; the kings [of these Gentile nations] shall shut their mouths at him: for *that* which they had not been told them shall them see; and *that* which they had not heard shall they consider.

We are told that the nations of the world (non-Jewish nations) along with their kings/rulers will consider G-d's servant. We are told they are in line for revelation concerning G-d's servant (Israel). Understanding that the servant is again the Jewish people, the non-Jewish people and their authorities will come to an understanding concerning the Jewish people that they did not possess earlier. Their consideration of the Jewish people is enumerated for us beginning at Isaiah 53:1.

Isaiah 53:1

Who hath believed our report? And to whom is the arm of the Lord revealed?

Remembering chapter divisions are artificial creations, if we read Isaiah 52:13-15 consecutively along with Isaiah 53:1 we see the beauty of the continuing story. The kings/rulers and Gentile nations will see what they had not previously seen and will hear what they had not previously heard. Understanding these Gentile kings and nations get revelation concerning the Jewish people we have their response to such new insights beginning in Isaiah 53:1. The KJV does not put this verse in quotes as noted earlier. The Jewish Scriptures does! Isaiah 53 needs to be understood as the Gentile response to new revelation as G-d lifts their blindness to see and understand the role of G-d's servant, Israel, through the ages. This new insight goes against what they had previously been told to believe. Such is probably your response as well.

These Gentile kings are literally saying "who is going to believe this…who is going to believe what we now see in light of what we were taught?" These Gentile rulers and nations are literally saying "who else sees the truth considering the Jewish people to which we were once blinded but not see?" These Gentile kings and nations begin in Isaiah 53:2 to delineate the role of Israel as they now comprehend it in truth. This new enlightenment concerning Israel as the servant of G-d causes a massive repentance in both their perspective and religious belief system. These Kings of Gentile nations recount for us the tragic story of Israel and how she has been mistreated, persecuted, and rejected by the Gentile nations throughout history. These Gentiles admit their guilt. Line upon line of Isaiah 53 is the unfolding of the tragic truth concerning the barbarism of the Gentile nations toward their Jewish neighbors. Yet the role G-d gave Israel never changed. She was faithful to be a light to the non-Jewish nations. With this understanding, all of Isaiah 53 must be re-read, for if we fail to remember who is speaking verse after verse, which is easy to do because of our past erroneous teachings, we will miss entirely what G-d wished we see through the eyes and pen of the Prophet Isaiah.

CHRISTIANITY WILL HAVE TO FINALLY ADMIT THEY WERE WRONG

Notice that the surprised kings of nations will witness the final vindication and salvation of Israel irrespective of what they though about the Jews previously. That means our narrow theology, and that of our religious leaders regarding the salvation of the Jewish people will one day crumble in the light of G-d's truth which will finally be forced upon the non-Jewish nations by Divine intervention and the ultimate salvation of Israel. Woe to men

like the early anti-Semitic church fathers, and men like Luther and Calvin which helped shape theology today which denies the people of Israel their place in G-d's plan of salvation of the world.

With that understanding let us continue noticing who is speaking in these verses.

Isaiah 53:1

1. Who hath believed our (non-Jewish nations) report, and to whom is the arm of the Lord revealed?

The common anthropomorphic reference to the arm of the Lord throughout scripture signifies the spiritual and military salvation of the Jewish people from the gentile nations.

Answer for yourself: Did you hear that? This is salvation from gentile nations and gentile theology!

Israel's final vindication and redemption in the eyes of the world's nations is the central theme of the last 27 chapters of the book of Isaiah (40-66).

Notice in the following verses the theme in Isaiah 52 which "sandwiched" between Isaiah 53 and Isaiah 54.

Isaiah 52:9-12

9 Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord bath comforted His people, He hath redeemed Jerusalem. 10 The Lord hath made bare His *Holy Arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our G-d!* 11 Turn away, turn away, get out of there, touch no unclean one; get out of its midst, purify yourselves, you who bear the Lord's vessels. 12 For not with haste shall you go forth and not in a flurry of flight shall you go, for the Lord goes before you, and your rear guard is the G-d of Israel-

Isaiah 54:7-10

7 "For a small moment have I forsaken you, and with great mercy will I gather you. 8 With a little wrath did I hide My countenance for a moment from you, *and with everlasting kindness will I have compassion on you,"* said your redeemer, the Lord. 9 "For this is to Me [as] the waters of Noah, as I swore that the waters of Noah shall never pass over the earth, so have I sworn neither to be wroth with you nor to rebuke you. 10 For *the mountains shall depart and the hills totter, but My kindness shall not depart from you, neither shall the covenant of My peace totter,"* says the Lord, Who has compassion on you.

So you see that throughout the chapters that surround Isaiah 53, the prophet is speaking of the salvation of the afflicted Jewish nation in the presence of their persecutors, the gentile nations with their anti-Semitic hatred for the Jewish people.

THROUGHOUT THEIR PERILOUS EXILE, ISRAEL (THE NATION AND NOT JUST ONE PERSON) STRUGGLED AS A YOUNG TREE GROWING ON A PARCHED LAND

Isaiah 53:2

2 And he (the nation and not an individual) came up like a sapling before it, and like a root from dry ground, he had neither form nor comeliness; and we saw him that he had no appearance that we should have desired him.

Now you are beginning to see that this does not refer to Yeshua, but the Jewish people in total. Just be honest with yourself for a moment.

Answer for yourself: Does Christianity today desire to learn from the Jewish people?

Answer for yourself: Does Christianity today desire to keep the Jewish Sabbath which is different from their own which can be shown to be a creation of Rome in reaction to the Jewish Sabbath?

Answer for yourself: Does Christianity today desire to keep the Biblical Festivals or does it have its own Roman calendar filled with pagan holidays to which Yeshua's name has been added?

Let it not be misunderstood that for the most part, non-Jewish Christianity today views the nation of Israel, G-d's Suffering Servant, and sees little within it that they desire.

Jeremiah 16:19-20

19 O Lord, my strength, and my fortress, and my refuge in the day of affliction, the *Gentiles* shall come unto thee from the ends of the earth and shall say, *"Surely our fathers have inherited lies, vanity, and things wherein there is no benefit.* 20 Shall a man make G-ds unto himself, and they are no G-ds?

One such lie is that Isaiah refers to Yeshua as G-d's only Suffering Servant in Isaiah 53. Hopefully by now G-d is opening your eyes to the beauty of the Jewish people and their Torah and the wonderful role they play and always have played at G-d's true Suffering Servant.

NOW BACK TO OUR PROPHECY

Answer for yourself: Is Jesus really the fulfillment of Matt. 8:17 now that you have seen what you did in Isa. 52 and 53 from which the writer of the Gospel of Matthew takes his quote?

No way. To take this sentence literally as referring to Jesus as a person would mean that the people seeing Jesus viewed him as plagued, damned by the Creator, and someone to be avoided when the Hebrew passage as you now have seen refers to the mistaken Gentile's perspective toward Israel and the Jewish people. But that doesn't work in the context of the Christian text (he's healing and not oppressed), which is why they chopped it up before using it.

Isaiah was using "he" to refer to all of bnei Yisrael [sons of Israel] as a single entity (hence the masculine tone). And as we have seen, "he" is often used to represent the Jewish people (request our articles on Isa. 53 and see for yourself). If you read the sentences that proceed and follow this one, you will see that Isaiah is telling the Jewish people (CORPORATE ISRAEL) how they are viewed as an entity by other nations. It speaks of the other nations looking at the load that the Jewish nation had to bear, realizing that it is a load that they too should have borne. The Gentiles come to see that the burdens Israel carries is do to their hatred of the Jewish people and all their persecutions of them due to their mistaken theology is shown to be pure vanity. The Gentiles and their church is wrong and there sad state before G-d is finally revealed to them. The Gentiles and their church and forged religious documents has cause this great sadness to befall Israel and the shame of the Gentiles is finally revealed to them. It says that the nations had

incorrectly *perceived* that the Jews were rightfully mistreated by other nations and by G-d, and that G-d had abandoned them which is NOT the case. They Jews suffered the indignations of other nations because the Gentiles refused to set at the dust of the feet of the Jews and learn of their G-d!

IN CLOSING A SHORT EXEGESIS OF ISA. 53:4

4 ¶ Surely our diseases he did bear, and our pains he carried; whereas we did esteem him stricken, smitten of G-d, and afflicted.

Again, notice that a partial sentence by the writer of Matthew where he left out was used to "prove" that the Messiah would heal the sick by his personal appearance. But as we can see in the full sentence, the verse says is nothing about a person healing the sick Understanding again the Gentiles are speaking then the passage refers to Israel carrying the "diseases" of the Gentiles and their "pains."

The Hebrew word of "diseases" as taken from the Strong's Lexicon:

2483 choliy (khol-ee'); from 2470; malady, anxiety, calamity: KJV-- disease, grief, (is) sick (-ness).

In context the verse refers to Israel carrying and bearing the brunt of the calamity forced upon it by the Gentiles. Israel received grief and sickness of the erroneous theology of the Gentiles as seen in over 2000 years of persecutions and death.

The Hebrew word for "pains" as taken from Brown-Drivers-Briggs Hebrew Lexicon:

4341 mak'ob sometimes mak'owb also (feminine Isa. 53:3) mak'obah- pain, sorrow a) pain (physical) b) pain (mental)

In context the verse shares the Gentiles admission that Israel as been the recipient of physical and mental pain as inflicted upon them by the Gentiles and their religious persecutions on Israel for over 2000 years.

The Hebrew word for "stricken" from the Strong's Lexicon:

5060 naga` (naw-gah'); a primitive root; properly, to touch, i.e. lay the hand upon (for any purpose; euphem., to lie with a woman); by implication, to reach (figuratively, to arrive, acquire); violently, to strike (punish, defeat, destroy, etc.): KJV-- beat, (X be able to) bring (down), cast, come (nigh), draw near (nigh), get up, happen, join, near, plague, reach (up), smite, strike, touch.

In context the verse shares the Gentiles admission that Israel has been the recipient of their punishment, destruction, military defeats, and other violent actions.

The Hebrew word for "smitten" from Brown-Drivers-Briggs Lexicon:

5221 nakah- to strike, to smite, to hit, to beat, to slay, to kill a) (Niphal) to be stricken or smitten b) (Pual) to be stricken or smitten c) (Hiphil) 1) to smite, to strike, to beat, to scourge, to clap, to applaud, to give a thrust 2) to smite, to kill, to slay (man or beast) 3) to smite, to attack, to attack and destroy, to conquer, to subjugate, to ravage 4) to smite, to chastise, to send judgment upon, to punish, to destroy d) (Hophal) to be smitten 1) to receive a blow 2) to be wounded 3) to be beaten 4) to be (fatally) smitten, to be killed, to be slain 5) to be attacked and captured 6) to be smitten (with disease) 7) to be blighted (used of plants)

In context we find the same again; namely the Gentile's admission of their horrible treatment of the Jewish people.

The Hebrew word for "afflicted from Brown-Drivers-Briggs Lexicon:

6031 `anah- 1) (Qal) to be occupied, to be busied with 2) to afflict, to oppress, to humble, to be afflicted, to be bowed down a) (Qal) 1) to be put down, to become low 2) to be depressed, to be downcast 3) to be afflicted 4) to stoop b) (Niphal) 1) to humble oneself, to bow down 2) to be afflicted, to be humbled c) (Piel) 1) to humble, to mishandle, to afflict 2) to humble, to be humiliated 3) to afflict 4) to humble, to weaken oneself d) (Pual) 1) to be afflicted 2) to be humbled e) (Hiphil) to afflict f) (Hithpael) 1) to humble oneself 2) to be afflicted

In context we find the same again; namely the Gentile's admission of their horrible treament of the Jewish people.

CONCLUSION

Without a doubt the writer of the Gospel of Matthew has altered the meaning of the Servant of G-d which was the nation of Israel and made it solely an individual and twisted the verse from it's original context and made it seem as if the verse applied to Jesus and his healing ministry when the context of the original verses had nothing to do with such a thing whatsoever. This is not fulfilled prophecy and the Holy Spirit had nothing to do with such writings which are lies and not truths. The irony of the whole matter is that within this touted inspired New Testament the Jewish people and their Bible is still suffering at the hands of the Gentiles!



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SPOKE OPENLY OR NOT? FULFILLED OR UNFULFILLED?

It has always struck me rather curiously that if Jesus was sent to the world with the "unique salvation message" for the world why he would speak where others could not understand what he had to say. It would seem to the reasonable man that G-d would want all to come to the knowledge of the truth and not perish, but yet we have in the New Testament several accounts of "mental gymnastics" where some understood and other did not or were not allowed to understand this critical message of salvation.

Yet at the same time we find in the New Testament testimony from Jesus himself that he spoke plainly an that those who heard him definitely understood what he had to say. Here we have contradictory testimony and what to believe about this matter is in doubt. It would seem on the surface that G-d not fair or does not really love all the same if He withheld understanding from some when they heard Jesus teach or preach. Let us investigate this matter for ourselves.

John 18:20-21, ". . . I spake openly to the world; I ever taught in the synagogue, and in the temple, . . . and in secret have I said nothing. Why asketh thou me" ask them which heard me, what 1 have said unto them: behold, they know what I said."

The New Testament verses presented here will contradict this, for neither the people who listened to him nor his disciples understood Christianity's Jesus.

"Mark 4:11-12 (Matthew 13:11,13-14) (Luke 8:10), "And he said unto them, Unto you it is given to know the mystery of the kingdom of G-d: but unto them that are without, all these things are done in parables: That seeing they may see, and not perceive; and hearing they may hear, and not understand. . ."

To complicate the matter we have the following text to consider:

Isa 6:9 9 And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. (KJV)

From this we learn that the people are spoken to in parables to confuse them, not to help them understand. Jesus admitted this. But, he also said that his disciples are spoken to so that they understand the kingdom of G-d.

Answer for yourself: Do they?

According to what is written in the New Testament, we have previously shown that they do not know Christianity's kingdom or the message of Jesus at time.

"Luke 9:45, Luke 18:34 (Mark 9:32), *"But they (disciples) understood not this saying, and it was hid*

from them, that they perceived it not: and they feared to ask him of that saying. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken."

Answer for yourself: Therefore, the people and the disciples both were not enlightened by whatever Jesus supposedly taught. And Jesus said that he was telling secrets of the world to them.

Read the following and ask why he would allegedly tell secrets of the world in a manner no one would understand.

Answer for yourself: Why speak anything if the secrets are still to remain hidden?

What we have it again is the writer's forced fulfillments of Old Testament passages in the New Testament, which in this case creates bewilderment.

Matthew 13:34-35, ***"All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world."***

Ps 78:2 2 I will open my mouth in a parable: I will utter dark sayings of old: (KJV)

Answer for yourself: Moreover, if he spoke openly, why did he repeatedly tell people to keep secrets about himself? It seems rather odd since Christianity today intends on telling everyone in the world about him.

Jesus asked that his miracles not be publicized. More importantly, he asked that his supposed stature as the Messiah not be made known.

I wish now to present verses which show that Jesus did not speak openly, indeed, that he supposedly did have secrets.

- **Matthew 9:30, ". . . See that no man know it."**
- **Mark 1:44, ". . . See thou say nothing to any man. .**
- **Matthew 16:20 (Mark 8:29-30) (Luke 9:20-21), "Then charged he his disciples that they should tell no man that he was Jesus the Christ."**
- **Matthew 17:5,9, ". . . a voice out of the cloud, which said, This is my beloved Son. . . Tell the vision to no man. .**
- **Mark 3:12, "And he straitly charged them that they should not make him known."**

Jesus said, ". . . behold, they know what I said." Yet, not only is what he said not understood, but who he was is not understood as well. Nothing has changed regarding that today. Apparently, Jesus was so secretive that there was great confusion even about who he was.

Matthew 16:13-14 (Mark 8:27-28) (Luke 9:18-19), ***". . . Whom do men say that I the Son of man am" And they said, Some say that thou art John the Baptist: some Elijah, and others, Jeremiah, or one of the prophets."***

So we are left again with a paradox in the New Testament. I think if we were to speak to the real historical Jesus today he would tell us that in his ministry he withheld nothing from his hearers. Such is the heart of G-d for all men. Such is the mission of a true Teacher of G-d.

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spoke openly or not? fulfilled or unfulfilled?



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JESUS FULFILLED ZECH. 9:9 WHEN HE RODE AN ASS INTO JERUSALEM? FULFILLED OR UNFULFILLED?

Zechariah 9:9-10, "Rejoice greatly, O daughter of Zion! Shout for joy, O daughter of Jerusalem! For behold, your king will come to you, righteous and victorious is he, a humble man riding upon a donkey, upon a foal, a calf of she-donkeys."

Matt 21:2-3 2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. 3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. (KJV)

It is Jesus the Messiah who has come in this manner, Christianity claims and they make reference to Jesus' entry into Jerusalem as the fulfillment of Zech. 9:9-10.

Answer for yourself: Was Jesus in the circus? You will understand in minute if you did not catch the problem with the two above verses.

There is an important aspect of this which should be examined, because it exposes the term "fulfillment" in Christianity's alleged proof-texts. We find that in the New Testament it is admitted that fulfillment is post-arranged. There is no casualness of linkage to Hebrew Bible passages. Boldly, the New Testament asserts there is manipulation of the situation in order to "fulfill." Just what is suspected about many proof-texts is openly reported in this one. There is a forced connection of situation to fit prophesy. An open mind should look more skeptically at other proof-texts which also could have been manipulated. Here is what is said which exposes the false fulfillment in Matthew 21:2,4, ". . . Go into the village. . . find an ass tied, and a colt with her: loose them, and bring them unto me. All this was done, that it might be fulfilled which was spoken by the prophet, saying, . . . thy King cometh unto thee. . ."

Answer for yourself: How many animals is Jesus going to ride at once into Jerusalem; one or two?

Will he straddle both or have one foot on the back of each as they do in the circus?

Answer for yourself: Did you notice that the prophecy from the Jewish Bible only mentioned one animal in the "singular" but the writer of the Gospel of Matthew, being unfamiliar with the Jewish Old Testament passage, instead of quoting the passage as if Israel's expected King will come riding a donkey, has Israel's expected King come to Israel riding on TWO donkeys?

Answer for yourself: Couldn't anyone have done this? What kind of proof is that to say someone will enter Jerusalem riding upon a donkey when hundreds entered the city daily in such a capacity?

As you can now more clearly see the writer of the Gospel of Matthew makes an error in reading Zechariah 9:9. Because of his misreading he has Jesus asking for two animals to be brought to him, and he rides them, in whatever strange manner, into Jerusalem. Just call him "Wild Bill Jesus." The other gospel writers knew that, "upon an ass, even upon a colt the foal of an ass," was the proper rendering, double designation being Biblical style and quite proper to the Hebrew. A Gentile writer, unfamiliar with Hebrew, would not understand such "parallelisms." A 5yr old child knew this much.

Answer for yourself: Who is writing these accounts in the New Testament when such elementary things are misrepresented?

They Jewish Scripture has Israel's King coming on a single colt correctly but the New Testament does not. Now, keep in mind that riding on a donkey was a common occurrence there and then. It still is done there. Thousands of people could be included in this manner of coming to Jerusalem. Therefore, the passage does not point to Jesus alone and is valueless as proof for Christianity.

If Jesus were the Messiah, he wouldn't be so concerned about how he rode into Jerusalem, but how he would fulfill the next verse in Zechariah 9:10 which reads, ". . . and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, . . ." Once again we must face the fact that Jesus never had dominion and never was a king from sea to sea. Moreover, we have New Testament verses in Matthew 15:24 and Matthew 10:6 which say that Jesus' message was not for the heathen, which contradicts Zechariah's prophesy for the Messiah. Jesus says, ". . . I am not sent but unto the lost sheep of the house of Israel. But go rather to the lost sheep of the house of Israel." As for speaking peace, read Matthew 10:34 (Luke 12:51), "Think not that I am come to send peace on earth: I came not to send peace, but a sword." We conclude with an explanation of "having salvation." It has nothing to do with vicarious atonement. "Having salvation" simply means giving help and escape from earthly troubles, which is the Messianic expectation for Israel.

Answer for yourself: Can we continue to look at such misuse of the Jewish Scriptures and remain content to overlook such glaring errors in maintaining beliefs which cannot stand up to the light of scrutiny?



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JESUS ENTERS JERUSALEM RIDING UPON A COLT AND AN ASS...FULFILLED OR UNFULFILLED?

Most Christians never read their Bibles close enough to spot some things that others see. These "tunnel-visioned" people of faith, when confronted with such absurdities, react quickly to pronounce that such a one as a "demon" or is destined to split Hell wide open. I hope that is not the case with you for what we see next is totally absurd.

Mat 21:5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. :6 And the disciples went, and did as Jesus commanded them,

Mat 21:7 And brought the ass, and the colt, and put on them their clothes, and they set him (Jesus) thereon. Mat 21:8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strowed them in the way.

Answer for yourself: Don't you find it rather amazing that Jesus would enter Jerusalem upon two animals at once when most people rode only one animal at time? Why is this? Once you do some study into comparative religion and astrology and it's impact upon the New Testament writers then you understand the origin of such Sun-Myths attributed to Jesus on the pages of our New Testaments which we unknowingly accept by faith as if true. Thus we end up with beliefs concerning this Jewish man from Galilee that are less than true. Some of these beliefs are harmless; other not quite as harmless, in fact some taint us with idolatry and blasphemy and we are unequipped for the most part without major study to understand the difference or even to spot them in the New Testament when we read them.

THE ASTRONOMICAL ORIGIN FOR SUCH A TALE

First we need to determine the time of the year when Jesus entered into the Holy City and most know it was in the Spring at the Passover season. Jerusalem is the Summer Solstice, the Apex, the highest point of the Sun's (Father's) travels. Let us remember that the Sun (Father) crossed the vernal equinox (tracking upward across the equator toward Spring). The Gospels instruct us that Jesus (personified as the Sun) enters Jerusalem riding upon two asses. This refers to two prominent stars which the Sun rides (crosses) within the constellation of Cancer (the sign of the summer solstice). The stars are Asellus Borealis (Northern Ass) and Asellus Australis (Southern Ass).

Now again this is but a harmless story, but the real harm has been caused by those who littered the New Testament with such fables and who also added many of their pagan religious doctrines to the life of Jesus in the texts you hold sacred. The atrocity is that these anti-Semites of old ascribed such Solar-myths and fables to Jesus when the truth of the matter is that Jesus, the Jew, nor his faith of Biblical Judaism, could

or would ever accept or believe them. Sadly, as non-Jews, mainly Christians, today we have been forced through our ignorance, our apathy to study for ourselves, or the child-like faith to believe anything anyone in a three-piece suit who stands behind a pulpit says, or whoever has the latest cassette series for sale. Faith can be gullible at times. Only look at the above example. You, dear one, most likely have fallen prey to lies and superstitions about Jesus and the G-d he served. Without a doubt when a Christian is asked "do you want to know the truth" they unanimously resound with a ear-deafening "yes," however, when presented with hard facts and evidence they recoil in disbelief never investigating for themselves if these things they heard be true. I used to be such a one when one day I realized my "swiss-cheese" theology was full of holes. Surely the G-d of the Universe, who is perfect beyond all understanding, can do a better job in revealing His truth to His people than what I am being shown in Seminary. Believe me He has; I didn't at that time in my life have it. I do now and wish to share with you if you are interested. The choice is yours if you truly want to learn of the ONLY truth G-d has given man. It is free for the asking. You only need to read, pray, repent, and turn to G-d in truth as you shun the religious lies you have been given by men who profit from such instead of giving the truth to you for free.

Shalom



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THE CHRIST WILL BE RIDING AN ASS INTO JERUSALEM...BUT ONLY AFTER THE GOG MAGOG WAR? FULFILLED OR UNFULFILLED?

Matt 21:5-7 5

Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. 6 And the disciples went, and did as Jesus commanded them, 7 And brought the ass, and the colt, and put on them their clothes, and they set him thereon. (KJV)

If you did not know better then you would think that this is a "fulfillment" of Messianic prophecy because the writer of the Gospel of Matthew says it is. Well it is not as you are about to see. In a previous article I addressed the ludicrousness of Jesus supposedly riding, as the writer of the Gospel of Matthew reports, on two donkeys at one time as something taken out of a Wild Bill Hickcock traveling circus. This absurdity is a telling sign among many that the writer of the Gospel of Matthew was not Jewish because he not only misquotes the passage but takes it completely out of context. Surely this is not what a Jew familiar with the true Messianic prophecies would ever write let alone under the anointing of the Holy Spirit.

First we need to see the passage in the Hebrew Scriptures as taken from the Stone Edition Tanakh...the Jewish Bible of choice over the years of my study:

Zech 9:9:

Rejoice greatly, O daughter of Zion! Shout for joy, O daughter of Jerusalem! For behold your king will come to you, righteous and victorious is he, a humble man riding on a donkey, upon a foal, a calf of she-donkeys.

First of all notice that Zechariah the prophet records that the King Messiah of Israel will be riding only one donkey at a time and not two at a time as the writer of the Gospel of Matthew records.

Next while there is only a small change between translations of this passage when compared between the Christian Bible and the Jewish Bible, the major difference is that the Christian version infers someone who is simply mild tempered rather than someone who has just led Jews into battle in the Gog and Magog war and who has returned alive and unscathed from such a victorious battle due to G-d's assistance (hence, the translation of "salvation" into "victory").

Let us look at this "context" in the very next verse from Zech. chapter 9 verse 10:

Zech 9:10

I will eliminate any [battle]-chariot from Ephraim and any [war] horse from Jerusalem, and the bow

of warfare will be eliminated; and he (Messiah) will speak peace to the nations, His (G-d's) dominion will be from sea to sea and from the ends of the earth.

Answer for yourself: Does the writer of the Gospel of Matthew fail to include the context of of the Gog Magog war in Zech 9:9-10 in his quotation of the passage of the Messiah riding into Jerusalem on an ass following such a battle which he applies to Jesus and passes off as "fulfilled Messianic prophecy? He sure does.

Answer for yourself: Did Jesus, before his entry into Jerusalem, come from a tremendous victory in the Gog and Magog war where he is G-d's instrument of Israel's victory over the worldwide Gentile persecution of Israel? He did not, for if he did then no one knew about such a war in Israel as it never happened and the Jews were never victorious over the Gentiles; in fact their persecutions only increased because of Jesus.

What we have here is the blatant lifting of a Hebrew Scripture out of context to suit the religious agenda of the Gospel writer and such travesty and destruction of the Word of G-d in doing so is not a trait of any Jew or Jewish writer which revered the Hebrew Scriptures. Once you embark upon such study in manuscripts and alterations of religious texts and manuscripts then you see repeatedly how the Gentiles would misquote and mistranslate these Hebrew Scriptures to further their political-theological agendas.

Notice also the capitalization of the word "King" as found in the Christian Bible's representation of Zech 9:9 and the absence of such capitalization of the word in the Hebrew.

Zech 9:9 in the Tanakh:

Rejoice greatly, O daughter of Zion! Shout for joy, O daughter of Jerusalem! For behold your king [small letters] will come to you, righteous and victorious is he, a humble man riding on a donkey, upon a foal, a calf of she-donkeys.

Zech 9:9 in the KJV:

Tell ye the daughter of Sion, Behold, thy King [capitalized] cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

Answer for yourself: Are you aware that the Hebrew Scriptures and manuscripts did not capitalize words so that such capitalization in translation is again done purposefully to promote to the reader the "theological persuasions" of those producing the Bible that you read?

Answer for yourself: Why does the Christian Bible capitalize the word "king" and the original Hebrew texts not do it?

Well we have to understand what Constantine and Gentile Christianity in the early 4th century did to Jesus. At the Council of Nicea under the heavy hand of Emperor Constantine Jesus by vote made "G-d." This occurred in 325 A.D. and it would again be only 55 years later in 380 A.D. that Rome would have the officially recognized New Testament and this was after Nicea and the making of Jesus by vote a "G-d." The texts were altered and deleted and added to in these years to "write" such concepts into the New Testament to reflect the beliefs of Nicea. Capitalization of such words as "king" in the above example were done in these religious texts to ensure that the reader again would read and accept such "religious beliefs" decided upon at Nicea regardless of what the Hebrew Scriptures said. Thus the capitalization of such words as "king" in order to add to the texts the concept of not only king but a "G-d-king." This is blatant falsification of translation of the Hebrew Scriptures. You might call this "theological creationism."

There is one more thing to consider. The Christian translation of the Hebrew verses from Zechariah starts with what sounds like an announcement to Zion who does not know that the person coming is the Moshiach. They are taken by surprise. The Jewish version shows that the Moshiach has been

known to the Jewish people, he has led them to victory, and that he is returning. Unlike the New Testament quote they "know what is going on and the Messiah needs no introduction."

As stated before the Christian passage and mistranslation of Zech. 9 is taken completely out of context to make it look as if Jesus is the fulfillment when in reality he is not if you read and understand the Hebrew Scripture. **The context of this verse in "Matthew" is that Jesus has been thwarted by the Pharisees and the Sanhedrin and the priesthood. He cannot be named a Rabbi, nor a Prophet, and certainly not Moshiach (Messiah). Therefore, using the prophecy stated by Zechariah, he decides to enter the city in a humble, but kingly fashion, with fresh mounts and new clothes. The people before him shout "Son of David!". There is bedlam. Jesus disrupts the Temple activities, and the Jewish authorities see that this man has manipulated the crowd so much, that people are reaching out, people are chanting, people are in a state of religious ecstasy: "Son of David! Son of David!". The Jewish authorities try to keep everything together.**

Christian missionaries use this verse to "prove" that Jesus is the Moshiach. The problem is that this verse speaks of the Moshiach who comes back from the war between Gog and Magog. It is Moshiach who returns victorious, and riding a beast that does not represent war, a simple beast that the poorest of people can relate to. It is Moshiach who is arriving with the intent to destroy all items of war as we again see in Zech. 9:10, and to cause all of the Jewish people to be united as one. Notice that this elimination of the weapons of war is accomplished after he rides into Jerusalem on the ass.

Answer for yourself: Is there any account in the New Testament or secular history where such an event occurred among the Gentile nations? No; in fact the war of 70 A.D. was 40 years in the future and the Bar Cochba war another 105 years in the future. For the Jews no "fulfillment" of Zech 9 has ever occurred as of yet? We can say "this" or "that" is a fulfillment of Messianic prophecy and attribute it to Jesus but that does not make it so. This is one of the most serious problems concerning the New Testament...it's credibility in light of the Hebrew and Jewish Scriptures which reveal it's deception and purposeful forgery of the Jewish Bible to the unsuspecting Gentiles....just like today as well!

Zech 9:10

I will eliminate any [battle]-chariot from Ephraim and any [war] horse from Jerusalem, and the bow of warfare will be eliminated; and he (Messiah) will speak peace to the nations, His (G-d's) dominion will be from sea to sea and from the ends of the earth.

Jesus did not fight for the Jews. Jesus did not end the friction between Gentiles and Jews. Jesus did not elevate the state of Israel to a status of a place where all Jews return and where all peoples worship the G-d of the Jews. And just because someone rides into Zion on an ass, it does not automatically label them as Moshiach. Let us not forget that at Passover according to Josephus the population of the city increased often to over 5-6 million and uncountable multitudes came riding on donkeys but this did not make them "Messiah." Ask the man who loaned Jesus his ass and colt, who rode those beasts all the time, but never claimed to be Moshiach!

The riding into Jerusalem on an ass following the victory of Israel and her Messiah in the Gog Magog war is what makes this a "fulfillment" and not just the riding into Jerusalem upon an ass. It is time that Christians and followers of Jesus get serious about the Jewish Bible and study it to learn what Jesus believed and in this way only will we be able to come to the truth concerning the Jewish Messiah and Jesus. Shalom.

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DOES JESUS' ENTRY INTO JERUSALEM AS DEPICTED BY THE WRITER OF THE GOSPEL OF MATTHEW REVEAL TO US GENTILE AUTHORSHIP OF THE BOOK?

The writer of the Gospel of Matthew in chapter 21 and in verses 1-10 tells of a story of Jesus instructing his disciples to go into a village where they would find an ass and a colt that they should loose them and bring both animals to him (Jesus). Verses 4 and 5 state, ***"All this was done that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass".***

Answer for yourself: Has the touted "inspired, infallible, and inerrant" New Testament correctly represented the above passages as a "fulfilled Messianic prophecy" or does such a statement by the writer betray his gross lack of understanding of the Hebrew language as well as reveal to us that the writer of the Gospel of Matthew is a Gentile who knows absolutely nothing about Hebrew? Rather strange for a "Spirit filled," post-Pentecost Jewish apostle of Jesus don't you think?

The writers of the New Testament who often perverted the Hebrew Scriptures in order to make Jesus fulfill prophecy, have in this case gone to absurd extremes. If we look again at the quote above from the KJV we see the writer of the Gospel of Matthew records for us that Jesus rode into Jerusalem on two animals and not one!!!

Answer for yourself: Is such a rodeo feat supposed to make anyone let alone Jesus be the Messiah?

BECOMING FAMILIAR WITH HEBRAIC PARALLELISM

The Hebrew text to which this Gospel writer alluded [rhemez...hints backwards toward] is found in Zech 9.9. Let us examine this text from the Holy Tanakh:

9 ¶ Rejoice greatly, O daughter of Zion, shout, O daughter of Jerusalem; behold, thy king cometh unto thee, he is triumphant, and victorious, lowly, and riding upon an ass, even upon a colt the foal of an ass.

This verse as taken from Zech. 9:9 simply implies that this king will ride into Jerusalem upon a donkey and that it would be a young one, a foal, in Hebrew 'Ben Atnot' meaning son of a donkey. There is no indication of two animals in Zech. 9:9 from which this quote and reference is taken as a fulfillment by the writer of the Gospel of Matthew! The Hebrew prophet in Zech. 9:9 describes the donkey: one donkey which will be a young one, a male. Now we look to the supposed fulfillment and the writer of the New Testament Gospel of Matthew portrays Jesus performing a rodeo act when the disciples harness up two animals for him to ride into Jerusalem.

Answer for yourself: How does a Jewish writer make such a blunder? Is this a simple case of an error or is this an example of a profound misunderstanding of the Hebrew language and in so doing reveals the certainty that the writer is not a Jew because any 5 year old child would know the difference and would never make such a blunder let alone one in a book given to the world as "inspired and inerrant and infallible?"

Answer for yourself: What does the writer of the Gospel of Matthew reveal to us that he does not know in making such a literary blunder of such a magnitude?

The writer of the Gospel of Matthew shows the New Testament reader that he does not know the first thing about Hebrew and the Hebrew language because in Hebrew it is not only a common practice but a hallmark of the language to use what is called Hebrew parallelism such as this. Let me explain.

Characteristic of Hebrew is the balance of verse with verse, an essential and characteristic feature in Hebrew poetry. Either by repetition or by antithesis [use of opposites] or by some other device, thought is set over against thought, form balances form, in such wise as to bring the meaning home to one strikingly and agreeably. Hebrew and Hebrew poetry expresses an idea through reiteration of the same idea either in the same or in different words, by omission of either the subject or the predicate, by antithesis of contrary thoughts etc. There are three kinds of parallelism: the synonymous, the antithetical, and the synthetic. Before us in Zech. 9:9 is an example of Synonymous Parallelism where the very same thought is repeated, at times in the very same words [and riding upon an ass, even upon a colt the foal of an ass]. The riding of the ass is repeated; thats all but instead of reading Zech. 9:9 and understanding that this is but simple reiteration the writer of the Gospel of Matthew acts like he is totally unaware of this characteristic of Hebrew and misinterprets the verse and records for us that Jesus is riding on two animals at one time. Such a blunder is inexcusable and reveals his total lack of understanding of Hebrew and how the language works. No Jew wrote this and this is not the only example of errors in the Gospels which no 5 year old Jewish child would make! It is not my intention to deal with them all now of course but let it be said the New Testament is a poorly constructed book made to "look Jewish" but such glaring mistakes of various natures within it betray its Gentile authorship!

WHEN WAS JESUS MADE KING OF ISRAEL?

The second half of the verse presents us with a major problem as well. Jesus was never anointed king of Israel, yet the prophet Zechariah states the rider of this ass would be a king.

Answer for yourself: Since the time of this prophecy thousands of Jews have ridden into Jerusalem on donkeys, are they all kings? To say such reasoning as riding a donkey makes one a King let alone a Messiah is absurd!

WHEN DID JESUS EVER MINISTER TO GENTILES AND HAVE WORLDWIDE DOMINION?

Let us consider the next verse concerning this Messiah of Zech. 9:9 who rides this ass.

10 And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off, and he shall speak peace unto the nations; and his dominion shall be from sea to sea, and from the River to the ends of the earth.

Sometimes we cannot see the nose on our faces. If we would learn NOT to prooftext which is all that Christianity does then we might learn something. Read the whole chapter, read the whole psalm, read, read, read. But instead we take one passage at a time and build a whole doctrine or denomination upon it. Professing ourselves to be wise we are literally fools in doing such things.

This prophecy could not have been fulfilled by Jesus because the next verse following Zech. 9:9 which reads, *"He shall speak to the Gentiles and his dominion shall be from sea to sea and from the river to the ends of the earth" (Zech 9.10).* Jesus did not wish to speak to the Gentiles, as a matter of habit did not speak to Gentiles, and the gospel quotes him as saying, *"I am not sent except to the lost sheep of the house of Israel" (Matt 15.24).*

- **Jesus likened Gentiles to dogs (Matt 15.26) though he later repudiated his racial attitude (v 28).**
- **John 12:20-21 20 records for us that there were certain Greeks among them that came up to worship at the feast: 21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Jesus did not see them and no mention of any meeting follows in the text!**
- **In sending out the twelve we see in Matt 10:5 5 that Jesus gave express instructions to these Jewish brethren to "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:" (KJV)**

If these are to be trustworthy examples of Jesus and his attitude toward Gentiles then it sure appears that he not only did not want to speak with Gentiles but did not want any sort of dominion or relationship with them [THINK]!

Answer for yourself: What do these examples say about us today who think we are followers of Jesus but yet reveal in a antisemitic replacement religion which as done corrupted the Hebrew Scriptures in hundreds of places, done away with the Sabbath, done away with the Law, replaced the Biblical Festival with solar pagan holidays from sun worship, misused the tithe every Sunday since we don't use it for what G-d commanded that it ONLY be used for, and made Jesus G-d no less which is the ultimate idolatry and blasphemy? What does he dare think of us now?

Answer for yourself: Where is the dominion (Zech 9.10) of Jesus? He said, *"My kingdom is not of this world" (John 18.36).* In fact Jesus was against having dominion over men. He said, *"...the princes of the Gentiles exercise dominion" (Matt 20.25) (implying he did not).* Jesus did not see himself as an earthly king regardless of what Christianity wishes to believe or teach.

In closing there most likely are some who will find fault with our proof that only one donkey is mentioned in the text. No doubt their objection will be that the Hebrew employs a 'vav' before the words 'al-aier ben-atnot' meaning 'and upon a male colt of an ass'. In many cases the Hebrew Bible places a 'vav' before a word where it is not always given its literal English translation which is normally 'and' but can also mean 'but', 'or', 'so', 'then', 'with', 'when', 'who', 'that', and much more. In this particular text it is employed as a comma, thus making the text read *'riding upon a donkey ('vav' for a comma) a colt the foal of an ass.'*

Answer for yourself: Are you aware that both the writers of the Gospel of Mark 11.2 and Luke 19.30 only mention one animal, a colt?

In closing one last thought if I may.

Answer for yourself: How can the Holy Spirit have anything to do with such a religious document which has this many errors and blunders and how many more of them are there in the New Testament that escape your detection at present?



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DID JESUS FULFILL ZECHARIAH 9:9? DID WORLD PEACE COME AFTER JESUS RODE INTO JERUSALEM ON A DONKEY?

Christianity looks to Zechariah 9:9 and maintains that this prophecy was fulfilled by Jesus, the Messiah.

This prophecy reads,

"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon the colt the foal of an ass."

Christians have generally understood this prophecy to be a reference to the Messiah, and this is one of the few places where the Jews would agree with them. Since, according to the New Testament (Matthew 21, Luke 19), Jesus rode into Jerusalem on a donkey on the first Palm Sunday, Christians point to this verse as a foreshadowing of Jesus. Of course, anyone could ride into Jerusalem on a donkey, not just the Messiah, but let us look a little deeper into the texts to see just exactly what is being discussed and prophesied. One of the interesting features of the Christological interpretation of this verse is that Christians will always quote this verse but seldom will them look to the following verse right after it.

Zechariah 9:10 reads,

"And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen [nations]: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth."

The fact that this verse begins with the word "and" can only mean that whatever event it is describing must follow directly on the heels of the event described in the preceding verse. In other words, very shortly after the Messiah rides into Jerusalem on a donkey's colt, world peace will ensue.

Answer for yourself: What happened after Jesus' entry into Jerusalem and in the many years subsequent to this event?

This, of course, did not happen immediately after of the first Palm Sunday. Therefore, this verse actually rules Jesus out as a Messianic candidate.

But it does not end here as we elaborated in another article dealing with the number of donkeys that Jesus rode in his entry into Jerusalem. Below are the relevant passages from Matthew 21 and Luke 19. See if you can tell how many donkeys Jesus rode:

Matthew 21.

And when they drew nigh unto Jerusalem, and were come unto Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them, and brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.

Luke 19.

And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples, saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, yet whereon never man sat: loose him, and bring him hither. And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him. And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon. And as he went, they spread their clothes in the way.

These two passages, read side by side, reveal the manner in which the New Testament authors constructed their stories. Rather than seeing the events and then remembering the prophecies, they seem to have constructed the events around their interpretation of the prophecies. In other words the writers of the New Testament approached the Jewish Prophecies with the intent of making Jesus the fulfillment of them regardless if they were actually fulfilled by him or not. Such is literary license taken to the max!

The writer of the Gospel of Matthew mistakenly interpreted Zechariah 9:9 as referring to two donkeys, a colt and its mother, so he had Jesus do a circus act, straddling both donkeys. Luke correctly interpreted the prophecy as referring only to the colt, so he had Jesus riding only the colt. The writer of the Gospel of Matthew couldn't have been more clear that there were two animals, and Luke couldn't have been more clear that there was only one. (Mark 11 and John 12 also place Jesus on only one donkey.) Since a stunt such as the one Matthew describes would be a memorable event, it can only be that either Matthew is lying or Mark, Luke, and John are lying (or possibly all four are lying).

It is time we wake up and read and study our faith to see if we really be "in the faith handed down by Holy men of old" or if we are practicing a replacement religion in the name of Jesus.



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JUDAS AND THE POTTER'S FIELD? FULFILLED OR UNFULFILLED?

In the story of Judas returning the money he received from the priests for betraying Yeshua, the shekels were used, according to Matthew 27:10, "to purchase a potters field as the Lord commanded me." The reference for this is attributed to verses in Zechariah and Jeremiah which have absolutely no connection to the narrative in the Gospel story. Again we have a contrived fulfillment of Jewish Scripture by the New Testament writers.

Again we find in the New Testament verses taken completely out of context in order to "force" a fulfillment of prophecy when in reality we have no such thing. Zechariah 11:12-13 tells of the prophet in the role of a shepherd who requests his wages. He was given the insultingly small amount of thirty shekels. The Lord told him to cast the money contemptuously into the Temple treasury. Thus, on instruction from G-d, the respectable, honored prophet threw the silver into the treasury.

Answer for yourself: What is the connection with the despised Judas performing this act after an alleged betrayal?

As for Jeremiah 32:6-9 the prophet purchased a field from his cousin in Anatoth, his home town. This was a symbolic act of faith performed by Jeremiah at a time when Judea was facing defeat and exile by Babylonia. He showed his conviction that the exiles would return to their land and live on it again.

Answer for yourself: Again, what is the connection with the despised Judas performing this act after an alleged betrayal?

This too is unrelated to the text in Matthew. Instead of a cemetery in which to inter indigent foreigners which the Gospel story told, Jeremiah's redemption of his housings land symbolized a belief in the future life of his people. Jeremiah was commanded by G-d to make this purchase. Despite Matthew's claim, "as the Lord commanded me," there is no record of such a directive to him or to Judas. Shalom.

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JESUS BETRAYED FOR THIRTY PIECES OF SILVER? FULFILLED OR UNFULFILLED?

Matt 26:14-16 14 Then one of the twelve, called Judas Iscariot, went unto the chief priests, 15 And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. 16 And from that time he sought opportunity to betray him. (KJV)

Matt 26:20-21 20 Now when the even was come, he sat down with the twelve. 21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me. (KJV)

The twelve disciples of Jesus (the personified Sun) are the twelve signs of the Zodiac. The Sun (personfied Jesus) was betrayed by one of his Disciples (zodiac signs). According to the dictionary, the word "betrayed" means "to deceive, to lead astray, to deliver into the hands of ones enemy." This clearly refers to the Sign (at the autumnal equinox) that leads the Sun (Father) into the hands of the enemy (below the celestial equator), where Darkness rules (where night is longer than day time).

The Ancients wrote that the payment of Judas for his crime was thirty pieces of silver. They used the term "Silver" as a metaphor for Degrees. One sign of the Zodiac covers thrity degrees (thirty pieces) of arc. Thus we see that 12 Signs equals 360 Degrees which is EXACTLY the total arc made by the twelve Signs of the Zodiac and encircles the globe exactly.

Answer for yourself: Is this just a coincidence?

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JESUS IS THE FULFILLMENT OF ISA. 42:1-4, 6 AND ISA. 61:1-2? FULFILLED OR UNFULFILLED?

We are all familiar with Luke chapter 4 where Jesus enters the synagogue on the Sabbath and is asked to read from the haftorah for that day which so happened to be Isaiah 61:1 as seen from the Hebrew Tanakh below.

1 ¶ The spirit of the Lord G-D is upon me; because the LORD hath anointed me to bring good tidings unto the humble; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the eyes to them that are bound; 2 To proclaim the year of the LORD'S good pleasure, and the day of vengeance of our G-d; to comfort all that mourn;

Jesus reads the passage with one change [omits "the day of vengeance of our G-d and to comfort all that mourn." He made this one deviation from the text and abruptly stops in the middle of the haftorah portion and then hands the scroll to the attendant in the synagogue and sat down.

Answer for yourself: Why did he stop and omit this part of the passage from Isa.? You will understand in a minute after you read this whole article.

Of course all eyes were upon him; he did not finish the haftorah portion or reading from the prophets after the Torah portion which was customary. As all in attendance that day looked upon him astonishingly the it is recorded by the Gospel writer that Jesus uttered in verse 21: *"This day is this scriptures fulfilled in your ears."*

Answer for yourself: Was Isa. 61 really "fulfilled" that day in Jesus and his ministry or has the Gospel writer again twisted the real meaning of the text of Isa. to force a "fulfillment" that simply was not there?

As if that is not enough many Christian writers and supposed scholars say that this same event in Luke 4 is also the fulfillment of Isa. 42:1-4 as well as verse 6 as seen below as again taken from the Hebrew Tanakh.

1 ¶ Behold My servant, whom I uphold; Mine elect, in whom My soul delighteth; I have put My spirit upon him, he shall make the right to go forth to the nations. 2 He shall not cry, nor lift up, nor cause his voice to be heard in the street. 3 A bruised reed shall he not break, and the dimly burning wick shall he not quench; he shall make the right to go forth according to the truth. 4 He shall not fail nor be crushed, till he have set the right in the earth; and the isles shall wait for his teaching.

6 I the LORD have called thee in righteousness, and have taken hold of thy

hand, and kept thee, and set thee for a covenant of the people, for a light of the nations;

Answer for yourself: Is the event concerning Jesus as found in Luke 4 also the fulfillment of Isa. 42:1-4 and verse 6 as they attest?

Well let us begin with verse 4 from Isa. 42 and then proceed. In verse 4 we find that it speaks of G-ds' servant. "My servant" refers to Israel as a corporate people and not an "individual." Quite common with this writer from chapter 40 through 66 we find that he interchanges constantly singular and plural pronouns to refer to the nation of Israel. Corporate Israel is referred as I said by both personal and plural pronouns constantly and we must be alert to this in order to understand the subject of which he writes as well as the identity of G-d's servant.

Isa. 41:8 But thou, Israel, My servant, Jacob whom I have chosen, the seed of Abraham My friend;

Isa. 44:1 Yet now hear, O Jacob My servant, and Israel, whom I have chosen;

Isa. 48:20 Go ye forth from Babylon, flee ye from the Chaldeans; with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye: 'The LORD hath redeemed His servant Jacob.

3 And He said unto me: 'Thou art My servant, Israel, in whom I will be glorified.'

Answer for yourself: Is there any question now as to whom the "servant" is in Isaiah? Without a doubt the writer of Isaiah is referring to the nation of Israel as G-ds servant.

Answer for yourself: Is this servant, now identified as the nation of Israel, whom G-d anoints and puts His Spirit upon? It sure is.

This is also shown by Isaiah 42:6 as mentioned above:

6 I the LORD have called thee in righteousness, and have taken hold of thy hand, and kept thee, and set thee for a covenant of the people, for a light of the nations;

Answer for yourself: Did you notice that the writer refers to Israel's example of a covenanted people with G-d as the example for the Gentile world? Israel's covenant relationship with YHWH is to be an example for all Gentile nations to desire and enter into their own Covenant with G-d as the Jewish people had. So again we see that the idea of the writer is NOT an individual who is anointed and the rest of Israel not but the whole of the Jewish nation. Jesus is not a people, the Jews are. Israel and not just one man is called to be a light unto the nations. This refers to Israel the people, not to Jesus alone so to make Jesus the center of this supposed fulfillment of Isa. 42 or Isa. 61 for that matter is deceiving to say the least.

Many Christian preachers and writers will say that "the Messiah" is "the" light to the gentiles and since Jesus is their Messiah they interpret that Jesus again is the focus of this passage. It simply is not so to the exclusion of all other Jewish people as we have seen.

The messiah is not a people, Jesus is not "a covenant people;" only part of one!

As we come to Isa. 61 the same would apply as it does in Isa. 42. The Spirit of the L-rd is upon His Israel...the nation. It is the nation of Israel that is the fulfillment of Isa. 61 and Isa. 42 and not one person.

When Jesus read this passage from Isaiah in the synagogue service in Nazareth and proclaimed that these words are fulfilled in their ears he was announcing to all of Israel that the time of their calling is NOW. They, Israel, as G-d's holy nation and Royal Priesthood was failing in their calling to be a holy nation and a Priest to the nations. The love for their brothers the Gentiles had grown cold. The Laws and Covenant of Noah was not being taught to the world as G-d had expected and called Israel to do since bringing them out of Egypt. Through wars and repeated Gentile persecutions their love for the Gentiles had grown cold if not dead. There had been an attempt at a first Great Commission in 20 B.C.E. by Hillel's disciples along with Menachen the Essene and his disciples. The failure of Israel to fulfill the Second Tablet of the Law which teaches man's responsibilities to man was to bring ultimate destruction to Israel for G-d always judged failure to observe the Second Tablet of the Law more harshly than the failure of the First Tablet of the Law (responsibilities between man and G-d). The prophecy of Daniel as to the Temple's destruction in 70 C.E. loomed on the horizon. Attempts to set aside this judgment of G-d through a world outreach by which the Laws and Covenant of Noah was taken to the world first began in 20 B.C.E. as stated and Jesus, a disciple of Hillel, would take up Hillel's mantle and through is ministry and death would come a movement in a Gentile hating Israel of the first century to take these same Laws and Covenant to the Nations in what the New Testament calls the Great Commission. In reality it was the second Great Commission and we see this in Acts 16 with the letters from the Jerusalem Council which reaffirmed the Laws of Noah be taken to Paul's churches in Asia Minor and they be strengthened with James' decree that this Covenant and the Laws of Noah were "necessary" and "seemed good to the Holy Spirit." It is a shame that Paul would leave this council and do just the opposite in his teachings which we find in history as well as his own self-defiance in Galatians chapter 2 which he writes following leaving James where he reviles the Jerusalem Church's leadership in James. Understand Galatians chapter two is directed again Jesus' church in Jerusalem...but this in another story.

Understand this in closing that Jesus was not claiming to be "the" Messiah in this passage for I showed you that "the Servant" was never thought to be "the" Messiah and the passage is about G-d's servant Israel and not "the Messiah" in the first place. The disbelief of those that heard Jesus abruptly end the reading of Isaiah is that he was an unknown and not recognized as a great teacher or Torah scholar among these townfolk.

Now pay close attention. I have told you that this whole problem revolved around Israel's lack of love for the Gentile. Notice what Jesus says next.

Luke 4:24-29 24 And he said, Verily I say unto you, No prophet is accepted in his own country. 25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; 26 But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. 27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. 28 And all they in the synagogue, when they heard these things, were filled with wrath, 29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. (KJV)

Before I give you the clue that you miss notice with me for a second Luke 4:22 22:

And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? (KJV)

Answer for yourself: Why did all of a sudden these same people who loved what he had previously said all of a sudden turn upon him and desire his death?

The answer to that question lies in the identity of the the people in the response of Jesus earlier. Of all the widows in Israel the only one to whom Elijah was sent was to the widow of Sidon...a GENTILE! Of all the lepers in Israel in the time of Elisha the only one cleansed was Naaman the Syrian...himself a GENTILE!

Luke 4:28 28 And all they in the synagogue, when they heard these things [G-d's love and compassion for Gentiles], were filled with wrath, (KJV)

Now you are beginning to see the real problem to which Jesus was addressing. G-d loves all of His children and Israel, His Servant, must do the same regardless of the difficult condition that the nation finds herself in at the present or the past.

Israel is G-d's Servant and not one man. Surely Jesus was anointed; no doubt....look at his courage to preach a hard message in such conditions not fearing his life unto death. That is true anointing....above measure but such does not make him alone the fulfillment of the prophecy as taught erroneously by the Church. The hatred for the Gentile rises up in the Synagogue because Israel was failing to fulfill the prophecy herself as a nation because Israel and the improper teaching of her leadership as seen in men like R. Shammai had caused the nation to NOT reach out with His truth unto the GENTILES, NOT to bring good tidings to the humble, NOT to bind up the broken-hearted, NOT to proclaim liberty to the captives, NOT proclaim the opening of the eyes to them that are bound, NOT proclaim the year of the LORD'S good pleasure, and NOT to comfort all that mourn. The world was a Gentile world and the mission field of Israel! G-d has more than just the Jewish people as His children whom He loves and Israel was not concerned with these Gentiles and as seen in this example was "filled with wrath" at the suggestion that G-d could love and heal and minister to them...so much so that they were willing to kill one of their own at such a suggestion. This was not what Israel wanted. They wanted "the day of vengeance of their G-d" but Jesus omitted this passage.

It was time ...that very day Jesus read the passage in Isa. for Israel to repent and return to her calling as G-d's Light to the Gentile nations...the "very day" in their hearing is the very day the passage in Isa. was to be fulfilled in Israel...Jesus was warning Israel to not miss the day of her visitation and calling by G-d to love and reach out to the Gentiles as G-d's anointed Servant nation of all nations

Answer for yourself: Do you understand now why Jesus omitted the "day of vengeance" from his reading of the passage in the synagogue. The Gentiles deserved G-d's love, mercy, and compassion as did Israel regardless of what Israel wanted or was taught by their Gentile hating Rabbis of the day. Fortunately not all Rabbis hated the Gentile....one only needs to look at Hillel and others which had influence upon Jesus.

The anointing upon Israel for such a task of world ministry seems wasted to G-d thus his calling of Prophets and others to call Israel back to her calling as a Royal Priesthood and Holy Nation. That was the purpose of her calling out of the pagan nations in the first place. Now Israel is failing her purpose and calling. The "Spirit of the L-rd" is upon Israel as G-ds' Servant to be His witness among the nations and bring His Covenants to the Gentile nations as Isa. 42:6 and Isa. 61 prophecy.

Understand this in closing. Jesus is the best that Israel had to offer but the task of Jesus was to call Israel to her purpose and calling and not do it all himself. His message was repentance...not eat by body and drink my blood as Paul and others would teach in their Sun-worship synthesis with Judaism. Jesus' part was great but he was only one person anointed by G-d....G-d anointed a nation not just one individual and to make Jesus the "fulfillment" of Isa. 61 and 42 as Christianity does to the exclusion of Israel as a nation is a great perversion of the Hebrew passages as well as Biblical truth and history.

Shalom.

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JESUS INSTITUTED THE NEW COVENANT OF JER. 31? FULFILLED OR UNFULFILLED?

You read it everywhere in Christian literature. Jesus at the "Last Supper" instituted the New Covenant which is the fulfillment of Jer. 31 and this "New Covenant" officially replaces the "Old Covenant" that G-d made with Israel. I have a host of Christian Study Bibles and they all say to one degree or another that at the Last Supper Jesus took the "cup of blessing" at the Passover Seder and said:

Matt 26:26-28 26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. 27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; 28 For this is my blood of the new testament, which is shed for many for the remission of sins. (KJV)

In the Annotated Study Bible, the Bible I used during Seminary, it records for me concerning this passage that "my blood of the new testament" is taken from the Greek Septuagint version of the Exodus 24:8, with allusions to Jeremiah 31:1 and Zech. 9:11. The Covenant of Exodus 24:8 was sealed with blood."

Well there you have it. Christendom looks to this Passover Seder with Jesus as the conclusion of the Old Testament and the beginning of the New Testament. The translators and publishers of our Christian Bibles would have us believe that "THE" Covenant prophesied by Jeremiah began with Jesus as the Last Supper and such an event is the fulfillment of the long awaited Jeremiah prophecy.

Answer for yourself: What is the truth of the matter? Was Jeremiah's prophecy in 31:31-34 fulfilled with Jesus and his death when his blood was shed? Was Jesus' blood a seal for this "New Covenant" of Jeremiah as we are led to believe by our Christian Gentile commentators?

Well as you now know we have to study and that means we have to consult both the "context" and the "grammar" of Jeremiah 31 in order to arrive at the "truth" of the matter. Failure to do this will assure we end up with the wrong understanding and interpretation of the passage in Jeremiah. So let us look into this in detail.

Let us refresh ourselves with the text of Jeremiah 31:31-34 as taken from the Hebrew Tanakh:

31 Behold, the days come, saith the L-RD, that I will make a new covenant with the house of Israel, and with the house of Judah; 32 not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; forasmuch as they broke My covenant, although I was a lord over them, saith the L-RD. 33 But this is the covenant that I will make with the house of Israel after those days, saith the L-RD, I will put My law in their inward parts, and in their heart will I write it; and I will be their G-d, and they shall be My people; 34 and they shall teach no more every man his neighbour, and every man his brother, saying: 'Know the L-RD'; for they shall all know Me, from the least of them unto the greatest of them, saith the L-RD; for I will forgive their iniquity, and their sin will I remember no more.

From this, most Christian commentators deduce that G-d told Jeremiah that He would make a new set of laws, a new contract with man. They even call the New Testament the "Bris Chadosha," which is the Hebrew for "a new covenant." I find this "terminology" very deceptive to the baby Christian who is looking into the "Hebrew Roots" of his faith for when Jewish words are used by Christian leaders who lack proper understanding of the Hebrew texts but yet dress like Jews with kippas and talliths in their Messianic services and use "Jewish catch" words but fail to understand the very Hebrew Bible that Jesus used then there is deception to the highest degree. And the innocent child of G-d who is hungry for the truth finds none of it; in it's place again we get more "antisemitism in Christian theology" but it looks good as it is presented in a "Jewish fashion" and the unsuspecting and unknowledgeable child of G-d never knows the difference. Sadly his Messianic Christian pastor does not as well. Jesus mentions such spiritual leaders when he says as recorded in Matt 23:27 27:...*hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness"*. This is what we have here; Christian pastors who appear "Jewish/Christian" who are uneducated in Hebrew and the Hebrew texts yet trying to teach these texts to others who know no better than they.

Let us get to the verse. This verse from Jeremiah 31:31-34 is what ostensibly legitimized the text and the concepts of the New Testament, and therefore we will begin our discussion with this passage.

THE PROBLEMS WITH THE CHRISTIAN INTERPRETATION OF JER. 31:31-34

If the birth of the Christian religion really did introduce the new covenant, then there should no longer be any need for anyone to teach the word of G-d, *"for they shall know Me."* Since, as everyone with eyes can see, the whole world does not yet recognize G-d, and the Christians are still trying to teach religion to the world, as are others, it is quite clear that the verse, *"they shall teach no more every man, saying, Know the Lord"* does not yet apply in our day and time. In other words, the new covenant has *not* yet taken place. It is quite contradictory for the Christians to spend millions of dollars in their attempt to convert the world to Christianity, and to then claim that we already live under the terms of the new covenant.

Answer for yourself: Do you know how Christians, when cornered in the earliest centuries by those who pointed out this very important part of Jer. 31:31-34 which remained unfullfilled, explained away such questions and claims made by the Jewish people and their Rabbi scholars? They claimed that verse 34 (*"And they shall teach no more. . . "*) refers to the second coming of Jesus. Verse 34, they say, will be fulfilled when Jesus returns once again to visit mankind.

Answer for yourself: What about this "Second Coming" doctrine? Is it true?

THE DOCTRINE OF THE SECOND COMING

Since we will have to do it eventually, this is an opportune place to thoroughly analyze the doctrine of the second coming. You will discover that whenever any really strong question, such as the one above, is asked, the standard answer is that it refers to the second coming. It therefore becomes extremely important to ascertain the validity of this claim. The success of the Christian claim or its failure rests to a very large extent on the theory of the second coming.

First of all, the explanation above that verses 31, 32, and 33 refer to the time of around 29 A.D., and verse 34 applies 2,000 or more years later seems very forced, if not absurd. There is no indication whatsoever that this interpretation was intended. The Rabbis to whom for centuries study these Scriptures which were given them by their own people never saw or taught such things from this text. There was no "break in time" as they interpreted these texts. Such an interpretation is clearly an answer born of desperation.

In addition, there is a major historical dilemma which seems to explain why the doctrine of the second coming was invented. **H.M. Waddams, who was the Residentiary Canon of Canterbury Cathedral in 1968, wrote a book explaining why it took so many years for the Church to get organized into a formal, organized group. He addressed the problem passage of Matt. 24:24:**

Matt 24:34 34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled. (KJV)

He makes mention that at times some had though verses such as Matthew 24:34 may mean that Jesus is referring to a future generation but that could only be done if one substitutes "that" for "this," which of course is very forced. Matthew 24 discusses the end of the world, and then, inverse 34, after describing all sorts of unusual prophecies, Jesus says, *"Verily I say unto you, This generation shall not pass, till all these things be fulfilled."* The natural reading of that sentence is that the generation to whom Jesus was talking to would not pass. That is what "this generation" seems to mean-this very generation that I live among. However, the events did not occur during that generation. Later Christians therefore claimed that Jesus meant that when the prophecies begin to be fulfilled, then the generation that begins to see those events shall not pass away until they are all fulfilled. Thus, the sentence really should read according to their accepted new "theology': *"that* generation shall not pass away," which is why the Christian interpretation is forced, and was not really accepted at first.

Nonetheless most of the early Christians thought that the simple interpretation was correct...that it would be "their" generation which would witness the fulfillment of the Messianic prophecies and the appearance of the Messiah. **So thought Jesus as well. Understand it was "time" and Israel only needed to "merit" the Kingdom to receive her King. Jesus mentions a 40 year testing period that would culminate in 70 A.D. Either it would happen or Israel would be judged. You know what happened.**

This passage from Matt. 24:34 that mentions "this" (their very own) generation corroborated the impressions that they had of the message of Jesus, and so they thought that Jesus would return within their own lifetime to fulfill the Messianic prophecies. **After all, Jesus did say, in Matthew 16:28, *"Verily I say unto you, there be some standing here which shall not taste of death, till they see the son of man coming in his kingdom."* Yet they did.**

However, after many years went by, and the generation that lived in Jesus' generation had all died, it became rather apparent that Jesus would not reappear in the near future (H.M. Waddams, The Struggle for Christian Unity, Walker & Co., N.Y., 1968 p. 10). Hopes were really dashed following the Bar Chochba revolt of 135 A.D. and Israel was again crushed by Rome. The doctrine of the fulfillment of the Messianic Prophecies and the coming of Israel's Messiah was therefore changed so that his reappearance was not necessarily going to be in the near future. Daniel's timetable was over and no Messiah could be found. **As you are beginning to see, much of the Christian religion is merely a reaction to beliefs, customs, and unexpected developments that were accepted by or occurred to the people that lived near the early Christians. For example, many Christian holidays are revisions of early pagan holidays.**

Thus, you can see that the doctrine of the second coming arose out of a historical dilemma, and not because of the Christian claim that there is a theological dilemma which justified it.

WE HAVE NOW TO LOOK AT ZECH. 9:9

Let us now turn to the supposed theological dilemma. There are verses which indicate that the Messiah will appear in a weak and inglorious fashion, such as Zechariah 9:9, where the Messiah is described coming into Jerusalem *"lowly, and riding on a donkey."* There are, on the other hand, other verses which indicate that

he will appear in a mighty, glorious, and ruling fashion, such as Daniel 7:13 and 14, which describe the Messiah coming in on clouds, and *"there was given him dominion, and glory, and kingdom.. . "* etc. These two verses seem to be the source of the contradiction, and the Christians claim that the Jewish answer is very poor. Let us therefore compare the Jewish with the Christian answer.

The Christian commentators quote two basic Jewish answers, and, in fact, I have not found any more than those two. One answer, mentioned by the Ibn Ezra on Zechariah 9:9, is that Zechariah refers to the Messiah that will be from the house of Joseph (who according to Jewish tradition, will introduce the Messianic Age) and Daniel refers to the Messiah from the house of David. Since the first Messiah will be killed, according to the Talmud, as they explain Zechariah 12:10 (see Talmud Succah *52a),* it makes sense to say that both verses of Zechariah refer to the same person. Since his end will be in death, his beginning will be lowly and meek. The other answer is given by the Talmud in Sanhedrin 98a. If the Jews are worthy (i.e., righteous), then the verses of Daniel will apply; if they are not worthy, then the verse of Zechariah 9:9 will apply. Again let us not underestimate the "merit" issue with Israel and if they warranted the Kingdom and their King. If you take a minute to think and review the teachings of Jesus he laments over how Israel missed the day of their visitation and how no fruit could be found on the vine of Israel that would merit the appearance and unveiling of her Messiah. The second interpretation is correct. Also if you look at other "opinions" of Ibn Ezra you will find, and it is not just my opinion but others as well, that Ibn Ezra's "theological interpretations" are often "off the wall" so to speak. Understand what we have here are just men's opinions; no different than those of Christian commentators. Opinions about texts which are not explicit help little. But couple the second interpretation with the repeated warnings and laments by Jesus over Israel and the evidence mounts that the second interpretation of Sanhedrin 98a is the more correct.

Let us now look at the Christian answer. Christian commentators have for centuries explained this paradox of Zech. 9:9, Zech. 12:10, and Daniel 7:13-14 as such: Zechariah 9:9 refers to the first coming of Jesus, as does Zechariah 12:10; whereas Daniel 7:13 and 14 refer to the second coming of Jesus.

On this website I have dealt extensively with the Zech. 9:9 passage in several places. As well I have devoted attention to the Zech. 12:10 issue as well. Later I will address the Daniel problem as well.

PROBLEMS WITH THE CHRISTIAN RESPONSE TO ZECHARIAH

There are, however, some very major difficulties with their answer. The problem begins with which "text" of Zech. 12:10 you are going to use as the Hebrew Bible and the Greek falsified translations are completely opposite.

For this article I wish to use the "corrupted text" of Zech. 12:10 for even in so doing we can still find the truth of the matter. First, if you look at Zechariah 12:10, 11, 12, 13, and 14, it becomes extremely obvious that it does not refer to Jesus, because it says that *"I will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and supplications, and they shall look upon me whom they have pierced (Christians claim that this refers to Jesus, who was stabbed) and they shall mourn for him, as one mourns for his only son (which Christians again point to Jesus, the supposed son of G-d). . . In that day shall there be a great mourning in Jerusalem. . .and the land shall mourn, every family apart. . . all the families that remain. . . "*

Answer for yourself: Now, if this corrupted translation of Zech. 12 refers to the first coming of Jesus and his death, then what was the spirit of grace and supplication? It never seems to have occurred!?

In addition, there certainly was no great mourning in Jerusalem and throughout the land by all of the Jewish families after the death of Jesus. On the contrary, since many Jews, according to the Gospels, encouraged the crucifixion, if anything there was a great rejoicing, rather than mourning. Thus, without any doubt, Zechariah 12:10 does not refer to Jesus. But for a longer refutation see the longer article on Zech. 12:10 for all you

questions will be answered in reading this article.

Let us now look at Zechariah 9:9; it clearly also does not refer to Jesus: ***"Rejoice greatly, 0 daughter of Zion.. . behold your King is coming to you, he is just and having salvation; lowly, and riding on a donkey.. . and he shall speak peace unto the heathen, and dominion shall be from sea to sea, and from the river to the ends of the earth..."*** **· First of all, Jesus was not the King of the Jews, even if it is true that such a label was placed over his head by the Romans who crucified Jesus. According to Matthew 27:1 and if the writer of Matthew is correct, then all of the chief priests and elders of the people wanted to kill Jesus, and the multitude (27:20) felt the same way about Jesus, according to the New Testament. Thus, if Matthew is correct, the Jews did not feel that Jesus was their king.**

If Matthew is not correct, then the New Testament is false, and the theory of the second coming and the entire Christian religion is also false.

Zech 9:10 10 And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth. (KJV)

In addition, Jesus did not ***"speak peace to the heathens."***

Matt 15:24 24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel. (KJV)

In fact Jesus gave specific orders that his followers were not to go to the Gentiles but to the lost sheep of Israel which were in that day captives among the nations.

Matt 10:5 5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: (KJV) Matt 10:6 6 But go rather to the lost sheep of the house of Israel. (KJV)

If you look at the end of Acts 10 and the beginning of Acts 11, it is clear that the apostles themselves were shocked that Peter preached to the Gentiles. Now, this makes sense only if they were taught this by Jesus himself. Apparently, Jesus made it quite clear that the message was to go to the Jews only. So it is clear that Jesus himself never preached to the Gentiles, which therefore excludes Jesus from being the subject of Zechariah 9:10.

Now read this verse:

Zech 9:10 10 And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth. (KJV)

As stated earlier in another article this entry of the Messiah into Jerusalem on an ass in a humble fashion is to immediately follow a terrific military victory for Israel and her Messiah in the Gog Magog war. And we never see Jesus in such a battle so we cannot connect with him the ***"cutting off of the chariot from Ephraim" or the "[war] horse from Jerusalem" nor the "bow being cut off."*** **We have also an article on this part of the prophecy you need to read.**

Lastly, the subject of the prophecy of Zechariah would have ***"dominion from sea to sea, to the ends of the***

earth." **This, of course was not true then, nor is it true now. One only need ask the Muslims and the Chinese if Jesus has dominion over their lives.** Christian theology in these regards is backed up to the wall of desperation. The only possible answer the Christians could give is to say that Zechariah 9:9 refers to the first coming, and 9:10 refers to the second, but this is so obviously forced that it need not be discussed. In addition, it makes the entire proof of the second coming fall due to circular reasoning.

It is therefore quite clear that the Christian answer to the apparent contradiction between Zechariah and Daniel cannot be true. **I stress this because you will find it difficult to believe that they could have accepted it in the first place.** If the Christian answer is clearly untrue, then, consequently, the doctrine of the second coming must similarly be considered to be untrue. **It is simply an answer born of desperation due to the inability to answer the strong questions against Christian Biblical interpretations.** If you look deeper such a "belief" in a return of a slain "hoped for deliverer" again is to be found with the Essenes and their form of "apostate Judaism" as they conceived such a religious belief following the death of their Teacher of Righteousness following his untimely death before the Essenes' "theological hopes" were realized. Later this Essene belief in a "return" of "the Teacher" was later applied to Jesus and his hoped for "second coming." We yet wait! **We have a whole website devoted to this Essene problem.**

LET US RETURN NOW TO JEREMIAH 31

Thus, the Christian answer to Jeremiah 31, which is what started this entire discussion, must also be rejected. The new covenant has not occurred yet, and verse 34 does not refer to a "second coming."

In addition, the Christian approach to Jeremiah 31 rests upon one premise, and that premise must be examined. The premise is that a "bris," a covenant, would include a new set of laws. However, if you look throughout the Old Testament, you will find that "bris" does not mean a set of laws, but rather, a creation of a bond, a creation of a closer relationship. Thus, the Christian interpretation, which justifies a new set of laws (Christians do not keep kosher, observe the Sabbath or Yom Kippur, etc.), is built on a false premise in the first place. What really gets my goat is that in the quote of Jeremiah 31 in the book of Hebrews the author chooses a Greek word that infers "new" as in replaced when quoting Jeremiah 31 yet when you look up the Hebrew word used by Jeremiah the Prophet when he wrote of the "New" Covenant he uses a Hebrew word that infers "renewed, restored, reaffirmed" and NOT REPLACED AS DOES THE WRITER OF HEBREWS. G-d is changing NOTHING.....He is calling us to a RENEWED COMMITMENT TO THE STATUS QUO...HIS ETERNAL COVENANT AND HIS ETERNAL WORDS!

If we look at Genesis 9:12 we see that G-d is not commanding the animals; He is creating a relationship with them.

Gen 9:12 12 And G-d said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: (KJV)

In Genesis 15:18; there is no set of laws being commanded or changed.

Gen 15:18 18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: (KJV)

If you look at these verses and you will see that a "bris"...a covenant, never refers to a set of laws, and so the Christian commentators err tragically when they reduce a Covenant to only a "set of laws" let alone "new" ones when G-d is calling man to a renewed relationship of obedience between they and He.

CONCLUSION

As an ordained Pastor who wishes to serve the Creator and be faithful to the historical Jesus I have a problem. Hard study over the years has shown me that we have two different Bibles; the Hebrew Scriptures and a forged one given to us by Rome. We have to decide who is to be the interpreters of the Bible as well as which Bible we are to use. I want to use the Bible Jesus used and as a Christian Pastor the harsh reality set in over years of study that I did not have it. Interpretation of forged texts and texts interpreted out of context on purpose to promote some 2000 year old belief of people desperate for deliverance is a poor substitute today for "TRUTH"!

Thus, that is the choice you are faced with...who is to interpret the Bible, and that is the question-why did almost all of the Jews not recognize Jesus as the Messiah and the Christian interpretations of the Bible as well?

There are many answers as I have shown elsewhere. The failure the prophecies to be fulfilled was not Jesus' fault or the Messiah's failure to be revealed...rather it was Israel's failure to merit the Kingdom of G-d and her King. So Jesus came and went and the Messiah never "appeared." Was Jesus to be the Messiah but could not? I surely believe so..but understand me well....TO TAKE G-D'S HOLY WORD AND FORGE IT TO THE GENTILE NATIONS AND TAKE IT OUT OF CONTEXT IN ORDER TO MAKE IT APPEAR AS IF JESUS IS THE MESSIAH TO THE GENTILE NATIONS IS A GREAT SIN AS WE DESECRATE G-D'S WORD IN PASSING OFF JESUS AS THE MESSIAH WHO FULFILLED THE HOPE OF HE BIBLE!

In forthcoming articles I will analyze many more of their interpretations. The Jews never had the concept of a second coming, and since it was the Jews themselves who first taught the notion of a Messiah, via the Jewish prophets, it seems quite reasonable to respect their opinion more than anyone else's. As I pointed out elsewhere, it was the Essene-Christians who were changing the status quo, and so they ought to have very substantial reasons for doing so. As you will see, their reasons and proofs in their forged texts are not substantial at all, and they therefore have yet to justify their change of the status quo.

So the bottom line is this. Jeremiah 31:31-34 has not come. Taking Jeremiah 31:31-34 out of context and forcing the fulfillment by connecting it to Jesus when there is none yet makes G-d a liar. Turning a Passover Seder into the announcement of the nullification of G-d's Eternal Word and His Eternal Covenants and the implementation of "Plan B" by the Essene-Christian apostates and the later Roman church who would enlarge upon this nullification of Biblical Judaism in their New Testament documents is a crime of all crimes. Adding "New" to the passage and words that Jesus supposedly spoke is only a clever manipulation of the manuscripts as Jesus, himself a Jew, knew that there is nothing NEW in Jeremiah's prophecy**. Jesus knew that Jeremiah and G-d was calling Israel and all mankind to renew their relationship with G-d thought a renewed obedience to their Covenant Stipulations which were found in the Commandments within each Covenant. Nothing new...only a "renewed" commitment to G-d is promised where G-d will write His Word and His Laws upon the hearts of all mankind. We await such a "Millennial Kingdom" today.**

Matt 26:28 28 For this is my blood of the new testament, which is shed for many for the remission of sins. (KJV)

In closing you might find it rather startling the efforts which have gone into the creating of a NEW RELIGION and a NEW COVENANT! **Philip W. Comfort, in his Early Manuscripts and Modern Translations of the New Testament, tell us that on page 82 that the** EARLIEST AND BEST existing Greek manuscripts of Matt. 26:28 read "Covenant" and do NOT contain the word "new" before the word "covenant!" **Let me quote him:** ***"The first reading [covenant only] is more probably the one***

Matthew wrote. The four earliest Manuscripts attest to this, and all the translations follow. Influenced by Luke 22:20, which contains the word "new" before "covenant," later scribes harmonized the Mattheean account to match Luke's."

You just saw the literary creation of the fulfillment of Jeremiah 31 as attached to Jesus by the Essene-Christians and monks of the Roman church when no such thing ever occurred or has yet to occur.

NO GREATER EXAMPLE OF FICTIONAL CREATIONISM COULD BE OFFERED TO REVEAL TO YOU THE GREAT CORRUPTION WE HAVE INHERITED CONCERNING THE MESSIAH AND THE JEWISH JESUS!

What you just read from a New Testament scholar whose credibility and integrity is unmatched should take your breath away! We have before us the honest testimony of one of many New Testament scholars who admit the fraudulent creationism of the Essene-Christians and the later monks and the Roman Church in their creation of an "replacement religion" in the New Testament which we since childhood were taught to accept without question. Such you see is not wise. It is time for you to get serious about the study of your faith. The Essenes forced their theological beliefs on others since considering themselves as the "new covenanters." The Essenes would not only forge the Hebrew Scriptures but create a forced fulfillment of Jeremiah 31 in their own day as well. They were wiped out by Rome and their theology was totally discredited. Sadly they blended back into Judaism and after the destruction of the Temple and the dispersion of the Jews they and their corrupt theology spread worldwide. Their influence would affect the world and Rome was not immune since the Essenes of Alexandria, Egypt, were the teachers of the early Greek and Latin fathers of the early Church. We live in the shadow of such corruption of Divine truths yet today.



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JESUS IS THE ANOINTED ONE "CUT OFF" IN DANIEL 9? FULFILLED OR UNFULFILLED?

Needless to say if you have read articles from Bet Emet Ministries for any length of time you have found that the Christian Bibles when compared with the parent texts in the Hebrew Scriptures don't read the same. We have found over and over they reasons for these irregularities and contrived forgeries to be a "theological agenda;" first by the by the Essenes of Alexandria, Egypt, which corrupted the Hebrew Scriptures when translated into Greek in order to write within them their concept of the "Angel-Messiah" and later by the early Gentile Church which would transform this solar Angel-Messiah even more in what later would be become recognized as the Christian Old and New Testaments.

The topic of this article deals with more alterations of the Hebrew texts; in particular dealing with the passage in Daniel chapter 9 concerning the 70 Weeks of Daniel and the possibility that it's fulfillment could be connected with Jesus. First we need to look at the text in the KJV Christian Bible.

Dan 9:24-27 24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. 25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. 26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. 27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate. (KJV)

Now we need to look at the same passage as taken from the Hebrew Tanakh:

24 Seventy weeks are decreed upon thy people and upon thy holy city, to finish the transgression, and to make an end of sin, and to forgive iniquity, and to bring in everlasting righteousness, and to seal

vision and prophet, and to anoint the most holy place. 25 Know therefore and discern, that from the going forth of the word to restore and to build Jerusalem unto one anointed, a prince, shall be seven weeks; and for threescore and two weeks, it shall be built again, with broad place and moat, but in troublous times. 26 And after the threescore and two weeks shall an anointed one be cut off, and be no more; and the people of a prince that shall come shall destroy the city and the sanctuary; but his end shall be with a flood; and unto the end of the war desolations are determined. 27 And he shall make a firm covenant with many for one week; and for half of the week he shall cause the sacrifice and the offering to cease; and upon the wing of detestable things shall be that which causeth appalment; and that until the extermination wholly determined be poured out upon that which causeth appalment.'

On a superficial reading and comparison of the two different texts one might think that they are basically the same. But they are not. As one who has studied this passage in detail and compared the differences between not only the texts but the different theological interpretations between the Jewish people and their scholars and the Christians and their scholars it pains me to say that by using a few mistranslations and misplaced commas the Christian Bible ends up with an amazing, though very clever, misinterpretation of this passage as originally written in the Hebrew Bible.

THE CHRISTIAN INTERPRETATION

The Artaxerxes of Nehemiah 2:1 rose to power in *465* B.C., and so, according to Nehemiah 2:1, the commandment to restore Jerusalem began 20 years later, i.e., *445* B.C. Now, since Christian scholars claim that a Biblical year had 360 days, they multiply 360 by 483 (69 weeks equals 69 periods of seven years-69 X 7 = 483 years). This equals 173,880 days. To change from Biblical years to our solar years, they divide 173,880 days by 365¼; this equals *476* years. Now if you add 476 years to *445* B.C. and you will get 31 A.D. Actually, they add a few days, and it ends up around 32 A.D., which is just when they claim that Jesus was crucified. Thus, according to the Christian interpretation, Daniel 9:25, when discussing the Messiah, is referring to Jesus, saying that he will be *"cut off"* i.e., crucified.

Answer for yourself: Is Jesus the fulfillment of Daniel 9:24-27 as the Christians attest?

There are really many difficulties with this interpretation, which is why the Jews were never impressed with it.

The first problem is that the Christians mistranslated the main verse, verse 25. The way they read it is that after seven weeks and sixty two weeks, the Messiah will come; i.e., after 69 weeks, the Messiah will come.

Answer for yourself: The obvious question is put forth: "Why didn't Daniel simply write 69 weeks, instead of writing 7 plus 62?

The answer is that they mistranslated the verse. If you translate it correctly, that question disappears. Here is the correct translation as taken from the Hebrew Tanakh:

Know and discern that from the going forth of the word to restore and build Jerusalem unto one anointed, a prince, shall be seven weeks; and for sixty two weeks shall it be built again with streets and moats, but in troublesome times.

Note the main difference...not that it will take 69 weeks before the "anointed one" will come, but rather a mere 7 weeks. If you study this in the original Hebrew, this should be quite clear. Thus, the

translation by itself answers the above question of why not simply write 69, instead of 7 plus 62. According to the correct translation, the anointed one will come after 7 week (49 years from the decree to build and restore Jerusalem), the city will remain built for 62 weeks, and after the 62 weeks, (verse 26) it will be destroyed. The Christian translation cannot explain why Daniel had to mention the first seven weeks, and in fact it is a mistranslation. Thus, if a Christian goes to his Bible to refer to this passage as being fulfilled by Jesus then open the JPS Tanakh or the Stone Edition Tanakh (the Jews should know how to interpret their own Bibles) and compare both the Christian and the Hebrew versions he can see the difference in these time periods as determined by the differences in the punctuation between the Hebrew and the English Bibles. The difference is between a "comma" and a "semicolon." The "comma" in the Christian Bibles means that the time period runs consecutively while the Hebrew interpretation is that the time period is divided as indicated by a "semicolon." In the Hebrew texts we find that the prophecy refers to an "anointed one" appearing 49 after the decree to restore and build Jerusalem and then another "anointed one" appearing after 62 more consecutive weeks (434 years). The difference is easy to see if you stop and look closely. The original Hebrew refers to "an anointed" or a "messiah" first coming after 49 years following the decree and not some 483 years later as the Christian interpretation of these same Hebrew texts leads up to believe. The Hebrew texts also refer that 62 weeks or 434 years following this first "anointed one" a second "anointed" will be cut off.

Another major difficulty is that according to the simple, untwisted translation of verse 26, two events were to occur after the 62 weeks:

- **another anointed one would be cut off,**
- **and the city and the sanctuary would be destroyed.**

We must stop and notice that again the grammar is very important for Hebrew translation we find a "comma" used connecting two events in the same time period: the cutting off of an anointed at the same time the sanctuary is destroyed.

As you know, Jerusalem was destroyed in 70 A.D., which is 38 years after the death of Jesus which is more than five "weeks" off [over 38 years late]. The death of Jesus and the destruction of the Temple were not a the same time period and passage as you can see cannot refer to Jesus as the fulfillment. Besides that Jesus did not come 49 years following the decree to restore and build Jerusalem. So on both counts so far Jesus cannot be the fulfillment of the Hebrew Scriptures according to the Hebrew Scriptures.

There is no acceptable answer for these missing five weeks according to the Christian interpretation and this other event of an anointed being cut off as applying to Jesus cannot possibly be the fulfillment at it happened 38 years too early!

Another difficulty is that the Jewish year is not really 360 days long. While the months are based on the lunar patterns, the years must coincide with the solar system. You only need consult Maimonides, Laws of Kiddush HaChodesh 1:1, 2 to see this, or simply study the Jewish calendar. You will see that since the solar year exceeds the lunar year by around 11 days, there will be an extra month added around every three years. Thus 445 B.C. plus 483 years (69 X 7) ends up 38 A.D., and by then everyone admits that Jesus was already dead.

BUT WHAT ABOUT THAT LAST WEEK...THAT LAST 7 YEARS?

Another difficulty is that the Christians, for lack of a better answer, claim that the 70th week will take place when Jesus returns in his second coming as a king. The problem was caused because Daniel mentioned a total of 70 weeks, and then he specified 7 plus 62, leaving one remaining. The traditional Christian interpretation says

that the first 69 weeks were consecutive, then there is at least a 1900 year gap, and sooner or later the 70th week will occur. This is obviously a very forced explanation, born of desperation. Again not only the grammar and punctuation of the Hebrew Scriptures reveal no break in the sequence of time here as it did before with the use of a "semicolon." The time runs consecutively according to Hebrew exegesis.

WHY WAS THE ORDER OF THE BOOKS OF THE HEBREW BIBLE CHANGED IN THE CHRISTIAN BIBLE?

There is one other point that should be made and that is the historical context of these verses. On examining the other books of the Bible and their order in the Hebrew Bible it becomes quite apparent that Daniel is referring to Cyrus, of Persia, and not Jesus, whom is the "anointed" who is to appear after seven weeks following "the going forth of the commandment to restore and to build Jerusalem." In Jeremiah 25:1 1, 12, the word of G-d clearly states that the Babylonian exile will last for only 70 years. In Ezra 1:1, it says that *"Now in the first year of Cyrus, king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom. . .saying Whosoever there is among you of all His people, let him go to Jerusalem, and build the house of the Lord. . ."*

Answer for yourself: Do you remember Daniel referring to a "word" going forth to "build and restore Jerusalem."

Answer for yourself: Where do we find that actual "word" in the Hebrew Scriptures from which to start our count of the 70 weeks? We find that word in Jer. 20:10:

10 For thus saith the LORD: After seventy years are accomplished for Babylon, I will remember you, and perform My good word toward you, in causing you to return to this place.

We find that 49 years following this decree or "word" to return Cyrus will be the conqueror of Babylon and will release the Jewish captives to return to their homeland and help them rebuild their Temple.

In Isaiah 45:1, it says, *"Thus saith the Lord to his anointed, to Cyrus. . ."* Thus, Isaiah, in the name of G-d, calls Cyrus an anointed one (Messiah), and Ezra discusses how Cyrus fulfilled the prophecy of Jeremiah. Since Daniel lived after Isaiah and Jeremiah but before the period of Ezra, it is most reasonable and probable to affirm that the anointed one that he referred to in Daniel *9:25* is Cyrus, and not Jesus.

The reason why a Christian would have difficulty understanding this is because the compiler of the King James Bible was a shrewd person. In the original Hebrew, both Daniel 9:25 and Isaiah 45:1 use the exact same word-..."moshiach." However, in the Christian version of the Old Testament, the word, "moshiach," is translated in Isaiah 45:1 as "anointed." whereas in Daniel 9:25, the same Hebrew word is translated not only as "the Messiah" but it is also CAPITALIZED on purpose to lead you to a "theological agenda!" Let not forget that "Messiah" is the Anglicized version of "Moshiach"; the pure translation of "Moshiach" is "an anointed one" and NOT CAPITALIZED MESSIAH WHICH CARRIES A CHRISTIAN CONNOTATION THAT THE MESSIAH IS G-D OR JESUS WHEN THE JEWISH MESSIAH WAS ALWAYS A MAN! This deceptive translating makes it virtually impossible for the innocent reader who does not know Hebrew to discern the truth.

In addition, the compiler of the Christian Bible did one other clever maneuver by altering the order of

the books as found in the Hebrew Bible. The sequence of the various books of the Bible are arranged in the Christian Bible in a rather peculiar manner: the Pentateuch, Samuel, Chronicles, then Ezra, and then Esther, Job, Psalms, Proverbs, Ecciesiastes, Song of Songs, Isaiah, Jeremiah, Lamentations, Ezekiel, and then Daniel. In the Jewish Bible, Ezra follows all of the above. The reason for placing Ezra in the Christian Bible before Isaiah, and before Psalms, Proverbs, etc., even though Ezra lived long after those books were written is presumably to fool the reader of the Christian Bible. Had the reader read Ezra immediately after Daniel [where it is found in the Hebrew Bible] which is the correct chronological location, the reader would immediately recognize that the "anointed one" mentioned in Daniel 9:25 is identified in the first verse of the next book as found in Ezra 1:1 as Cyrus. But Isaiah has already told us that in his book. So we sadly see that what we have been taught by our Gentile Christian church and the forging of Daniel in our Christian Bibles and it's creative punctuations is incorrect; Jesus is not the "anointed one" of Daniel 9 who was to come nor the one who was to be "cut off."

Answer for yourself: Who is this "anointed" who is to be "cut off" in 70 A.D.?

Answer for yourself: When the Temple was destroyed in 70 A.D. what else ceased?

Well it should not be that hard to figure out when you realize that only 3 things were anointed by the L-rd in the Old Testament times:

- **Prophets**
- **Kings**
- **Priests**

Answer for yourself: So since Israel did not any longer have a King and since according to the Rabbis the Spirit of Prophecy has ceased in Israel then what remains as the only possible thing that was "anointed"? The priesthood ceased at the same time as the destruction of the Temple. There you have the complete understanding of the "anointed" which was "cut off" in 70 A.D.

In closing let us look at the Hebrew word of "cut off":

If we look at the Strongs' Lexicon we find:

3772 karath (kaw-rath'); a primitive root; to cut (off, down or asunder); by implication, to destroy or consume; specifically, to covenant (i.e. make an alliance or bargain, originally by cutting flesh and passing between the pieces): KJV-- be chewed, be con- [feder-] ate, covenant, cut (down, off), destroy, fail, feller, be freed, hew (down), make a league ([covenant]), X lose, perish, X utterly, X want.

Answer for yourself: What do you see in this word study? You should see two basic ideas:

- **destruction and utter consumption of something**
- **covenant**

No where in this word is the idea of murder or killing of an individual that can be applied to a person but instead we find the idea of the destruction of a covenant.

Answer for yourself: Did the Priesthood have their own special covenant with G-d? They sure did and it goes all the way back to the Levites and their refusal to worship the golden calf and G-d separated them out for His very own ever since. And following 70 A.D. the Sadducees (the Priests) ceased to exist as did their function in Israel since the Temple was destroyed. Since Priests were anointed then we clearly see how these "anointed ones" were destroyed along with the Temple and both events happened at the same time as the Hebrew prophecies said they would. To make this refer to Jesus again makes such fulfillment occur some 35 years or so too late! The Priesthood vanished along with the Temple and the prophecy of Daniel 9 was fulfilled: first with Cyrus in 49 years and the Priesthood being destroyed much later.

Answer for yourself: But what of the last 7 years period?

Well this is where you need to know Biblical history in order to understand this part of the prophecy. Roman and Jewish history records for us that 7 years before the 2nd Temple was destroyed Rome, who was occupying Palestine, agreed to allow the Jewish people and priests to maintain the sacrificial system and services. Joseph records that Nero wanted to stop these sacrifices and the sages of Israel pleaded with Nero that they be allowed to continue the sacrifices. Nero relents and allows Israel and the priesthood to continue the sacrificial system. Then 3 1/2 years later, in the middle of the Hebrew week of years, Rome broke that covenant and agreement that they had made with Israel and the priesthood.

27 And he shall make a firm covenant with many for one week; and for half of the week he shall cause the sacrifice and the offering to cease; and upon the wing of detestable things shall be that which causeth appalment; and that until the extermination wholly determined be poured out upon that which causeth appalment.

What we find here is that again this prophecy was fulfilled when Rome violated their agreement or covenant if you wish with the priests of Israel. "He" refers in this passage to the picture of Rome in the use of a singular pronoun which is not uncommon in Hebrew. It is recorded that the Jews often traded with the Romans for lambs so that they could continue the sacrifices but as the soon as the lambs ran out the only animal that they had was pigs and the sacrifices was stopped. This [only having pigs to offer as sacrifices] refers to the "*destestable things shall be that causeth appalment*" to the sad condition to which Israel and the Temple had fallen. But this was not the end. The *"extermination wholly determined"* upon Israel had yet to be played out and this further degradation of the Temple and Israel causes *"appalment."* Hadrian would erect upon the site where the Temple had stood and idol worship would not take place on the very spot where G-d's Shekinah had once resided.

Now you know the truth about Daniel 9. I plan on doing a comprehensive exposition of Daniel 9 where we deal with it in detail in the near future.

Please share this article as well as our other articles with your friends and Pastors as it is way past time to find out about the corruption of the Hebrew Bibles in its translation and the forgeries and doctored versions we have today that force "fulfilled prophecies" and apply them to Jesus when they never referred to or were fulfilled by him in the first place. Let us both desire to want to know the truth about Jesus, the true Messianic prophecies, and why they were not fulfilled by Jesus or anyone else for that matter and what implications that holds for Jesus as the possible Messiah in waiting....waiting for us to merit the Kingdom of G-d and Israel's King.

Shalom



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JESUS IS THE ONE SPOKEN ABOUT IN MICAH 5:1-2? FULFILLED OR UNFULFILLED?

I can remember my pastor teaching me that Jesus fulfilled Micah 5:12. He meant that:

- **From this Christianity deduces that Jesus was to be smitten and attacked by his enemies *(they shall smite the judge of Israel);***
- **that Jesus was to be born in Bethlehem *(But as for you, Bethlehem. . .from you shall go forth.);***
- **and that Jesus existed even before he was born in his physical form.**

Answer for yourself: But is this prophecy really fulfilled in the life of Jesus?

Sadly if we are to believe what is written and recorded in the New Testament then a "thinking believer" will have a hard time believing that Jesus could ever be the fulfillment of Micah 5:1-2 as well as many other supposedly "fulfilled prophecies." Don't get me wrong I would love to have "fulfilled prophecy" as much as the next person but to distort the Hebrew Scriptures to do so is a sin against G-d and His Word. As you are beginning to see as you read these articles from Bet Emet Ministry many supposed "fulfilled prophecies" that Jesus is supposed to have been fulfilled are either taken completely out of context by the writers of the New Testament or purposefully misquoted or mistranslated to make it seem to "fit" Jesus when this was not the intent of the Hebrew writer in the original context and wording of the Hebrew texts before they were altered. Micah 5:12 is a perfect example of "twisted" Hebrew Scriptures made to fit Jesus in such a way that a Gentile reader unfamiliar with the Hebrew Scriptures, Hebrew context of the passages, or the Hebrew language [just like you and me before we study] would not see such contortions of the Hebrew texts and accept at face value such "fulfilled" prophecy because somebody said so or somebody wrote in the Roman New Testament that it is "fulfilled." Let us see the truth of this matter for ourselves.

Let us examine the text of Micah 5:1, 2 as taken from the Hebrew Tanakh:

Here are the quotes: (in the Old Testament, it is 4:13; 5:1)

Now gather thyself in troops, 0 daughter of troops; he has laid siege against us: they shall smite the judge of Israel with a rod upon the cheek. But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is going to be ruler in Israel; whose goings forth have been from of old, from everlasting.

Answer for yourself: Was then this a fulfillment of Jesus being smitten and attacked by his enemies *(they shall smite the judge of Israel)*; that Jesus was to be born in Bethlehem *(But as for you, Bethlehem. ...from you shall go forth)*; and that Jesus existed even before he was born in his physical form?

DID JESUS EXIST BEFORE HE WAS BORN?

The flaws in those deductions should be self evident if you stop for a moment and think or consult a Hebrew commentary written by those who know the Hebrew texts better than Gentile Christians. The last deduction is simply a figment of someone's imagination, since the verse is not discussing existence preceding corporeality. The passage is discussing "real time events." The line, *"whose goings forth has been from old, from everlasting"* (or, as the Hebrew has it. *"from the days of the world"*) does not mean a "preexistence of the Messiah or Jesus" for that matter. Rather it means that the concept of the Messiah, the concept of the Messianic actualization of peace and fulfillment, is from the time of creation itself. Such a "concept" existed before time in the foreknowledge of G-d but does refer to the actual prior existence of a "literal" man or Messiah just waiting in the wings so to speak. This thought can be found in the Midrash in Breishis Rabba, 2:4. if you care to look. G-d exists above time as we know it and in the Hebrew text in question here we find such an illusion to G-d's plan for world peace and the fulfillment of the Kingdom of G-d but this is a far cry from the literalization of the existence of the actual human Messiah who had to have later a human birth and anointing to be such a servant of HaShem.

IS THE MESSIAH TO BE BORN IN BETHLEHEM?

But the real issue is: is the verse talking about Jesus in the first place? And the answer again is: "not at all."

This verse from Micah 5:1-2 contextually refers explicitly to David, since it parallels 1 Samuel 17:12

"Now David was the son of that Ephrathite of Bethlehem"

The verse is saying: *"You, David, thought you ought to be* (see the original Hebrew; the New Testament mistranslated this verse as well) *little among the thousands of Judah* (according to the commentaries-because he came from Ruth, the Moabite and was the last of the selection of all the sons of Jesse), *yet from you will come the Messiah."*

Contrary to what most Christians believe or have been taught in error by Gentile Christian teachers who again don't know the Hebrew this verse DOES NOT SAY that the Messiah will be born in Bethlehem, but that the father (the distant father) will be born in Bethlehem from whom the HUMAN messiah will come will be born in Bethlehem.

WHEN DID THE ASSYRIAN INVADE ISRAEL IN THE DAYS OF JESUS? WAS IT NOT ROME?

In addition, this Messiah mentioned here is to bring peace (verse 5) which Jesus most certainly did not do.

Micah 5:5 5 And this man shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men. (KJV)

First of all it was Rome who occupied Palestine and not Assyria. This should tell you the passage in question refers to a completely different time than that of Jesus and there is no fulfillment with Jesus just because of the context of the time element. Few even look at this but we must.

As far as this Messiah being a man of peace you only have to look at the war of 70 A. D. when Jerusalem was partially destroyed along with the Temple and the later war of 135 when Bar Chochba was defeated and the Jews exiled again. Israel had no peace after Jesus' death; in fact things got worse. One only needs to look at the bloodshed that followed the name of Jesus as Rome took a Jewish Jesus and transformed him to a Gentile savior during the Dark Ages and the world wars and nuclear warheads that have become part of normal modern life. Furthermore, since many thousands of children were born in Bethlehem, even if the verse were discussing the birthplace of the Messiah, it would not prove anything. Just because Jesus may have been born there, in itself, does not distinguish him from the other thousands of children who were born there.

WAS JESUS A JUDGE OF ISRAEL?

One more thing has to be dealt with that you never hear in your Christian Church concerning this passage.

Now gather thyself in troops, 0 daughter of troops; he has laid siege against us: they shall smite the judge of Israel with a rod upon the cheek.

As far as the first verse, regarding the smiting of Jesus, it simply and only says "the judge of Israel."Whoever he may be, it probably was not Jesus, since he was not a judge. In fact, he told his few followers, in Matthew 7:1, *"Judge not, so that ye be not judged."* To say that the subject of Micah 5:1 is Jesus is to call Jesus a hypocrite.

HOW COULD JESUS COME FROM THE BLOOD LINE OF DAVID WHEN HE SUPPOSEDLY HAD ACCORDING TO THE NEW TESTAMENT AN IMMACULATE CONCEPTION AND VIRGIN BIRTH?

Last, but not least, there is a basic question altogether as to whether or not Jesus came from David in the first place. In Matthew chapter 1, there is an entire genealogy which purports to show that Jesus does indeed come from David. However, there is a very serious problem there, for the genealogy shows that Joseph, the husband of Mary (who was the mother of Jesus) was from David, but he was not the father of Jesus.

Answer for yourself: What is the point of showing that Joseph is from David, if Joseph is not the father of Jesus? Are we supposed to believe that the Holy Spirit has no more sense than that to be in a "catch 22" situation?

In fact, in verse 19, Joseph, *"being a righteous man, and not wanting to disgrace her, desired to put her away privately."* This is a terribly damaging text if you think about it. Joseph obviously thought that Mary committed adultery and that the son was illegitimate. He had not had sex with her. Thus, according to the New Testament itself, Jesus was not from Joseph. In fact, the genealogy of the New Testament proves that Jesus was not from David. Jesus is considered by the New Testament to be a child of G-d, who is not from the tribe of Judah, nor any other tribe. But understand we have to have in the New Testament it seems our daily does of Roman Sun worship and we get it here as the writers of the New Testament not only used the Essene's forged Greek text of Isa. 7:14 to make it seem like Isaiah the prophet is speaking of a Sun-g-dman & virgin birth which these Essene apostates and later Gentile

reactors of the New Testament has always believed for millennia. So in reading these forged texts we are led to believe that this was the way the Messiah was to come to the world...in the pattern of Sun-g-dmen.

Somebody forgot to tell the writers and the corrupters of the Hebrew Bible that the sex of a child is determined by the chromosomes of the man (Joseph); opps that information was not available to them so they fell again upon their pagan traditions and passed it off as "divine" to ignorant Gentiles like themselves who knew little if anything about Judaism or science. **At that time in that culture the "women" and the "womb" was thought to be the source of life and not that the child's sex was determined by the sperm of the man and not the woman. The virgin birth falls on this alone besides the textual problems that abound.** The ultimate "catch 22 survives": Jesus if born of a virgin and an immaculate conception like the sun-g-ds and sun-g-dmen following the Osiris/Isis pattern of Egypt is therefore not the subject of Micah 5:1 or 2. and cannot be from David and is thus disqualified of any consideration of being the Messiah and if of human impregnation this blows out of the water such Roman Catholic beliefs and religious texts espousing such and exposes their tampering of the Hebrew Scriptures as well as forging the New Testament and passing it off on an unsuspecting world as a Divine Revelation when it is composed of many such lies.

It is up to us to defend G-d and His Holy Hebrew Scriptures and rightly divide the word of Truth**.** But of course that means you have to have the true Holy Word of G-d in the first place and as an ordained Pastor with a Master's Degree in Biblical Studies and capability in Biblical languages I sadly found out through many years of intensive study of manuscripts and other such Biblical studies that I did not...but rather a forged version of it as I am trying to show you so that you might repent of false religious beliefs and your worship of G-d be in Spirit and in Truth and not idolatry and blasphemy. This is my gift to G-d and you.

Shalom.



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JESUS IS THE PASSOVER LAMB? FULFILLED OR UNFULFILLED?

1 Cor 5:7 7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: (KJV)

Well there you have it. Paul, the renegade from the Jerusalem church, says Jesus is the "passover lamb." Just believe...right?

Answer for yourself: But is Jesus really a person's passover lamb and is Paul correct in his theology? We have devoted a whole website to this Pauline Problem and it will bear up to your intense scrutiny; in fact we beg you to examine what we have there to expose the lies taught about Paul as well as those of his own making.

Now let us focus on the topic of this article: The Passover Lamb and it's relationship to Jesus.

Answer for yourself: Why have the Jewish people rejected Jesus as their sacrificial lamb? Don't they know that Jesus, Paul's Passover lamb, died for their sin as Paul and others of the Gentile church make claim?

Evangelical Christians often draw a comparison between the Paschal lamb and Jesus, insisting that the former foreshadows the latter. This idea is advanced in the New Testament, particularly in the Book of John, where Jesus is portrayed as the fulfillment of the Passover lamb.

Answer for yourself: Yet how valid a point is this? What is the meaning of this holy day sacrifice?

The Bible relates in Exodus 12:3-13 that when the Jewish people were preparing themselves for their momentous exodus from Egypt, G-d commanded them to slaughter a year-old sheep or goat on the 14th day of the first month (*Nissan*) and to publicly place its blood on the outside doorposts of their homes. Because Christians insist that the blood of the Paschal lamb foreshadowed the atonement of the blood of Jesus at Calvary, it behooves us to question the soundness of this claim in light of the numerous parallels concerning the death and crucifixion of the Sun-g-ds and Sun-g-dmen in the Heavens before the foundation of the world as well as their admonitions to "eat their body" and "drink their blood." Such a Eucharist identifies one with this G-dman as you take the very essence into yourself of this "divine" one and then you are initiated into this mystery salvation that he offers. In so doing you escape the world and the sin of the world.

The Torah never states or even implies that the Passover sheep or goat atones for sin.

The notion that the Paschal lamb is a representation of a crucified savior or an atonement for sin is as foreign to the teachings of the Torah as is the notion of little green men on Mars. In fact, and we have dealt with it elsewhere on other websites and show that such a Gentile concept which is overlaid over Judaism betrays one's complete misunderstanding of the Sacrificial system of Israel and the dynamics of sacrifice and "how" such atonement was really achieved by the killing of an animals and the shedding of it's blood on the altar. As a Christian you MUST come to understand this and how the word "blood" as used in the New Testament is little more than a metaphor describing a whole process and not just

something that is a "red liquid."

Space does not allow for a through study of this doctrine here but let it be said that if one expected to find "atonement " in the death of anyone, let alone Jesus, then such a death needed to be at Yom Kippur which is the day of atonement. To push "atonement" forward in festival calendar and not at Yom Kippur when it would be expected totally destroys the whole understanding of the Festival year let alone the Divine messages connected to them. But again such was necessary by the Essenes which later looked at Jesus' death and suffering as a form of atonement as they had the death of their previous Teacher of Righteousness. Understand that during the intertestamental years some "fringe" Jewish movements like the Essenes began to attribute "atonement" to Jewish suffering as there was so much of it under the persecutions of Antiochus Epiphanies and later the Romans. This idea of "suffering" and it's relationship to atonement was ALWAYS CORPORATE and not individual. Yet later these fringe movements will attach this concept to Jesus since he was to them the fulfillment of their expected Messiah although the Messianic prophecies remained unfulfilled.

Now if you read the above link and articles connected to the sacrificial system and thoroughly understand them then you will see how such Essene teachings of "atonement connected to suffering" are totally out of bounds as concerning the Sacrificial system and it's relationship to atonement.

ABRAHAM AND THE PASSOVER...WHERE IS ATONEMENT IS THIS STORY?

A mindful study of the Jewish scriptures reveals that the Torah, in Genesis 18, had alluded to the Paschal lamb long before the exodus from Egypt occurred. The Rabbis teach that Abraham in his hurry to prepare a meal for his quests baked "unleavened" cakes following his circumcision. This is not a coincidence as no meal for guest would contain unleavened cakes; rather we find that a Gentile like Abraham, could partake of the Passover where unleavened cakes were to be prepared and eaten unless circumcised (which he had just done). Thus we find that Abraham was in preparation to observe the Passover and unleavened cakes had to be made and eaten and such was served to his guests. Abraham kept "prophetically" the Passover.

Answer for yourself: Where is any mention of atonement connected to what Abraham was doing or observing? It is not to be found anywhere because atonement was never connected to the Passover.

ISAAC AND JESUS AND THE PASSOVER LAMB OR RAM?

Some feel that Isaac was a "foreshadow" of Jesus. Let us look at this to see what we find. The Almighty tested Abraham's faith when G-d commanded him to sacrifice his beloved son Isaac. Genesis 22:7-8 relates that as the two ascended Mount Moriah together, Isaac turned to his father and asked,

"Here is the fire and the wood, but where is the lamb for the offering?" Abraham then replied, "G-d will see to a lamb for an offering, my son."

Gen 22:13 13 And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. (KJV)

Answer for yourself: The question that immediately comes to mind is, what happened to that lamb that

Abraham promised? A few verses later we find that it was a ram, not a lamb, which was sacrificed!

Answer for yourself: Where was the lamb to which Abraham was prophetically referring?

The answer of course is that our father Abraham was referring to the Paschal lamb. Just as G-d tested Abraham's faith to show his worthiness to be the father of the chosen people, the young Jewish nation also had to have their faith tested to show their worthiness to participate in the exodus from Egypt, to receive the Torah at Mount Sinai, and to become the progenitors of the covenant people who would forever be known as "a light to the nations."

IN CLOSING.....TO TICKLE YOUR MIND

In the pagan Egyptian society where the Jewish people were enslaved, the lamb was considered a sacred g-d, similar to how the cow is deified and worshiped in India today. This is because it represented the constellation "Aires" which was displacing "Taurus" in the precession of the equinoxes in Egypt (moving into position behind the Sun...which takes over 2000 years). This again involves astro-theology and this is quite an involved study but such a study answers all the questions that perplex us today in Biblical studies for unless we approach the Bible understanding that is basically an astrological document then we will never put all the pieces together. Because of the connection of the constellations and the Heavens which was G-ds' handiwork these astrological signs were of utmost importance to the Egyptians and they studied them precisely. Therefore, in ancient Egypt, molesting a lamb as a symbol of G-d in any way was considered a crime punishable by death because it represented G-d in various ways to them. That is why, when Egypt was overcome with the third plague of lice, Moses refused Pharaoh's initial offer that the Jews bring their sacrifice to G-d while remaining in Egypt because to slay a lamb (since Aires (lamb) was replacing Taurus in the precession of the equinoxes) would mean certain death (THINK....email me for the clues). In Exodus 8:26, Moses explained to Pharaoh that if the Israelites were to kill these animals before the Egyptians, they would be stoned to death. The Almighty, therefore, used this to test the faithfulness of the Jewish people by commanding them to not only kill Egypt's sacred g-d which had taken the place of the invisible G-d (the invisible Aten...."who was Akhenaton [the monotheistic Pharaoh] but Moses?"), but also to publicly place the lamb's blood on their doorposts for all to see. Hidden in these texts are the struggles of the various Priesthoods within Egypt which wanted to replace "Taurus" worship with "Aires" worship. The bull was moving away from behind the Sun and being replaced by Aires (lamb). Thus the upheaval in Egypt and the 4 Exodus over these "theological wars." Moses as you can see recognized that G-d was doing a "new thing" in the Heavens as Aires was replacing Taurus in the precession of the equinoxes. Thus the emphasis upon the lamb from Moses and the Israelites when most of Egypt was yet entrenched in "Taurus" worship. One need only look at the Sun disk and the bull horns on Isis' head to see the theology of Egypt. This is just a hint at what is going on behind the scenes. Egyptology holds the key to much of the Old Testament and understanding correctly these events as they have come down to us somewhat blurred by Ezra and his writing of the Old Testament following the Babylonian captivity. In other words things were written from a Hebrew slant that needed to be written with an Egyptian slant and were not. Also of note is the fact that the first Messianic promise in Isaiah is give to Egypt and not Israel. Wonder why? (THINK).

Answer for yourself: So in light of what this small article has mentioned along with your in-depth study of the other articles on atonement then is it Biblically correct and contextually correct to say that Jesus is the passover lamb and connect atonement to his death in light of what we have learned in this article and the others on the website? No, not at all. Let us not be guilty to "reading into passages" what we already believe that cannot be shown to be Biblically sound.

Our faith should come from what the Hebrew and Biblical texts say.. and not from what we want them to say.

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JESUS IS THE SUBJECT OF ISAIAH 53? FULFILLED OR UNFULFILLED?

If you are a typical Christian you have been ingrained to think and believe that the Prophet Isaiah in Isa. 53 is describing Jesus and that Jesus is the fulfillment of Isaiah chapter 53.

Answer for yourself: Is Jesus the fulfillment of Isaiah 53?

Well to tackle such a problem in one article is impossible but some things need to be said. First of all we at Bet Emet Ministries have a whole series on Isaiah chapter 53 which you would do well to study in detail. But for now some cursory remarks need to be make but only after we again read the text as taken from the Hebrew Tanakh:

But any study of Isaiah chapter 53 has to begin in Isaiah chapter 52 in order to get it right:

Isa. 52:13-15

13 ¶ Behold, My servant shall prosper, he shall be exalted and lifted up, and shall be very high. 14 According as many were appalled at thee--so marred was his visage unlike that of a man, and his form unlike that of the sons of men-- 15 So shall he startle many nations, kings shall shut their mouths because of him; for that which had not been told them shall they see, and that which they had not heard shall they perceive.

Isa. 53:1-9

1 ¶ 'Who would have believed our report? And to whom hath the arm of the LORD been revealed? 2 For he shot up right forth as a sapling, and as a root out of a dry ground; he had no form nor comeliness, that we should look upon him, nor beauty that we should delight in him. 3 He was despised, and forsaken of men, a man of pains, and acquainted with disease, and as one from whom men hide their face: he was despised, and we esteemed him not. 4 ¶ Surely our diseases he did bear, and our pains he carried; whereas we did esteem him stricken, smitten of G-d, and afflicted. 5 But he was wounded because of our transgressions, he was crushed because of our iniquities: the chastisement of our welfare was upon him, and with his stripes we were healed. 6 All we like sheep did go astray, we turned every one to his own way; and the LORD hath made to light on him the iniquity of us all. 7 He was oppressed, though he humbled himself and opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before her shearers is dumb; yea, he opened not his mouth. 8 By oppression and judgment he was taken away, and with his generation who did

reason? for he was cut off out of the land of the living, for the transgression of my people to whom the stroke was due. 9 And they made his grave with the wicked,

This passage is one of the most quoted passages. It is used to prove that the person referred to in Isaiah *53* is the same person (Jesus) that is referred to in Matthew 26 and 27, which describes the plotting of the Jews to kill Jesus (thus, he was despised), the binding of Jesus and the delivering of Jesus to the Romans, after which Jesus made no answer to the accusations presented (brought as a lamb, yet he opened not his mouth); he was on trial at the same time as a murderer (Luke 23:25), and was crucified with two robbers (and made his grave with the wicked).

Unknown to most Christians but not the Jewish people and their scholars is that there are many problems with this passage being fulfilled with Jesus. Here are some of them:

Answer for yourself: Does the text point exclusively to Jesus? The answer is clearly "no."

Many Jewish commentators feel that it refers to the Jewish people on the whole. We find many instances in the Bible where the Jewish people on the whole are addressed to, or are described, in the singular, such as the very famous, *"Hear, 0 Israel, the Lord who is our G-d, is one"* (Deuteronomy 6:4); the verb "hear" there is singular in the Hebrew original.

The Ten Commandments in Exodus 20 are in the singular, in the Hebrew, and yet were addressed to the entire people.

Let us look now at Exodus 18:13.

13 ¶ And it came to pass on the morrow, that Moses sat to judge the people; and the people stood about Moses from the morning unto the evening.

Here we find that the nation "stood" is in the singular again.

Let us look now at Exodus 19:2.

2 And when they were departed from Rephidim, and were come to the wilderness of Sinai, they encamped in the wilderness; and there Israel encamped before the mount.

I could give you unnumbered examples of such Hebrew words used in the "singular" yet referring to the "many" (plural).

There are many such instances like this in Isaiah as well, if you look at the original Hebrew. The reason we as Christians and follower of Jesus don't see this is that we don't know Hebrew and the grammatical analysis of it.

Thus, while you will find many places where the plural is used, you will also find many places where the singular is used to describe the entire people. Thus, Isaiah 53 could very well be describing the history of the Jewish people-despised by the world, persecuted by the Crusaders and the Spanish Inquisition and the Nazis, while the world silently watched. The nation of Israel suffers in silence; they are accused of being evil by those who are truly evil.

Isaiah himself, *only four chapters earlier,* calls the Jewish people the *same term* that he used here- "my *servant"* (Isaiah 49:3).

3 And He said unto me: 'Thou art My servant, Israel, in whom I will be glorified.'

Here we find "singular" Servant describing a plurality of people in the nation of Israel and it explicitly says there that it refers to the Jewish people. Thus, in Isaiah 49:6, Isaiah says that the Jews are to be a light to all of the nations, and are therefore more responsible, and therefore Isaiah points out in chapter 53 that the Jews will bear the iniquity of the world. This is a very simple, unforced, smooth understanding of the verses.

The verses therefore do not point exclusively to Jesus, or to a Messiah, but rather to a whole nation of people and so this passage is no proof whatsoever to the validity of Christianity and it's claim that Jesus alone is the fulfillment of Isa. 53

If you look at the passage closely, you will discover an amazing difficulty with the Christian interpretation.

Answer for yourself: And what is that?

The verbs keep changing tenses. Isaiah 53:2 says that *"he shall grow up as a tender plant"-this* is referring to the future (shall grow). The next verse says, *"He is despised and rejected"-this* refers to the present, presumably the time of Isaiah himself. The next verse says, *"surely he has born our griefs and carried out sorrows"-this* in the past tense. The next verse reads, *"But he was wounded for our transgressions*...again past tense.

Answer for yourself: Now, if this passage refers to Jesus, then something is very difficult, for if Isaiah is speaking about the future growth of a plant, and if that refers to Jesus, then how could the following verses, which refer to the past, refer to Jesus?

Answer for yourself: If you say that the entire passage refers to the future, then why did Isaiah change tenses?

The Jewish explanation that the subject of Isa. 53 is the nation of Israel has none of these difficulties. Isaiah is saying that the Jewish people will develop into a plant, a source of nourishment for the world, but at the time Isaiah is speaking, the world despises the Jew, and the Jew has already been afflicted by the Egyptians, the Philistines, etc., and all of the affliction has been an atonement for the sins of the Jewish people. This explanation, unlike the Christian one, fits very nicely.

Now lets try something. Try using the Jews in Auschwitz as the subject of Isaiah *53;* it works out just as well, if not better, than Jesus.

Answer for yourself: Could Isaiah perhaps be referring to them? Thus, again, the passage does not point exclusively to Jesus.

Lets assume something. Perhaps Isaiah 53 refers to the Messiah, and perhaps the Messiah will be despised, etc.- but perhaps this Messiah has not come yet? So what if Jesus suffered, perhaps the real Messiah will also suffer, and so perhaps Isaiah 53 refers to the future Messiah. Even so this is no proof that it refers to Jesus even if the passage refers to a Messiah.

This comment is important to this passage, but, in addition, to the entire New Testament on the whole. The entire "proof" rests on one premise, and that is that the history of the life of Jesus is portrayed honestly and correctly by the New Testament. This, however, can be greatly questioned, for the following reason. If you read Matthew chapter 27, you will see Pontius Pilate described as peace loving, justice seeking, decent fellow. Pilate keeps asking, *"Why, what evil has he (Jesus) done?"*

Luke 23:22

"And he (Pontius) said unto them (the Jews) the third time, why, what evil

has he done?"

And so, in Matthew 27:24, Pontius washes his hands to indicate his complete innocence of the death of Jesus. Pontius, according to the Gospels, was pressured by the clamoring Jews to crucify Jesus, and so he had to give in. So it seems that Pontius is a weak ruler who wants to be just and moral. This is the picture portrayed by the New Testament.

However, historians seem to disagree. Emil Schurer, in his history of the period, quotes Philo's description of Pontius as "an unbending and recklessly hard character; corruptibility, violence, robberies, ill treatment of the people, grievances, continuous executions without even the form of a trial, endless and intolerable cruelties" are charged against him." Josephus, in his Wars of the Jews, Book II, Chapter IX, shows how Pontius began his career with the Jews with a major change, which almost caused enormous bloodshed, and then continued to cause disturbances, during which many Jews were killed. In his Antiquities, Book XVIII, IV, 1, 2, Josephus shows that his excessive murders eventually got Pontius recalled to Rome! And so, if you look at various histories of the period, you will see Pontius Pilate portrayed in exactly the opposite manner as he is portrayed in the New Testament. This forces one to conclude that the authors of the Gospels doctored the story so that Jesus emerges looking innocent. Pontius emerges looking innocent, and the Jews come out looking guilty.

Once you find one place where the authors lied, or twisted the facts, you may assume it has happened elsewhere..it is now up to you and me to find other examples of lies and falsehoods in our New Testament.

Thus, Isaiah 53 to the reader who does not know Hebrew or who reads the passage in other than the Hebrew Tanakh is made to read and resemble the crucifixion of Jesus. But thousands were crucified just like Jesus and it could equally possibly refer to them as well. Even so such an assumption could only be true if the history of the Jesus story is honest and correct as depicted in the New Testament. That, however, is very questionable as any serious study on your part will quickly show. Let me say after 20 years of scholarly study that the depiction of Jesus in the New Testament is anything but truthful. Read for example The Passover Plot by H. Schonfield and keep in mind that if you were making up a story about someone whom you thought was the Messiah, you would try to doctor the story so that it resembled the description written hundreds of years before, in the book of Isaiah, about the Messiah (if, indeed, it is talking about the Messiah in the first place).

There is another problem, and this too is based on the text itself. Isaiah says that the person referred to *"is brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he openeth not his mouth" (verse 7).* Now, whoever this verse is referring to, one thing is certain-it certainly is not referring to Jesus. If you look in Matthew 27:46, you will see that Jesus, while he was crucified, not only was not silent, but he even seems to be blaspheming, for he cried out *"with a loud voice, "My G-d, my G-d, why hast Thou forsaken me?"* Jesus is crying out to G-d, and he accuses G-d of forsaking him.

That certainly is not the silent sheep of Isaiah 53, who was not to cry out in a loud voice, nor was he to blaspheme and accuse G-d in public. But again the unhistoricity of the New Testament brings all texts into question and this one above is not an exception. Perhaps Isaiah 53 refers to those Jewish martyrs who were killed by the Roman Hadrian one hundred years later, and who died with love of G-d on their hearts. The Talmud (Berochos 61b) relates that when Rabbi Akiva was being killed during that period, he died with the Shema on his lips, even while the Romans were raking the skin off his body with an iron rake. Rabbi Akiva died a more painful death than Jesus, or at least as painful, and yet Rabbi Akiva died with the love of G-d on his lips. He did not accuse G-d of forsaking him. Thus, Isaiah 53 applies more to Rabbi Akiva than to

Jesus. Unquestionably, Isaiah 53 cannot refer to Jesus, because Jesus did not go silently as a lamb to his death if the accounts of the New Testament is to believed.

In Isaiah *5* 3:10, it says that *"he shall see his seed, he shall prolong his days."* This means that the subject of Isaiah *53* will have children and live a long life. Since neither of these was true in the life of Jesus, Isaiah 53 cannot refer to Jesus it surely would seem. It could, however, refer quite easily to the Jewish people.

Answer for yourself: So what is the truth about Jesus? Well that is the biggest question in the world as I see it. We have only just scratched the surface with this short article. Let me say in closing if you love Jesus and what G-d has accomplished through him and his unfortunate death then believing lies and forged texts about him brings no honor to him and his memory; rather it only dishonors him.

Let us covenant together to study to recover the truth about Jesus and in so doing as G-dfearers return to the faith of Jesus and not only honor him but his Bible...the Jewish Tanakh.



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IS JESUS THE SUFFERING SERVANT OF ISAIAH 53? FULFILLED OR UNFULFILLED?

The prophecy cited most often by Christianity seeking to prove Jesus's Messiahship is Isaiah 53.

Answer for yourself: Has Christianity and it's exegesis and interpretation of Isaiah 53 provided the truth concerning the Servant of YHWH and are they right in teaching that the fulfillment of Isa. 53 finds its only fulfillment in Jesus? Does Isaiah chapter 53 find its fulfillment in Jesus or in the corporate nation of Israel? Or both?

To find the truth about the matter there is many things we needed to examine.

CHAPTER DIVISIONS CAUSES US TO START OUT OUR STUDY ON THE WRONG FOOT

There is nothing like getting off to the wrong start but that is just what happens to any who look to Isaiah chapter 53 and begins their study not knowing that the "story" that is being told by Isaiah begins really many verses before the chapter division for Isaiah 53 in our Christian Bibles. The prophecy actually begins in 52:13 and continues through the end of 53. The vast majority of Christians when reading this passage automatically begin at chapter 53 and fail to take note that the prophecy as given by Isaiah the Prophet really begins at 52:13. This is because of the chapter divisions in our Christian Bibles today were often created and theologically manipulated in order to hide certain information that if known would not allow the reader to come to the desired conclusions the writers of our Bibles intended for the reader. Such crafty manipulation and separation of these texts which ran together in the Hebrew originals from which our translations were taken were often decided upon in order to ensure that the reader would have only certain limited knowledge at his disposal before reading the passage. This was done in order to prevent the reader from seeing the "whole picture" because if the context in which we was reading contained this added information then most likely the reader would arrive at a totally different understanding of the passage. Simply said, if chapter divisions were not "theologically placed" by Christianity then it would be most difficult for the reader to arrive at intended "Christian" interpretations of the passages. In this instance with Isa. 53 we see a perfect example of such manipulation which almost guarantees the reader to arrive at the intended conclusion that the "Servant" is a man and not the "nation" of Israel. When we begin Isa. 53 verse one not understanding "who" is doing the speaking and "to whom" he is addressing then there is no way we can properly understand what the prophecy is saying and to whom it is intended. We are set up to be led astray by preformed ideas brought to the passage that we have received at other times in our lives regardless of its correctness. We come already conditioned to read into these type of texts what we already believed and follow the path laid out for us by those who craftily arranged the texts in hopes that we would never see these things. Of course in this instance this separation between Isa. 52 and Isa. 53 at this critical junction was done in order to not only keep from the reader who was actually speaking in this prophecy but to whom they were addressing. Said more simply this was done in order to ensure that

the reader would come to the conclusion that "Isaiah" was speaking "to the Jews" when in fact it is the "Gentile rulers and kings who are speaking" about the "corporate nation of Israel and not a man." This again was done to make the fulfillment point to a man and this man of course is none other than Jesus according to Christian interpretation of the verses. No greater example can be seen for this Christian manipulation than Isaiah chapter 53.

It is not unusual for average Bible readers to assume that the original authors of the books that are found in their Bibles were the ones who put the chapters and verses in them. However, as we have seen on many occasions, assuming can get us in trouble. The fact of the matter is that there were no chapter divisions in any Bible before the 13th century C.E. [long before the KJV]. A Frenchman and professor at the University of Paris is responsible for the divisions into chapters found in all Bibles at the present time. He was Stephen Cardinal Langton, later archbishop of Canterbury (d. 1228). Therefore, the Scriptures were without chapter divisions for, at the least, over 1000 years after the books were written! It would be another 300 years before those chapters would be divided into verses. The first phase was in 1528 when Santes Pagnino, O.P., edited the first part of the Old Testament. The second phase was in 1551 when Robert Stephens published his Greek edition with verses. Every time you open your Bible and see the chapter and verse markers, you are being influenced by the work of the above three men and their "theological persuasions" and understand that these "theological" inclinations are forced upon us today just be the divisions between the chapters of our Bibles.

Now back to our passage. In this passage in question in Isa. 53, Isaiah foretells the sufferings of G-d's righteous servant as a result of the sins of the world. Let me stress one more time that Isaiah the prophet uses both the "singular" and "plural" pronouns interchangeably from Isa. 40-66 in describing the Servant. If you will take time to read these chapters then you shall see this for yourself. Typical Christian theology and interpretation of Isa. 53 will tell you that this servant can only be the Messiah and that therefore the prophecy must be about Jesus's atoning death on the cross since for them Jesus is the Messiah.

Answer for yourself: Is this true?

WHO IS DOING THE SPEAKING IN THESE IMPORTANT VERSES?

The first question one must ask when dealing with any passage in scripture is who the speaker is. The end of chapter 52 and the beginning of chapter 53 tell us who the speaker is: *"So shall he [the servant] sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider. Who hath believed our report? and to whom is the arm of the L-rd revealed? [the response of these kings about the servant]"*

From these verses, it is apparent that the speakers are Gentile kings at the end of days.

This is why the first several verses of the chapter are in the past tense; if Isaiah were the speaker, as the Christians claim, the text would be entirely in the future. It is the griefs and sorrows of these Gentile kings that the servant [Israel] has borne directly at their hands of cruelty down through the ages, yet they, these Gentile kings representing the Gentile nations, esteemed him [the nation of Israel] stricken, smitten of G-d, and afflicted (53:4). He [the nation of Israel] was wounded for [because of] their transgressions, and bruised for [because of] their iniquities [toward the nation of Israel] (verse 5). These verses could theoretically apply to Jesus, but they could also apply to the Jewish people. In fact they do in a way as Jesus experienced this same cruelty by the Gentile Romans but understand Jesus is but one of millions who suffered in like fashion and to disregard Isaiah's use of these interchangeable pronouns representing the whole of the nation of Israel and focus upon just one man is doing injury to the text. For the last 2,000 years the Jewish people have suffered immeasurably as a result of Gentile sins, for the main sin committed by the Gentiles has been the persecution of the Jews; yet the Gentile world has generally held that Israel's persecution is a divine punishment for our refusal to believe in Jesus. Such a statement is a complete misunderstanding of the whole Old Testament and the

facts at hand.

Please let us not forget what we just learned concerning who is speaking. The Gentile kings representing the Gentile nations are speaking and they say: *"With his [Israel's] stripes [scourging] we [the Gentile nations] are healed."* Without understanding who is speaking here you are set up to read your prior Christian theology into this verse and no man can tell you that this is not referring to Jesus; that is until you discern who is speaking. Realize maybe for the first time in your life that if the Jews had buckled under persecution and forsaken their faith in one G-d, the Gentile world would never be taught the truth about this G-d, as it is written: *"Thus saith the L-rd of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that G-d is with you." (Zechariah 8:23).*

We non-Jews learned of salvation only because of the Jewish people and their Bibles and what a sad price they have paid down through history in order to maintain the truth concerning G-d's Revelation to mankind concerning his responsibilities and rewards for such obedience and relationship. Salvation is of the Jews Jesus taught. The sad fact is that instead of a Jewish Jesus knocking on my door to teach me about G-d, the Festivals, the Sabbath, righteous giving, and the Commandments of G-d that frame my particular Covenant with G-d a Gentile created Frankenstein came knocking on my life; a strange looking Jew who was dressed in the robe of Constantine professing sun worship mixed with just enough Judaism to make it look presentable; and I never knew he was not the "real deal." Since not possessing almost any knowledge of Judaism at that time in my life and what it teaches for both the Jews and the non Jews I was set up to accept the lie never knowing that it is not the truth and this is only reinforced by my forged Christian Bible and the erroneous interpretations of it I had heard since childhood. Instead of true atonement I learned of the false atonement of the sun-g-dmen who all said "eat my body" and "drink my blood" and millions do this Sunday after Sunday steeped in idolatry and blasphemy never knowing their error and sin. Little hope is on the horizon for help as our forged Christian Bibles only reinforce this error and preaching continues to brainwash us and study goes lacking. No greater case in point is the manipulation of the passages in Isaiah alone; some 6000 alterations made by the Essenes who had forsaken Biblical Judaism in those days and adopted a religious synthesis of Pythagorianism, Buddhism, Zoroastrianism, and a little mystery religion mixed with Judaism (http://www.bennoah1.freewebsites.com).

Moving on, we find, *"He [the nation of Israel] was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." (Isaiah 53:7)* Christianity and their theology will at this point say, "Aha! When has Israel ever kept silent in the face of persecution?" But the sad truth is that the Jews have historically had very low self-esteem. The Warsaw ghetto uprising during the Holocaust stands out because it is the exception; for the most part, the Jews have simply knuckled under and accepted their fate. Let us remember again who is speaking before reading the following?

"He [the nation of Israel down through history] was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people [the Gentiles speaking] was he [the nation of Israel] stricken." (53:8)

Pretty plain if you ask me once you know who is speaking but again this chapter division between Isa. 52 and Isa. 53 was chosen to blind the reader to this fact in order to ensure the reader would blindly follow the Christian preachers who wanted these passages to be fulfilled in Jesus only.

A footnote in my one of Hebrew Bibles near the beginning of the verse indicates that it could also be rendered, "He was taken away by distress and judgment: but, etc." This verse looks Christian, until you examine the original Hebrew. The phrase rendered, *"for the transgression of my people was he stricken"*, is "mipesha ami nega lamo" and should have been rendered, *"through the transgression of my people a blow [or plague] was to *them*".* The servant is here being mentioned in the plural. You can speak about a

nation in the singular, but you cannot speak about one person in the plural. As if there were any doubt, look at verse 9: ***"And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth."*** **The King James translation has a footnote by the word "death" stating that the Hebrew has "deaths"; and the word here, "b'motav", really does mean, "in his deaths". The word for "in his death", singular, is "b'moto"and this is not what we find in the Hebrew of Isaiah.**

Answer for yourself: How many times can one man die? Did Jesus die several deaths? Now can you see that Isaiah is referring to the whole of the Jewish people and their treatment at the hands of the Gentiles; in particular the Gentile Church better recognized as Roman Catholicism down through it's evil history?

Honest Christians will not claim that the Messiah was supposed to die more than once; the servant therefore cannot be the Messiah.

It gets worse. Verse 10 says, ***"Yet it pleased the L-rd to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin [or, when his soul shall make an offering for sin], he shall see seed, he shall prolong days, and the pleasure of the L-rd shall prosper in his hand." (KJV)*** **Jesus did not see seed. The word here, "zerah", can only mean biological children; the word that can mean metaphoric or spiritual children is "ben"; and again this is not used here in Isaiah. Neither did Jesus prolong days; he died at 33 according to the New Testament. Christianity counters that Jesus in fact did prolong days in that he was resurrected and is now over two thousand years old; however, the phrase here, "ya'arich yamim", can only refer to an extension of one's mortal life in the Hebrew. The way to refer to an eternal life is "chai olam" and again this is NOT used in the Hebrew of Isaiah.**

Verse 11 says, ***"He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities."***

Answer for yourself: Did you notice the very important phrase "By his 'knowledge'"? What knowledge?

Christianity universally claims that Jesus justified many by his "death"! This the core of Paul's teaching. It is not my intention to expose Paul and his gross errors and apostasy from Biblical Judaism at this time but if this article makes sense to you much more will when you learn the truth about Paul that Rome never wanted you to know: http://paulproblem.faithweb.com. Jews, on the other hand, always pray in their synagogues for the well-being of the nations in which they live, even when these nations practice antisemitism; thus, by their knowledge of G-d's Word do they really justify many. You only need to attend one Yom Kippur service and see their prayers for their persecutors and their salvation. They lift on that day as well as other days millions of prayers for their blinded captors, their persecutors who are lost in idolatry and blasphemy and don't know it. That once was me and many of you who read this article. Salvation is of the Jews, always has been, is today, and will always be of the Jews. When confronted with the evidence, Christians will generally rattle off a list of reasons why the servant of Isaiah 53 cannot be Israel. But even if they could conclusively prove that the servant could not possibly be Israel, they would still be in a bind; for all of the above reasons why the servant cannot be the Messiah would still stand. If the servant is not Israel, then we must resign ourselves to the fact that nobody has the correct interpretation of Isaiah 53; it is certain, however, that the servant is not Jesus of Nazareth alone but rather encompassed him along with the whole of the Jewish nation since Sinai.

GENTILE CHRISTIANITY AND ITS LIES NEVER SEEM TO CEASE

With the rise of Messianic Judaism in its various forms, many Christians in defense of their indefensible positions, have asserted that the ancient rabbis all took Isaiah 53 to be Messianic and that this opinion was not changed until Rashi popularized it several centuries after the time of Jesus.

This is a very serious statement and very damaging to Jewish exegesis of their own Bible if it is true.

Answer for yourself: Are Jews for Jesus and other Messianic groups correct when they both teach and print in their literature such statement?

I remember years ago reading every Christian Messianic piece of literature I could get my hands on. I read and accepted the above statement as truthful without ever checking it out; for after all would Christians misrepresent the truth to others let alone a very prestigious organization like Jews for Jesus? Surely not; but they do!

Answer for yourself: The first question that should come to mind is, if everyone took this prophecy to be Messianic, and everyone knew that the Messiah was going to die for our sins, why did the Jews reject Jesus?

With a great stretch of the imagination, you could see their hearts possibly being blinded supernaturally before the Crucifixion, lest they rise up and by force prevent the great redemptive act from taking place; but following the Crucifixion, the Jews should have accepted Jesus in droves as their long awaited for and expected salvation, there being no reason for God to maintain the Jews' spiritual blindness. Origen, a Church father who lived in the third century, hundreds of years before Rashi, wrote thus in Contra Celsum: *"I remember that once in a discussion with some whom the Jews regard as learned I used these prophecies [from Isaiah 53]. At this the Jew said that these prophecies referred to the whole people as though of a single individual, since they were scattered in the dispersion and smitten, that as a result of the scattering of the Jews among the other nations many might become proselytes and lights to the truth when scattered among the heathen. In this way he explained the text: `Thy form shall be inglorious among men'; and `those to whom he was not proclaimed shall see him'".* Here we have ancient testimony that Celsus, a Platonist and polemical writer against Christianity, who flourished towards the end of the second century was maintained THEN that the standard interpretation of the Servant in Isaiah as well as other parts of the Hebrew Scriptures was know to be the corporate nation and not a single individual. It sure looks to me that Jews for Jesus and other agencies which blame Rashi some 800 years later for changing Israel's interpretation away from a "single man" and destroying Israel's belief in Jesus being the Servant is a LIE!

The Church's mistake in its interpretation of the rabbinic writings is understandable, however. In the Talmud's commentary on Isaiah 53, the opinion is expressed that one man [ONE MAN], *Moshiach ben Yosef (the anointed one of the tribe of Joseph), will suffer in the same manner as the servant of Isaiah 53.*

Now pay attention to the context of his remarks. In the last days, when Jerusalem is under siege by the nations of the world, this man will die as a martyr for his faith, inspiring the Jewish people to repent and to seek G-d with all their heart. G-d, seeing their faith, will then send Elijah the Prophet to identify the Messiah.

Answer for yourself: Did you notice that is occurs IN THE LAST DAYS BATTLE BETWEEN ISRAEL AND THE WORLD'S NATIONS AND THIS IS WHEN THIS ANOINTED ONE WILL DIE...AND ONLY THEN ELIJAH THE PROPHET WILL COME TO REVEAL THE MESSIAH?

Answer for yourself: Has this happened yet and we missed it?

A Christian who is not familiar with the tradition of Moshiach ben Yosef could easily mistake this commentary for a Messianic interpretation of Isaiah 53; but it is clearly not, as Moshiach ben Yosef is

most definitely not the Messiah but one who dies before the arrival of the Messiah.

DID THE JEWS TAMPER WITH THE PROPHETS [HAFTARAH] TO HIDE JESUS?

Another charge against the Jews and common error made by Christians is the claim that Isaiah 53 was removed from the haftarah, the weekly readings from the books of the prophets, because the Sages feared that those in the congregation who heard Isaiah 53 being read would accept Jesus as the Messiah.

Answer for yourself: Is this true?

Indeed, Isaiah 53 is not read in the synagogues, while Isaiah 52 and Isaiah 54 are.

Answer for yourself: But is this a result of anti-Christian polemic on the part of the Sages?

Hardly. In fact, less than three percent of the Prophets is read in the weekly synagogue services. The portions that are read were chosen because they bear some relation to the Torah portions that are read the same weeks as the respective prophetic portions. In this way, the prophetic portion that is read in a given week complements the Torah portion that is read the same week. Isaiah 53 bears no relation to any particular portion of the Torah, so there was simply no need for it to be included in the Haftarah. That the exclusion of Isaiah 53 was not done out of anti-Christian polemic should be obvious from the fact that Daniel 9 is included in the Haftarah despite its use by Christians. It should be noted that the New Testament confirms that the Haftarah already existed in Jesus's lifetime, when the Sages certainly had no reason to fear Isaiah 53. Luke 4:16-20 recounts how Jesus was called up to the front of a synagogue in Nazareth, whereupon he read Isaiah 61: *"And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the L-rd is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the L-rd. And he closed the book, and gave it again to the minister, and sat down".*

Answer for yourself: If we assume that Isaiah 53 was at this time part of the Haftarah but was removed when Christians began using it, then how was it removed from every Jewish synagogue in the world, overnight, without any dissent or debate?

Recall that in Jesus's day there were synagogues throughout the Roman Empire. Any decision made in Jerusalem would have taken time to trickle through to all the synagogues. And if, as the Christians claim, Isaiah 53 points strongly enough to Jesus that the Sages were afraid that Jews would be swayed to Christianity just by hearing it, then at least some of the rabbis outside the Land of Israel should have been swayed themselves; these rabbis would have continued including Isaiah 53 in their Haftarot to this day. And unless one wishes to accuse all the rabbis throughout the Roman Empire of being so demonic in their anti-Christian hostility that they would conspire together to deliberately blot out a portion of God's word (a suggestion which just reeks of anti-Semitism), there should at bare minimum have been debate about whether or not to remove Isaiah 53 from the Haftarah. This debate would have been recorded in the Talmud, so that later rabbis could answer students who inquired as to why the Haftarah jumped from Isaiah 52 to Isaiah 54.

Answer for yourself: In fact, if the Sages had been smart, don't you think that they would have also removed chapters 52 and 54?

Answer for yourself: Does not keeping chapters 52 and 54 just beg for Christians to ask why chapter 53 is missing? The only reasonable conclusion is that the Haftarah predates Christianity and that Isaiah 53 was never part of it.

Well, this is just a quick look at Isaiah chapter 53 to get your feet wet. Remember that the Essenes who were apostates from Biblical Judaism made over 6000 changes to Isaiah alone in writing in their concepts of crucified sun-g-ds and crucified angel-messiahs reflecting the intersection of the elleptical and celestial orbits of the earth in relation to the sun. This is why the "anointed" was crucified before the foundation of the world. So much to learn, so much to unlearn, so much to repent of, and so much to study.

We at Bet Emet hope this short article has opened your eyes to the truth about Jesus in relation to Isa. 53 in hopes that in time you will see enough and repent of the idolatry given to you by Rome and return to the real faith of Jesus. Shalom.



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JESUS IS THE FULFILLMENT OF PSALM 110? FULFILLED OR UNFULFILLED?

Christianity has said for centuries that Psalm 110 'proves' that Jesus is the Messiah, because Psalm 110:1 tells us the Messiah exalted to sit at G-d's right hand and Mark 16:19, Luke 24:50-51, Acts 2:33-36, Heb 10:12-13, and Matt 26:63-65 all claim that Jesus sits at G-d's right hand.

Answer for yourself: Is this true?

The Gospels describe several episodes in which Jews asked Jesus questions about his beliefs. His replies sometimes included questions in which he challenged the wisdom of the Pharisees. Jesus' comments are invariably followed with the observation that the Pharisees, or elders, or Sadducees could not answer him and, in fact, were amazed at his knowledge. The Jews are portrayed in the New Testament as angry and sullen in their inability to respond to Jesus' comments and declarations. It is possible that the presentation in the New Testament is slanted and the replies of the Jews were not recorded. Or, perhaps, since there was such a lapse in time between the episodes and their recording that the evangelists were unaware of rejoinders to Jesus' statements. However, even an apprentice student of the Pharisees would have had no difficulty in answering his questions or responding to his assertions. These were learned men skilled in their Jewish Scriptures. We have for too long been taught they were bungling idiots who were intellectually dense when it comes to the Jewish Scriptures. Such is the tragic fruit of Gentile Christian anti-Semitism. We need look no further than this false representation for such evidence.

One such case involved a mistranslation or misunderstanding of Psalm 110:1. Here is how it appears in Matthew 22:44, Mark 12:35-36, and Luke 20:42-43:

"David, speaking by the Holy Spirit declared: The L-RD said to my L-RD Sit at my right hand Until I put your enemies under your feet."'

Besides the above translation we find examples of different translations in the following versions:

- **NIV The Lord said to my Lord: "Sit at my right hand until I put your enemies under your feet.**
- **NASB The Lord said to my Lord, Sit at my right hand, till I put thy enemies under thy feet'?**
- **Darby The Lord said to my Lord, Sit on my right hand until I put thine enemies under thy feet?**
- **Young's Literal Translation The Lord said to my lord, Sit at my right hand, till I may make thine enemies thy footstool?**

Out of all the above examples other than the Jewish Scriptures, only the Young's Literal Translation gets its correct...or almost. More on that shortly.

NO JEW...FAMILIAR WITH THE TORAH AND THE RELIGION OF BIBLICAL JUDAISM...COULD HAVE GOTTEN THIS PASSAGE SO

WRONG AS DID THE WRITERS OF THE NEW TESTAMENT

Before we begin let us look at the passage from Psalm 110:1 in the Hebrew Tanakh and Jewish Scriptures:

Psalm 110:1

¶ A Psalm of David. The L-RD saith unto my lord: 'Sit thou at My right hand, until I make thine enemies thy footstool.'

Answer for yourself: Do you notice any difference between the New Testament quotes above and how it is originally worded in the Jewish Scriptures?

You should have noticed that "lord" became "L-RD" in the New Testament! Where as the Psalmist used "lord" meaning "sir or master," the whole concept in the New Testament carries the idea of deity as in Yahweh! In other words "a man becomes a G-d." *Theology has been created!* More on that later.

WHY SUCH A TRAGIC MISQUOTATION?

First of all, this is not even a Messianic prophecy, but a Psalm about David. David, you may recall, was the anointed (Heb mashiach) king of Israel. The verse says "And the L-rd (The 4 letters of G-d's name) said unto my lord (L'adoni, an address here for a human master, in this case David) 'Sit at my right hamd while I make your enemies your footstool.'"

As I said in parentheses above, adoni is used also as a title of respect when addressing a superior such as a king (see Gen 23:6, 1 Kings 2, 17). To sit at G-d's right hand is an honor G-d symbolically gives to David at a moment when the neighboring nations were hostile to him (1 Chron 28:5 and 29:23).

The purpose of the New Testament writers in quoting this verse incorrectly was to provide Jesus with an opportunity to pose a question to the Pharisees which would demonstrate his astuteness and his ability to confound and squelch the Pharisees. If we read only the New Testament quote, or should I say misquote, then we find that we are to believe that Jesus asked them how David could call the Messiah the L-RD (deity) if the Messiah was his son.

There is just one major problem. *The passage in Hebrew never said this!*

The next verse in Matthew tells us, *"No one could say a word in reply and from that day on no one dared to ask him any more questions" (22:46).*

We must remember that we are dealing with a presentation of events by a non-Jewish writer in this New Testament who is passing himself off as a Jew and this explains his lack of knowledge of the Hebrew. Anyway if we look at the text as it supposedly happened then no wonder we see the confusion. The listeners must have been baffled or shocked by the muddled thinking ascribed to Jesus by the New Testament writers, for even a Jewish child knew the difference between what the verse said in the Hebrew of Psalm 110:1. But the writers of the New Testament supposedly anointed got it wrong! A Jewish child would have realized right off the bat that the verse as written and quoted in the New Testament was not accurate to the Jewish Scriptures. We have to remember that the verse in the New Testament is describing a conversation. Being one skilled in the Jewish Scriptures as was both Jesus and his hearers, when one heard Psalm 110:1 everyone would have understood that the second "lord" referred to a man and not a G-d. But in the New Testament effort was extended to change the word and the meaning on

purpose in order to convey a meaning quite foreign to what both Judaism and Jesus believed....that a man was G-d!No man was a G-d, for G-d is One and His Name One!

PSALM 110:1 IN THE HEBREW

I mentioned briefly above this verse, but let us first start with the correct rendition of this verse. The translation directly from the Hebrew reads somewhat differently.

The L-RD said unto my lord Sit at My right hand Until I make your enemies your footstool.

Even a child, acquainted with Hebrew, would understand that there is a terrific difference in meaning between "L-RD" and "lord."

The Stone Edition Tanakh records the verse this way:

Regarding David, a psalm. The word of HaShem to my master, "Wait at My right, until I make your enemies a stool for your feet."

An interesting footnote is present: ***"An unnamed psalmist, possibly one of David's soldiers, composed this psalm about his king (Ibn Ezra; Radak).***

L-RD OR lord?

There is a big difference between Lord (G-d) and lord (David). **The original Hebrew text clearly distinguishes between the two words. The word, "lord," is a title of respect, meaning "sir" or "master" which is still used in modern Hebrew today. The meaning of the verse is: G-d spoke to David on whom He (figuratively) conferred an honor by seating him (the man David) at His right side. G-d then assured David of the defeat of his enemies. The verse is referring to King David and not to a supposed G-d-man named Jesus as the New Testament would have you believe.** Again a verse is taken out of context and changed. Again a verse is tragically misquoted.

In Psalm 110 David was not speaking to the Lord. David was not speaking to anyone. The communication went the other way and ***the conversation was from the L-RD YAWHEH to David. There was no mention of a messiah or reference to a messiah in this verse.*** **This was between G-d and David. The Hebrew is very clear and leaves no ambiguity.**

The confusion is due to the New Testament writer of the Gospel of Matthew assuming that David addressed G-d and, in so doing, that he was speaking to the Messiah.

No Jew, being a devout monotheist would ever dream of making such an idolatrous statement.

This New Testament blunder betrays the hand of a non-Jew writing his theology that "Jesus is G-d" into the document.

But as stated previously, no Jew would have gotten this passage incorrect. **Again, as I have been sharing for years, Gentile writers lay behind the translations and mistranslations of the New Testament as they**

have come down to us today. Besides the misquotation, you need to know that the concept of a *divine messiah was unknown* to David who lived ten centuries before Jesus. Nor was a concept of a divine messiah current in Jesus' time. This idea was a later development of the Alexandrian Essenes & Paul who was influenced by them and the other evangelists, or should I say Gentile redactors of the New Testament who were later taught by these Essenes.

Thus, the question...why David called the Messiah his LORD--was not really Jesus' question but the writer of Matthew's which he thought would confound the Pharisees and demonstrate Jesus' wisdom. Again we have an artificial creation of separation of Jesus from his faith and the authorities of his faith. Again we have impetus to create a new religion since the leaders of Judaism are shown by the antisemitic writers of the New Testament as bungling idiots when it come to their own Jewish Scriptures. Besides that they continually are portrayed rejecting Jesus and his theological positions. But such is not the fact when one is well versed with the Jewish Scriptures and what Judaism really taught. With such insights, which come only from years of intense study, can you read the New Testament and find such "tracks" which betray Gentile tampering & forgery of the New Testament documents let alone the facts. Instead, with just a little background in the Hebrew language which most Gentile Christians lack today, this misquotation in the New Testament shows that the writer of the Gospel of Matthew did not understand the Hebrew language and the original text of the psalm. Besides ignorance of the passage in the original Hebrew, the only other recourse we are left with is to understand that the writer of the Gospel of Matthew was imposing his own personal doctrines on the passage. As one exposed to Jewish teaching and capable of reading the Bible in Hebrew, Jesus would leave understood the meaning of the original verses. And so were his hearers. And so should the author of the Gospel of Matthew if he had been a Jew, which he was not. This conversation, as it was written, never happened as portrayed by the New Testament & is just another in a long line of "theological inventions" to make Jesus a G-d in the fashion of other Sun-g-dmen whom these Gentile redactors already revered. It goes against the basis of Monotheism which is the very foundation of the Bible. Neither Jesus nor his hearers would have anything to do with such.

Here are some other facts which Jesus would have known: The king of Judah was G-d's son in a *figuratively or allegorical sense. The king--David, Solomon, Hezekiah, or any monarch on the throne of Judah--was anointed which means messiah.* All Judean kings after David were reckoned as coming from his dynasty. Hence, the answer to Jesus' question about the christ being the son of David means simply that the messiah or christ is an anointed king of David's descent (son of David).

PSALM 2:7

First let us look at the New Testament quote of Psalm 2:7 as taken from the King James Bible

Ps 2:7 7 I will declare the decree: the L-RD hath said unto me, Thou art my Son; this day have I begotten thee. (KJV)

First of all know that this is NOT a faithful quote of the Hebrew Tanakh as seen below:

According to the Stone Edition Tanakh we find Psalm 2:7:

I am obliged to proclaim that HASHEM said to me, "You are My son, I have begotten you this day

Again we see literary creationism and textual forgery at work as the writers of the book of Acts capitalized the word "son" when the original Hebrew carried no such idea. This is of course done due to theological agendas by the Gentile writers of the New Testament because in their interpretation of the texts they saw since they already believed that Jesus is G-d and since they saw fulfillment of Psalm 2:7 in Jesus due to his supposed virgin birth and immaculate conception then they went ahead and capitalized the word in translation in order to convey to the reader their theological views of Jesus (right or wrong). The Gentile world who did not know or could read Hebrew would never know. They were almost right however the Jews knew such translations was wrong and did great injury to the Hebrew Scriptures and the meanings of them that G-d intended all the world to know.

Answer for yourself: But is what the writer of the book of Acts wrote true? Is Jesus G-d and is Jesus the subject of Psalm 2:7?

It seems appropriate here to speak about Psalm 2:7 which Luke quoted in Acts. The issue which is hinted at in Matthew 22 in reference to Psalm 110 ["lord" capitalized in order to convey the concept that a man is G-d] comes to the fore in Acts 13 again only now it is in regard to Psalm 2. Certain words in Psalm 2 are taken to indicate by the writer of Acts to indicate a special relationship between G-d and Jesus. Again the idea is promoted here [in the quote of Psalm 2:7 in Acts 13:33] of some sort of a "biological" and "christological" relationship where Jesus is G-d in some fashion and this is presented again by such a reference by Luke that refers back to the Matthew account dealt with above where this Gentile writer of the Gospel of Matthews tried to make, as will the writer of Acts, look as if prophecies that referred only to a man now in this instance referred to a G-d since again words were capitalized when the parent Hebrew Scriptures never did capitalize them.

Answer for yourself: Does Psalm 2 really refer to a special relationship between Jesus and G-d and is Jesus G-d as seen in the capitalized of the word "Son" which is made to refer to him by the writer of Acts?

LETS READ THE QUOTE IN ACTS IN THE ENGLISH

Here is how Psalm 2:7 appears in Acts 13:33:

Acts 13:33 33

G-d hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. (KJV)

This special relationship we see is predicated upon resurrection of Jesus as well as the capitalization of the word "Son" yet we saw that the original Hebrew Scripture carries no such meaning. The meaning of these lines has become crystal clear to Christological exegetes but manipulation of the Hebrew texts were necessary to force such religious beliefs concerning Jesus.

It is worthwhile to consider the entire verse and the preceding one which introduces it. As Samuell Sandmel said, *"Citations devoid of context are always dangerous"* (We Jews and Jesus, p. 68).

Here are verses 6 and 7 in Psalm 2:6:

v 6 Truly it is I that have established My king upon Zion, My holy mountain.'

v 7 ¶ I will tell of the decree: the L-RD said unto me: 'Thou art My son, this day have I begotten thee.

The first verse tells of G-d establishing or anointing David as king in a new dynasty (the monarchy did not continue through Saul's offspring). In verse 7 David is speaking. He claims that his reign is the result of G-d's will and, therefore, he will announce that decree to all who challenge his right to the throne. Notice also the Hebrew parallelism where in verse 6 the word "king" is not in capitals yet again the same person is referred to again in verse 7 as "son" and again it is not in capital letters. Nowhere in the mind of the Hebrew writer of this verse is a G-d referred to as the subject of the Hebrew passages. Yet the New Testament writers lift these verses out of context as they did also those from Psalm 110:1 and manipulate them and capitalize certain words to force a christological meaning upon them that is simply not there in the mind of G-d or the Hebrew writers inspired to write these texts.

Upon becoming king, every anointed monarch was perceived as standing in a unique relationship to G-d because he was invested with the special responsibility of ruling over His people. This was a view expressed by prophets, psalmists, and other writers of Hebrew Scriptures. The king was begotten of G-d as His servant to guide the destiny of G-d's chosen people. When he was to ascend the throne, G-d spoke to Solomon in the same words as He did to David. In 2 Samuel 7:14 and 1 Chronicles 22:10, G-d said: "I will be to him a father and he will be to Me a son" [SMALL LETTERS AGAIN].

This is purely figurative speech. There was not the remotest thought of a biological relationship.

Nowhere in the Tanakh does such a suggestion exist.

However, this does not deny the feeling of closeness to G-d which is constantly reiterated throughout the Bible and prayer books. Jews express their feelings about the Almighty in human terms by calling themselves "the children of G-d" ...as in "sons and daughers"...and referring to Him as "our Father." They do not consider themselves as biologically related any more than did David, Solomon, and their successors. What we find in the mind of the writers of the Gospel of Matthew and the book of Acts is complete perversion of the Hebrew Bible that Jesus used.

Let us not forget:

2 Ye shall not add unto the word which I command you, neither shall ye diminish from it, that ye may keep the commandments of the L-RD your G-d which I command you.

32 (13:1) All this word which I command you, that shall ye observe to do; thou shalt not add thereto, nor diminish from it.

This has been done by the writers of the New Testament not only in the capitalized of words like "lord" and "son" in order to promote theological agendas and meanings foreign to the Hebrew Scriptures but Sun worship concepts were written in among these Holy texts and promoted connected to a Jewish Rabbi who preached repentance and observance of the Laws of G-d. Alteration of these Hebrew texts constitute "adding" to and "taking away" from the true meaning of the Holy Texts and Hebrew Scriptures. I wish I could say that these are the only two examples but the truth is that such antisemitic alterations of the Hebrew Scriptures exist in hundreds of places and few know...or seem to care.

I wonder if G-d does by the verses quoted above?



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THE MESSIAH WILL NOT BE LEFT IN THE GRAVE? FULFILLED OR UNFULFILLED?

The text in question is Psalm 16:10 which Christianity teaches refers to the Messiah and teaches that the the Messiah will not be left in the grave (sheol) and that his body will not rot/corruption. Let us look at the verse as taken from the Hebrew Tanakh:

10 For Thou wilt not abandon my soul to the nether-world; neither wilt Thou suffer Thy G-dly one to see the pit.

Christianity claims that Jesus fulfilled this in Acts 2:22-32, Matt 28:1-10, Mark 16:1-8, Luke 24:1-9, John 20:1-31, and I Cor15:4-8.

Answer for yourself: What is the truth about the matter?

As I have been stressing that in order to correctly interpret any text of the Hebrew Scripture then we have to confine ourselves to the Laws of Hermeneutics or the Laws of Translation if we desire to arrive at the truth. So often we fail to do such things and *read into the text either what we have already been taught whether it be right or wrong or what we desire the passage to say regardless of whether the original writer intended such a meaning or not.*

Answer for yourself: Are you familiar with the context of Psalm 16 and have to read the entire Psalm, not one isolated verse? Most likely not and you have fallen victim to proof-texting done in slanting a verse to fit an existing "theological agenda" as we will now see.

Note that this is another Psalm of David. It expresses David's belief that G-d is watching out for him. Additionally, vs 10 says "For You will not abandon me to Sheol, or let Your faithful one see the Pit." The "me" and "faithful one" refers to King David and not to Jesus.

The writer of the Gospel of John writes in John 20:9:

John 20:9 9 For as yet they knew not the scripture, that he must rise again from the dead. (KJV)

This is rather an interesting verse for several reasons. First of all typical Christians are not familiar with Biblical Judaism of the the Second Temple Period. If they were then they would know that normative Judaism did not teach the death of the Messiah but just the reverse. The Messiah was to come and vindicate the Jewish people to the world. Sadly because of alterations to the Isaiah texts we have almost lost the concept of Israel as the Suffering Servant of YHWH; instead in its place has been taught an "individual" and that of course we are taught applies to Jesus. But to alter the Isaiah texts to try to create such a doctrine is not only suspect but an abomination according to G-d who warns us strongly to not add to or take away from His Holy Word as given to Holy men of old. Sadly this has been done and very few Christians are aware of this and read their Christian Bibles today as if they are fallen from Heaven and not the product of Gentile tampering.

However there is good reason why the Jews and in this case (especially Jesus' followers) did not know of the Scripture that says the Messiah must raise from the dead; that being NO SUCH HEBREW PASSAGE IN THE HEBREW SCRIPTURES OF THEIR DAY EXISTED! One has to go the the Essenes and their perverted apocalyptic two-Messiah theory which is a replay of their slain Teacher of Righteousness to get this concept and again this was held by the very few in Israel at that time. Any serious study into apocalyptics and Essene theology will show today that such "religious beliefs" are totally discredited today in the words of the most esteemed scholars of the Dead Sea Scrolls today.

In one of Paul's most condensed and fundamental statements of Christian teaching we read: *"For I delivered unto you first of all that which also I received: that Christ (Messiah) died for our sins according to the Scriptures; and that He was buried; and that He hath been raised on the third day according to the Scriptures," I Cor. 15:3*.

Answer for yourself: Even in the corrupt Old Testaments in the Christian Bibles, can you find where the Old Testament prophecies that Yeshua was to die for sin and that he was to be buried and raised on the 3rd day? What? You cannot?

No wonder; it is not there anywhere! And please don't read into Isa. 53 the concept of an "individual" when the author from chapter 40 on through chapter 66 deals with a "corporate, collective, and national" Suffering Servant and never intended one get from his writings the concept of "one individual". If you do so because of your prior false teachings in this matter, then understand that you invalidate completely what Isaiah intended we learn from the passage. Such is reading into the text your pre-formed theology. Let us not do that. We are supposed to believe what we can draw out of the text. The text must determine our beliefs. Such is exegesis. I recommend exegesis as you can see and because of my Christian background I must fight daily to limit my eisegesis (reading into the texts my beliefs) as much as possible because so much error is yet burned into my subconscious. We must struggle and fight for the truth. Such makes one Israel.

It also say that (vs11) *11 Thou makest me to know the path of life; in Thy presence is fullness of joy, in Thy right hand bliss for evermore (Tanakh)*

Answer for yourself: What is the path of life? For David (a Jew) it is the Torah. G-d know the Torah, if Jesus was who Christians claim him to be, he would also know and have no need of being taught the path of life. It is we Christians who have inherited forged Christian Bibles which betray the truths of the Hebrew Scriptures that Jesus read that must be taught this path of life; the Torah since Rome and Constantine made sure we would not get it. Shalom.



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G-D HAS A BEGOTTEN A SON AND THAT SON IS JESUS? FULFILLED OR UNFULFILLED?

Christianity maintains that Psalm 2:2,6-8 refers to Jesus and that the Messiah (anointed one) mentioned in the same psalm refers to G-d's begotten a son who again is Jesus.

Answer for yourself: What is the truth about the matter?

As so often stated by Bet Emet Ministries the "context" is so very important when dealing with Biblical texts as we find in this instance of the author of this Psalm. Psalm 2:2 says (JPS):

"kings of the earth take their stand, and regents intrigue together against the L-rd and against His anointed?"

Answer for yourself: Since learning in previous articles in this series that "anointed" refers to Prophets, Kings, or Priests, and that there have been many anointed one (Aaron, David, Saul, Solomon, all high priests, Cyrus...) and many of the Psalms were written by David, isn't it more likely that David is referring to himself here?

Answer for yourself: Considering that the next Psalm is about David fleeing from his son Absalom, isn't it logical to conclude that David is referring to himself as Absalom, although his son, was his enemy and desired the Kingship?

Psalm 2:6-8 says (JPS):

" "But I have installed My king on Zion, My holy mountain!" Let me tell of the decree: the L-rd said to me "You are my son, I have fathered you this day. Ask it of me and I will make the nations your domain; your estate, the limits of the earth."

Answer for yourself: Did Jesus rule over the Romans? For it states in verse 8 that *"I will make the Nations your domain; your estate , the limits of the earth."* Jesus did not even rule the Jews more less the Romans.

Notice in the Hebrew Tanakh there is a similar passage in 2 Samuel 7:13-14

13 He shall build a house for My name, and I will establish the throne of his kingdom for ever. 14 I will be to him for a father, and he shall be to Me for a son; if he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men;

also look at 1 Chronicles 22:7-10

And David said to Solomon, my son, as for me, it was in my mind to build a house to the name of the L-RD my G-d; And the word of the L-RD came to me, saying, you have shed abundant blood, and have made great wars; you shall not build a house to My Name, because you have shed much blood upon the earth in my sight. . Behold, a son shall be born to you, who shall be a man of rest; and I will give him rest from all his enemies around; for his name shall be Solomon, and I will give peace and quiet to Israel in his days. . He shall build a house for My Name; and he shall be My son, and I will be his Father; and I will establish the throne of his kingdom over Israel forever

Answer for yourself: Are not both of these above passages refer to King Solomon as G-d's son?

Answer for yourself: Since Psalm 2 is about David, isn't it more logical to conclude that G-d is treating David just as He will later treat his son Solomon? Do we have to make everything refer to Jesus when the original writers never intended such foolishness?

Psalm 2 does not point to Jesus, but to David.

The verse is speaking of David for he was called the son of G-d (Ps 89:20, 27-28),(II Sam 7:14)

BEGOTTEN?

Ps 2:12 12 Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him. (KJV) Ps 2:7 7 I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. (KJV)

According to the Brown-Driver-Briggs Hebrew Lexicon the word for "begotten" is Strong's Number: 3205 yalad- to bear, to bring forth, to beget, to gender, to travail

- **a) (Qal)**
- **1) to bear, to bring forth**
- **a) used of child birth b) used of distress (simile) c) used of the wicked (behavior) 2) to beget**
- **b) (Niphal) to be born**
- **c) (Piel) 1) to cause or to help to bring forth 2) to assist or to tend as a midwife 3) midwife (participle)**
- **d) (Pual) to be born**
- **e) (Hiphil) 1) to beget (a child) 2) to bear (figurative, used of the wicked bringing forth iniquity)**
- **f) (Hophal) a day of birth, a birthday (infinitive)**
- **g) (Hithpael) to declare one's birth (pedigree)**

Remember Christianity teaches that G-d created Himself in the womb of Mary through a virgin birth and an immaculate conception. When we look at the word in Hebrew we see no such concept but only a "human concept." There can be many other meaning to this word other that physical birth. Just as easily the word can be used for G-d (who opens the womb anyway) who declares the birth or pedigree of His "anointed" David.

The phrase "begotten" does not always mean give birth in a physical way as seen from the use of the same word in Dt 32:18:

You neglected the Rock that begot you

Surely "rocks" don't have offspring.

KISS THE SON? IS THIS JESUS?

Let us examine this verse from the KJV:

Ps 2:12 12 Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him. (KJV)

This Psalm is quoted in Acts 5:25, Acts 13:33, Heb. 1:5, 5:5, and 2 Peter 2:17.

First a couple of thoughts.

Answer for yourself: Are you aware that the writers of the KJV complete misquote this verse?

Let us look at the text from the Hebrew Tanakh:

12 Do homage in purity, lest He be angry, and ye perish in the way, when suddenly His wrath is kindled. Happy are all they that take refuge in Him.

Answer for yourself: Do you see any "son" or "Son" in the above verse taken from the Hebrew text? No!

The Hebrew word (bar) does not mean son it means purity. Take a look at another verse where the same word is translated correctly by the KJV writers.

(Ps 24:4) "He who has clean hands and a pure(bar) heart."

(Ps 73:1) "G-d is truly good to Israel, to those whose heart is pure(bar)."

(Ps 19:9) "The precepts of G-d, are upright, rejoicing is heart; the commandments of G-d are pure(bar).

Answer for yourself: It is not somewhat puzzling that the same publishers and writers of the KJV would translate the word "bar" correctly in other places but for some reason not translate it the same way in Psalms 2:12 and instead put the word "son" in the text? Being done it is then only a small step to read Jesus into this text as taught by Christian supposed "scholars." Trust me when I say we have been taught since childhood to read Jesus into everything when few passages if any refer to him in the Tanakh.

Answer for yourself: So now you see how the word "son" was incorrectly translated in Psalms 2:12. But did you notice that not only was the word mistranslated but it was CAPITALIZED? This is the handiwork of a post-Nicean Monk who is writing Catholic Christology into the text. Such shame and lack of fear of G-d is truly amazing to me in light of the Scriptures:

Deut 4: 2 Ye shall not add unto the word which I command you, neither shall ye diminish from it, that ye may keep the commandments of the LORD your G-d which I command you.

Deut. 12:32 (13:1) All this word which I command you, that shall ye observe to do; thou shalt not

add thereto, nor diminish from it.

Answer for yourself: Does the King James Version capitalize the word "son" even thought it is not capitalized in the Hebrew Scriptures? It sure does! Notice with me that not only do we add "son" but by capitalizing the word "son" we infer that this is not just a "son" but one who is not only like G-d but G-d Himself and we enforce such an understanding by the use of capital letters. It again is a short jump to reading Jesus into this text due to poor teaching by Gentile Christianity and their forged Bibles. We end up equating Jesus with G-d and out jumps the golden calf of idolatry once again.

WHAT DO WE DO WITH THE TITLE "SON OF G-D"?

We need to stop and learn that the title "son of G-d" to a Jew has two meanings:

- **a king of the line of David and Solomon or**
- **any human or Jew, as we are all metaphoric children of G-d.**

The Hebrew concept of "son of G-d" NEVER has the Greek meaning that the New Testament gives it--a divine being, a literal son of G-d. Greek "g-ds" have literal sons, the One G-d, does not. By claiming to be the "son of G-d" the Jewish Jesus may have been saying he was a king, or he may have been saying that like all Jews or all humans, he is a child of G-d. The Greek concept of "son of G-d" would never have occured to a Jew; but if you will be honest with yourself that is the only concept you have been taught by your church and pastor!

Answer for yourself: Who is changing our Bibles? Don't you want the Bible Jesus used? Don't you want honesty from those who you trust to lead you to Heaven? I sure do. Not finding such honesty once I began my own serious study into my faith I was moved to share such truths with all of G-d's children who deserve better teachers. Shalom.



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JESUS IS THE FULFILLMENT OF PSALM 2? FULFILLED OR UNFULFILLED?

In this essay, we shall examine the most common prooftexts that Christians take from King David's book of Psalms to support their claims of Jesus' divinity and/or kingship.

Psalm 2

The primary prooftexts involve verses 2, 7, and 12.

Psalm 2:2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying (KJV)

This verse is quoted almost correctly in Acts 4:26

The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ (KJV)

Let the reader understand that "Christ" is a variation of the Greek word meaning, "anointed."

Answer for yourself: Do you spot how the New Testament translators have misquoted the verse?

No where in the Hebrew Scriptures does the word "anointed" capitalized and so doing by the New Testament translators implies because of prior Church tradition and theological indoctrination the concept of the last days eschatalogical "Messiah" which has been also been defined by Gentile Christianity as no other than Jesus. Therefore the word is capitalized in spite of the fact that there is no such declaration in the Hebrew when reading the text and so such designation or identity intended to refer to the last days eschatalogical "Messiah." The text in the Hebrew is non-descript and can refer to a host of "anointed ones" of G-d. To take such liberty with the text as has been done by the KJV translators is wrong! These Gentile interpreters are spreading their own interpretation of the Hebrew Scriptures and not allowing the Jews and their understanding of their own Bible to come to the forefront.

As is the case with all Christian quotations of the Jewish Bible, we are expected to take it as the truth just because it says so. However, examining other passages from the book of Psalms reveals that Psalm 2 has David speaking of himself:

Psalms 18:50 Great deliverance giveth he to his king; and sheweth mercy to his anointed, to David, and to his seed for evermore. (KJV)

Psalms 89:20 I have found David my servant; with my holy oil have I anointed him: (KJV)

Let us never forget that the Psalms were written by David. Yet in spite of the Psalms written by or to David we are expected to leap almost 3000 years in the future for their understanding. So, this anointed person is, according to the Christian and Church tradition none other than Jesus and not David. However, this is not a proof, because one must first believe that Jesus is important enough of a historical figure (in other words, one must already believe Jesus is the Messiah) before this proof holds any water. I dare say that if you approached this Psalm and read it without any prior teaching that Jesus is the "Messiah" then you would not leap to such a conclusion but would understand the Psalm in it's historical context as intended by the writer. So, if someone comes along, and doesn't believe in Jesus from the start, this proof is completely worthless.

Let us move on to the next part of the Psalm. Next verse in question:

Psalms 2:7 I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. (KJV)

This verse has the Lord speaking of his "son," so, since the Christians have been taught that only Jesus is the son of G-d, then this can only be talking about Jesus. It would do every Christian good to do some research into the concept of the "son of G-d" from both a Jewish and Greek perspective as they are not the same. It will come as quite a shock to most Christians when they find out that the concept applied to Jesus as the "Son of G-d" is not the Jewish concept at all but rather the Greek concept that finds its origin in sun worship. We should by now expect such things since the Bible we have inherited as Christians and followers of Jesus was given to us by sun worshipping Rome. The lack of such knowledge by the typical Christian is staggering yet we are conditioned to throw out such catch phrases as "messiah" and "son of G-d" never distinguishing them from their Hebrew or Greek sun worshipping meanings. In reality when a Christian says that Jesus is "the Son of G-d" he is saying without realizing it that Jesus is Zeus. I hope you take the time to study this out for yourself and learn the difference before you tell anyone else that Jesus is Zeus. Now back to our article. In Hebrew, there are no capital or lower case letters so the word "son" is not capitalized in the Hebrew but yet it is in the English translation of it by the KJV translators once again. They are again writing into the text what the original writer never intended. Let us look at the text as taken from the Hebrew Tanakh and see for ourselves that nowhere is the word "son" capitalized and remember that this is the Bible Jesus used...the one not worked over by Rome.

7 ¶ I will tell of the decree: the LORD said unto me: 'Thou art My son, this day have I begotten thee.

By capitalizing the "s" in "son," the publishers of the King James Bible is intentionally trying to lead the reader to belief in Jesus. All of this implies that the Lord never spoke of anyone else as His son. Scripture emphatically states otherwise.

Let us take a minute and remind ourselves of something:

Deut 4:2 Ye shall not add unto the word which I command you, neither shall ye diminish from it, that ye may keep the commandments of the LORD your God which I command you.

Deut. 12: 32 (13:1) All this word which I command you, that shall ye observe to do; thou shalt not add thereto, nor diminish from it.

Answer for yourself: Do the above two verses raise within you any fear of G-d?

Well it seems to me that such liberties with the Hebrew Bible when translated by the KJV translators seem deficient of such fear of the L-rd. By manipulation of the text along with preaching sermons which have totally distorted the Word of G-d as Jesus knew it in his Bible in his day then we as Christians and followers of Jesus are purposefully deceived and led astray with the intent of accepting religious doctrines and applying them to Jesus which the original author never intended. Such capitalization of such words as found in the KJV set the reader up to unconsciously or consciously equate such words and concepts with G-d and when tied to Jesus then we make Jesus equal with G-d and fall into gross idolatry. This doctoring of the Hebrew Scriptures is intentional as history records for us how Rome argued over Jesus for centuries not only about making him G-d but how much G-d he was. Check out your own Church History and how the concept of the Jewish Messiah which is fully human become a G-d. All such Trinitarianism throws the believer into idolatry and the texts have been altered in order to reinforce what Rome wants you to believe. All the while the Jewish people and their Jewish Scholars down through 2000 years of history have told us different as they above all should know and do know their own Scriptures better than any other since it was to they that G-d entrusted them and to Gentiles like sun worshipping Rome.

Hosea 11:1 When Israel was a child, then I loved him, and called My son out of Egypt.

Answer for yourself: Did you notice that in the above verse from Hosea 11:1 that the entirety of the people of Israel are collectively G-d's "son."

1 Chronicles 22:9 Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days. [10] He shall build a house for my name; and he shall be My son, and I [will be] his Father; and I will establish the throne of his kingdom over Israel for ever. (KJV)

Here, Solomon is referred to as G-d's "son." Obviously, the title isn't Jesus' sole claim and to do so either accidentally or with intention is a gross perversion of the text and the Hebrew Bible that Jesus used.

Now let us continue our study into Psalms 2 and how Christianity purposefully has mistranslated the Psalms.

Psalms 2:12 Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him. (KJV)

This is a very simply case of purposeful mistranslation, but not in the traditional sense. The word that the KJV translated as "Son" is the Hebrew word "bar." This word does indeed mean "son," but not in the Hebrew language, but in the closely related Aramaic language. In Hebrew, the word means "purity." Of the 150 Psalms, not a single one of them is written in Aramaic; it's entirely in Hebrew yet the KJV translators decided to substitute an aramaic word in this Psalm and pass it off to the unsuspecting Gentile world and make it again refer to Jesus when no such meaning was intended by the original writer!

Answer for yourself: How does Psalm 2:12 read in the Hebrew; the Bible Jesus used?

12 Do homage in purity, lest He be angry, and ye perish in the way, when suddenly His wrath is kindled. Happy are all they that take refuge in Him.

Answer for yourself: What is the context of this verse?
If one took the time to read the whole Psalm in the Hebrew you would see the rebellion of the Gentile peoples of the world against those whom G-d has given as His leaders; the Jewish people. Let us never forget that it is Israel and not Rome to whom G-d said

6 and ye [Israel] shall be unto Me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel.'

With that understanding it is easy when reading this Psalm in its entirety the rebellion of the Gentile nations again G-d and his anointed leader and leaders among mankind...the Jewish people like Moses, David, Solomon, the Prophets, the sages, and Rabbis even today. Now let us read some key passages within Psalm 12 with this in our minds as G-d is addressing the Gentile nations and their leaders of all mankind:

10 ¶ Now therefore, O ye kings, be wise; be admonished, ye judges of the earth. 11 Serve the LORD with fear, and rejoice with trembling. 12 Do homage in purity, lest He be angry, and ye perish in the way, when suddenly His wrath is kindled. Happy are all they that take refuge in Him.

Answer for yourself: Do you think the KJV translators have acted in purity when translating the Hebrew Scriptures in your Christian Bibles? How many more purposeful corruptions of the Hebrew Bible lay hidden in your Christian Bible?

When viewing the whole of Psalm 2 we see G-d's merciful appeal to all His children to end their rebellion toward Him and His authority in the world as manifested through Israel and their "anointed ones." There is that word again that began the Psalm if you remember. G-d's anointed ones are but examples for the Gentile nations to learn by example.

No greater rebellion can be seen by Gentiles and the Gentile Christian Church than the tampering and corruption of G-d's love letter to them...the Hebrew Scriptures. Instead of such honor being shown the Jewish nation down through history the Christian Church and State of Rome has butchered them and stolen their place as the "Israel of G-d" with their replacement religion. Not only that but they have completely altered and changed the concept of the Jewish Messiah but purposefully altering the Holy Word of G-d in order to lead unsuspecting Gentiles in the direction theologically that Rome wanted them to go....the path of idolatry! Such deception goes on today every Sunday as Christianity carries within black leather bindings a book called the Holy Bible which has been corrupted almost beyond belief and the vast majority of 2.5 billion Christians on this planet know sadly almost nothing about such tampering of the Jewish Scriptures. Sadly because Gentile Christianity today is lulled asleep by lifeless sermons and a famine of true Biblical teaching they never know the difference. Preaching has taken over from study and at last look it is study and teachers which is the gift of the Spirit and not Preachers! All the while Israel remains steadfast as the protector of G-d's Divine Revelation and preserver of the true Word of G-d and has done such for almost 3000 years now. Christianity goes through the motions with corrupted Bibles which lead them into idolatry as was the case with sun worshipping Rome two thousand years ago. Little has changed. We have believed the lie!

Jer 9:5 5 And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity. (KJV)



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THE JEWISH PEOPLE ARE DISREGARDED BY G-D AS STATED IN HEBREWS 8:7-13? FULFILLED OR UNFULFILLED?

If you have been reading our articles for any length of time you have come to notice that the writers of the New Testament are more than careless in quoting the Hebrew Scriptures and in fact go to great theological lengths to misquote and purposefully mistranslate or even add words to the passages quoted in the New Testament in order to deceived their readers. Most of this is done for "theological advantage" and sadly most readers of the New Testament fail to see these alterations of the Hebrew Scriptures because of their unfamiliarity with them in the first place. The root cause of this is antisemitism and an innate desire to be the "new Israel" regardless of G-d's Eternal Covenant with the Nation of Israel. A good case in point is Heb. 8:7-13 as we see below.

The passage as taken from the KJV:

Heb 8:7-13

For if that first covenant had been faultless, then should no place have been sought for the second. 8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: 9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. 10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a G-d, and they shall be to me a people: 11 And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. 12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. 13 In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away. (KJV)

Answer for yourself: Is that true? That G-d "regarded not" the Jewish people because they broke their covenant with Him and is this the reason why the New Covenant was made with the Gentile Church instead?

First of all the writer of the book of Hebrews errs in referring to the Moasic Covenant as the "first" covenant. This is incorrect as G-d's first covenant in the Bible is recorded with Eden and later with Adam which was again followed by Noah and Abraham. In fact the Mosaic covenant to which he refers is the "fourth" covenant in Scripture. Notice that G-d is supposed to have made a covenant that was "faulty" in the first place. This is troublesome if G-d is perfect without imperfection. Next comes mention of Israel not continuing in this covenant and the need for a "new" covenant" since G-d is said by the writer of Hebrew to have no longer "regarded" Israel; in fact it states that G-d disregarded Israel.

The Greek word of "regarded" as taken from the Strong's Concordance is 272 ameleo (am-el-eh'-o); from 1 (as a negative particle) and 3199; to be careless of: KJV-- make light of, neglect, be negligent, no regard.

The Thayer's Greek Lexicon states: 272 ameleo- to be careless of, to neglect

The writer of the book of Hebrew conveys to the reader that G-d in response to Israel's failure to keep and observe their covenant with Him is to respond by neglecting or treating His people carelessly. But that again is not what the Hebrew Scriptures said.

Now let us look at the passage at taken from the Hebrew Tanakh which is so terribly twisted in this forged quote in Hebrews.

Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah; 32 not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; forasmuch as they broke My covenant, although I was a lord over them, saith the LORD. 33 But this is the covenant that I will make with the house of Israel after those days, saith the LORD, I will put My law in their inward parts, and in their heart will I write it; and I will be their G-d, and they shall be My people; 34 and they shall teach no more every man his neighbor, and every man his brother, saying: 'Know the LORD'; for they shall all know Me, from the least of them unto the greatest of them, saith the LORD; for I will forgive their iniquity, and their sin will I remember no more. 35 ¶ Thus saith the LORD, Who giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, who stirreth up the sea, that the waves thereof roar, the LORD of hosts is His name: 36 If these ordinances depart from before Me, saith the LORD, then the seed of Israel also shall cease from being a nation before Me for ever.

Answer for yourself: Did you notice how the author of the book of Hebrews reversed the message of Jeremiah?

The idea expressed by Jeremiah in the Hebrew Scriptures is quite different. Jeremiah stated that "I was a Lord" or "Master" over them whereas the writer of the book of Hebrews completely changes it to "I regarded them not." Here G-d responds that His relationship to His people was a Master to a Servant even after they broke their part of the covenant that they had with Him. G-d goes on in the NEXT sentence no less to reiterate that He is going to make a "new" or "renewed" covenant with these same people in spite of their failure to observe the covenant in question. No where do we find the idea expressed by the writer of Hebrews in the text of Jeremiah. Again we have the purposeful creation of theological ideas intended to lead the reader astray into thinking that G-d had forsaken the Jewish people [replacement religion] when in fact that is not the case at all. Hebrews is inaccurate to the Hebrew Scriptures here and in many other places.

The writer of Hebrews wants his readers to think that G-d has divorced the Jewish people and has replaced them with the Gentile Christian Church and that the Christian Church now has become the "new Israel." But such is not the case as seen in the following Hebrew Scriptures.

Deut. 7:6-9, 12

6 For thou art a holy people unto the LORD thy G-d: the LORD thy G-d hath chosen thee to be His own treasure, out of all peoples that are upon the face of the earth. 7 The LORD did not set His love upon you, nor choose you, because ye were more in number than any people--for ye were the fewest of all peoples-- 8 but because the LORD loved you, and because He would keep the oath which He swore unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondage, from the hand of Pharaoh king of Egypt. 9 Know therefore that the LORD thy G-d, He is G-d; the faithful G-d, who keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations;

Answer for yourself: Did you notice that G-d keeps his oath to the Jewish people regardless of what the writer

of the book of Hebrews says?

Answer for yourself: What other things that the writer of the book of Hebrews should we not believe?

12 ¶ And it shall come to pass, because ye hearken to these ordinances, and keep, and do them, that the LORD thy G-d shall keep with thee the covenant and the mercy which He swore unto thy fathers,

Answer for yourself: Now for a hard question. Did you notice also the requirement of the people from G-d's perspective that nullifies the agenda of the Hebrew's writer of presenting a new covenant without the requirement of obedience to the Law?

G-d's people have to:

- **Hearken to G-d's ordinances**
- **Keep G-d's ordinances**
- **Do G-d's ordinances**

The Hebrew word for "hearken" as taken from the Strong's Concordance:

8085 shama` (shaw-mah'); a primitive root; to hear intelligently (often with implication of attention, obedience, etc.; causatively, to tell, etc.): KJV-- X attentively, call (gather) together, X carefully, X certainly, consent, consider, be content, declare, X diligently, discern, give ear, (cause to, let, make to) hear (-ken, tell), X indeed, listen, make (a) noise, (be) obedient, obey, perceive, (make a) proclaim (-ation), publish, regard, report, shew (forth), (make a) sound, X surely, tell, understand, whosoever [heareth], witness.

The Hebrew word for "keep" as taken from the Strong's Concordance:

4941 mishpat- judgment, justice, ordinance a) judgment 1) act of deciding a case 2) a place, a court, a seat of judgment 3) a process, a procedure, a litigation (before judges) 4) a case, a cause (presented for judgment) 5) a sentence, a decision (of judgment) 6) an execution (of judgment) 7) time (of judgment) b) justice, right, rectitude (attributes of G-d or man) c) ordinance d) decision (in law) e) right, privilege, due (legal) f) proper, fitting, measure, fitness, custom, manner, plan

The Hebrew word for "do" as taken from the Strong's Concordance:

6213 `asah (aw-saw'); a primitive root; to do or make, in the broadest sense and widest application (as follows): KJV-- accomplish, advance, appoint, apt, be at, become, bear, bestow, bring forth, bruise, be busy, X certainly, have the charge of, commit, deal (with), deck, + displease, do, (ready) dress (-ed), (put in) execute (-ion), exercise, fashion, + feast, [fighting-] man, + finish, fit, fly, follow, fulfill, furnish, gather, get, go about, govern, grant, great, + hinder, hold ([a feast]), X indeed, + be industrious, + journey, keep, labour, maintain, make, be meet, observe, be occupied, offer, + officer, pare, bring (come) to pass, perform, practise, prepare, procure, provide, put, requite, X sacrifice, serve, set, shew, X sin, spend, X surely, take, X thoroughly, trim, X very, + vex, be [warr-] ior, work (-man), yield, use.

The writer of the book of Hebrew tries to make us believe that G-d's Covenant that He made with His people was "not faultless" to begin with which necessitated a "second" Covenant being made; one which did not require obedience to the Law. The christological transition from the Mosaic Law of the Old Covenant to the law of believing in Jesus alone (Gal. 2:16) of the new "second" covenant without the observance of commandments is what this writer of Hebrews is espousing.

But there is a serious problem that the writer of the book of Hebrews omits attention and you will see why. In his quote of Jer. 31:30-31 he changes the idea associated with "new."

We need to look at the word used for "new" in Heb. 8:7 as taken from the Thayer's Greek Lexicon.

2537 kainos- new a) as respects form: recently made, fresh, recent, unused, unworn b) as respects substance: of a new kind, unprecedented, novel, uncommon, unheard of

Now remind you this is supposed to be a quote of Jeremiah and convey the SAME idea that the prophet Jeremiah wrote!

Answer for yourself: But does it? Is G-d going to establish something uprecedented, novel, uncommon, and something unheard of that has never been done before as the writer of Hebrews leads us to believe? NO!

Unknown to millions of Christians who read both the English versions of Jer. 31:30-31 and the supposed quote from the book of Hebrews is that the word for "new" in Jeremiah contains the idea of "renewed" and not "replaced" as seen in this "second covenant" that supposedly replaces a "faulty" covenant.

From the Strong's Concordancee we find when looking at the Hebrew word for "new" that Jeremiah used:

2319 chadash (khaw-dawsh'); from 2318; new: KJV-- fresh, new thing.

But look at the root word:

2318 chadash (khaw-dash'); a primitive root; to be new; causatively, to rebuild: KJV-- renew, repair.

From Brown-Drivers-Briggs Lexicon we find the same idea:

2319 chadash- new, a new thing, fresh

Answer for yourself: Did you notice the idea of "renewing and repairing"?

But the root word sure tells us something. G-d is "refreshing, renewing, repairing" the SAME COVENANT...NOT REPLACING IT!

Answer for yourself: Why would that be? Simply because all of G-d's covenants are ETERNAL!

Answer for yourself: Did you notice the idea of "renewing and repairing"? Where is the idea of casting away and replacing with something completely "new"?

Answer for yourself: When you "repair" a toaster for example do you replace it or rebuild it? You rebuild the SAME toaster. The words tell us that G-d is NOT CHANGING ANYTHING!

So the writer of the book of Hebrews fails to convey this idea of "renewal" on purpose and instead uses a Greek word that purposefully omits such an idea again for theological advantage for if you want to give the idea that you have a "NEW COVENANT" THEN YOU HAVE TO FIND A WAY TO DISCARD THE OLD ONE....EVEN IF G-D WON'T! That dear one has been done!

WHY PAY ATTENTION TO THE CONTEXT...ESPECIALLY IF YOU ARE ARTIFICIALLY CREATING REPLACEMENT THEOLOGY

What again escapes the readers attention most often is that Hebrews 8:8 refers to "finding fault" not in a covenant as verse 7 is made to say but with "them." The subject of the passage if you look at the context is a "priesthood" and not a "covenant." G-d found fault with the Sadducees and not His Covenant. I know you have never heard this before but that is because you have read these texts with italicized words added so often that you are effectively brainwashed by now.

Answer for yourself: Don't you find it rather strange that if G-d found fault with this "first" covenant because of it's laws that these same laws are again going to be part of this "second" covenant as well? THINK!

Something is totally amiss in our understanding of this passage in Hebrews. Not only does it misrepresent the passage in Jeremiah by putting in the mouth of G-d that He "disregards" the Jewish nation but also confuses the subject of the passage and tried to pass off that the "covenant" was faulty when the context refers to the "Priesthood" being at fault for not teaching truth to G-d's children. Let us focus on that now.

We must always be alert when reading the Bible for "italicized words."

Answer for yourself: Did you ever know that the word "covenant" was in italics in Hebrews 8:7 and 8:13? What does this mean?

The word "covenant" in Heb. 8:7 is in italics indicating that it is no where to be found in the Greek manuscripts. It is "inserted" by the publisher of your Bible in order that you follow the theology of the printers of your Bible regardless of it's absence in the Greek texts. Again in Heb. 8:13 the word "covenant" is again in italics indicating that it is not to be found in the Greek manuscripts.

I challenge you to begin at chapter 7 and read through chapter 10 and try to tell me that the subject under discussion is "covenant" and not "priesthood."

One only needs to read Josephus and the accounts of the Temple and the priesthood to see the corruption present in the first century and then you will not have a question as to the subject matter of Hebrew 7-10 and it's passing away. However the theological agendas of Gentile antisemitism and it's replacement religion must be served and in so doing replacement religion rises to new heights as the words "covenant" are added in order that you follow in the thought process of the publishers of your Bible...that this "new-replaced" covenant of their imagination has replaced G-d's Eternal Covenant with Israel. In so doing they make G-d "disregard" the Jewish nation and change completely the meaning of "new" as used by Jeremiah as well.

Answer for yourself: Will such lying and forging of the Hebrew Scriptures ever cease? Well sadly not in the forged Christian Bibles we carry. This is an overwhelming venture once you see the terrible degree of theological corruption in our Christian Bibles. We non-Jews who should be followers of a Jewish Jesus end up with a synthesis of Sun-worship blended with a little Judaism to make it look acceptable and the human messiah is totally transformed into a Cosmic dying G-dman. Lost is the Divine truth not only about G-d's true covenants made not only with the Jews but with the non-Jew as well. Lost is G-d's eternal love and commitment to the Jewish people as the light for the Gentile world. Lost is Divine truths that we need as non-jews to enter into and remain in good standing with G-d in our covenant relationship with Him. In place of these truth we have such purposeful corruptions on almost every page of the New Testament hidden behind half-quoted, forged quotes, out of context references, complete manipulations of the Hebrew Scriptures were foreign words with opposite meanings are added and passed off as prophetic quotes and fulfilled Scriptures when they are nothing more than antisemitic lies.

Answer for yourself: When will this deception end? Only when we come to the harsh reality that our Christian Bibles are forged and purchase a Stone Edition Tanakh or a JPS Tanakh and begin a ruthless analysis and comparison of the Hebrew Scriptures and the words used in them in their original languages with the Christian Bibles we have carried since childhood. Only then can we take responsibility for our faith and return to the real faith of Jesus where we enter into the true covenant offered us in the Israel of G-d and forsake the "new" one

made by antisemites given us instead. Shalom.



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BLOOD IS NEEDED TO ACHIEVE ATONEMENT AND IS THIS SUPPLIED IN THE DEATH OF JESUS? FULFILLED OR UNFULFILLED?

Isaiah 64:6 But we are alias an unclean thing, and all our righteousness are as filthy rags; and we all do fade as the leaf and our iniquities, like the wind, have taken us away. And there is none that calleth upon thy name, that stirreth up himself to take hold of thee; for thou hast hid thy face from us, and hast consumed us, because of our iniquities. But now, 0 Lord, thou art our father; we are the clay, and thou our potter, and we are all the work of thy hand. Be not wroth very sore, 0 Lord, neither remember iniquity for ever; behold, see, we beseech thee, we are all thy people.

From this passage, as well as others such as Ecciesiastes (Kohelet) *7:20*

For there is not a just man upon earth, that doeth good, and sinneth not

Gentile Christianity for the most part has deduced *that* man is condemned to sin. Being unfamiliar with Biblical Judaism and the Hebrew language the Gentile church in their failure to understand both the religion of Jesus as well as the religious texts of Biblical Judaism deduced that man must sin, and therefore, man needs something with which he can gain salvation. That something, according to the Christians, is blood. Specifically, the blood of Jesus. The reason for this is because Gentile Christianity believes that Leviticus 17:11 says that in order to achieve atonement, one needs blood. Let us therefore quote that passage as well:

And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that shall eat any manner of blood, I will set my face against that soul that eats blood, and will cut him off from among his people. For the life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls: for it is the blood [life in the blood] that maketh an atonement for the soul.

The Christians have seen from this that one needs blood in order to achieve atonement, and as Hebrews 9 points out, the blood of Jesus is the best blood possible. Thus, the death of Jesus, who supposedly died on the cross to atone for our sins, is the only way to achieve atonement. The argument is made even stronger, however, by the fact that, by looking at Isaiah 64:6 and Leviticus 17:11 together, you see that man is condemned to sin, and that man needs blood to atone for that sin, and now, after the destruction of the Temple, we cannot bring blood as an atonement to the Temple, and we are all therefore condemned to eternal damnation. However, G-d is merciful, and He would not allow all of mankind to be condemned to eternal damnation. He therefore died on the cross in order to atone for our sins. The typical Christian will ask you: "How can you achieve forgiveness

today, if there is no Temple? Where could you offer blood?"

This is one of the most fundamental issues of Christianity, and it is therefore very important to understand.

Answer for yourself: What is the truth about this matter? Is Christianity correct in its doctrine or is Judaism which does not accept such teaching?

The first question that probably has already crossed your mind is that the timing is off. Jesus died around 32 A.D. and the Temple was destroyed in 70 AD.

Answer for yourself: If Jesus died in order to offer us a chance to atone for ourselves, because we need blood, then why did he die during the time when the Temple was still standing?

Answer for yourself: According to Christian theology that before 70 A.D. mankind did not need Jesus yet, so why did he die then? Did he die in advance? Thus, this theory is incorrect, historically.

There are other problems, however, with this argument. Nowhere in the book of Leviticus, or anywhere else, does the Torah allow any form of human blood as an atonement. That was a purely pagan notion performed throughout the world, but never in the Jewish world. This is typical of what a Gentile is familiar with and not a Jew and let us never forget that Jesus himself said SALVATION IS OF THE JEWS AND NOT THE GENTILES! The Jews have never offered a human sacrifice with the consent of the Jewish court and community.

Furthermore, the entire chapter 17 of Leviticus, and even verse 11, seems to indicate in the strongest terms that all sacrifices and means for atonement that use blood must be offered in the Tabernacle or the Temple. Since Jesus was not offered in the Temple, nor did any priest sprinkle his blood, he could not have been an atonement for anyone.

In addition, the idea of a g-d dying in order to atone for the sins of others is purely a pagan idea. See Frazer (The Golden Bough) again, in the beginning of chapter *55*, where he mentions that sometimes the accumulated sins of the entire people were placed upon their dying g-d. Frazer points out that this idea is basic to the pagan mind. I have devoted a whole website explaining the Gentile link between this false atonement and sun worship and I STRONGLY suggest you see the evidence for yourself which will show you beyond any doubt that the Gentile Christian doctrine of atonement is FALSE! http://paganizingfaithofyeshua.netfirms.com/

In addition, the beginning of the book of Leviticus mentions various animals which could be used as an offering in the Temple, and since it specifies only certain animals, it indicates that only those animals, and no other animals, and certainly no humans, may be used as an offering.

2 Speak unto the children of Israel, and say unto them: When any man of you bringeth an offering unto the LORD, ye shall bring your offering of the cattle, even of the herd or of the flock.

14 And if his offering to the LORD be a burnt-offering of fowls, then he shall bring his offering of turtle-doves, or of young pigeons.

Since Jesus was certainly not an animal, he was disqualified.

Lastly, Lev. 17:11 says that the blood must be on the altar, which did not take place in the case of the blood of Jesus.

11 For the life of the flesh is in the blood; and I have given it to you upon the altar to make

atonement for your souls; for it is the blood that maketh atonement by reason of the life.

Should anyone answer this question by saying that Jesus was offering the people a last chance for forgiveness, then something is still very difficult, for Jesus should have been preaching a return to G-d and the Temple worship. There are two messages or "gospels" in the New Testament to the critical eye. You can find Jesus preaching repentance and a return to the Kingdom and rulership of G-d over one's life as you would expect a Jewish prophet and anointed one of HaShem to preach. Then we have Paul's "gospel." Again I have devoted an entire website exposing the Pauline Gospel as a fraud. This is hard stuff for a Christian to listen to and hear being taught his whole life something different. I only hope your love for G-d is stronger than your fear and that you will at least read with an open mind and see if G-d does not break your heart by what you will learn and see.

Instead, much of the depiction of Jesus in the New Testament by its Gentile writers is intended to show Jesus preaching another message altogether-that we should accept Jesus as the Son of G-d. That was unnecessary, since the Temple was still standing. There was no need for the death of Jesus while the Temple still existed.

MAN AND SIN...WHAT IS THE REMEDY?

Let us now deal with the issue of man and sin. Isaiah 64:6 has been misunderstood or misinterpreted by Gentile Christianity. The verse right before it says, among other things, the clause, "we have sinned."

5 (64:4) Thou didst take away him that joyfully worked righteousness, those that remembered Thee in Thy ways--behold, Thou wast wroth, and we sinned--upon them have we stayed of old, that we might be saved.

6 ¶ (64:5) And we are all become as one that is unclean, and all our righteousness are as a polluted garment; and we all do fade as a leaf, and our iniquities, like the wind, take us away.

It is the beginning of a confession. The next verse then says that we are unclean, and our righteousness is as unclean as filthy rags. The Jews were confessing the reasons for the troubles that were besetting them, and they were saying that even the way that they did acts of righteousness was wrong. The commentaries point out that they felt proud when they did acts of righteousness, or that they did those acts for the sake of prestige and honor. Their motives for righteousness were wrong! Mankind can not always know the motives of his heart as seen from the following text:

Jer 17:9 9 The heart is deceitful above all things, and desperately wicked: who can know it? (KJV)

The texts is not saying acts of righteousness were wrong...only the motive behind them can be wrong at times! Hence these acts done with the wrong motives were like dirty rags. Again, this does not mean obedience to commandments requiring righteous acts are wrong! The Jews were not saying, however, that whatever any person on earth does is like a dirty rag. Gentile Christianity has completely got this passage wrong!

That is openly contradicted by Deuteronomy 28, where it says that *1 ¶ And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy G-d, to observe to do all His commandments which I command thee this day, that the LORD thy G-d will set thee on high above all the nations of the earth. 2 And all these blessings shall come upon thee, and overtake thee, if thou shalt*

hearken unto the voice of the LORD thy G-d. 3 Blessed shalt thou be in the city, and blessed shalt thou be in the field. 4 Blessed shall be the fruit of thy body, and the fruit of thy land, and the fruit of thy cattle, the increase of thy kind, and the young of thy flock. 5 Blessed shall be thy basket and thy kneading-trough. 6 Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out..

One needs to see the entire passage for the list of all the blessings. Thus, G-d is saying that when you obey the commandments properly, they will produce blessings of all sorts, not dirty rags. Look at Deuteronomy 30:8-14:

8 And thou shalt return and hearken to the voice of the LORD, and do all His commandments which I command thee this day. 9 And the LORD thy G-d will make thee over-abundant in all the work of thy hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good; for the LORD will again rejoice over thee for good, as He rejoiced over thy fathers; 10 if thou shalt hearken to the voice of the LORD thy G-d, to keep His commandments and His statutes which are written in this book of the law; if thou turn unto the LORD thy G-d with all thy heart, and with all thy soul. 11 ¶ For this commandment which I command thee this day, it is not too hard for thee, neither is it far off. 12 It is not in heaven, that thou shouldest say: 'Who shall go up for us to heaven, and bring it unto us, and make us to hear it, that we may do it?' 13 Neither is it beyond the sea, that thou shouldest say: 'Who shall go over the sea for us, and bring it unto us, and make us to hear it, that we may do it?' 14 But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

This is clearly saying that the command to hearken unto the word of G-d is near, it is accessible to the Jews [and you and me], and all sorts of blessings will result from obeying those laws. This clearly is refuting the Christian claim that one is condemned to sin; it clearly is saying that we can obey the law, if we choose to do so. In fact, the next few verses continue and elaborate that:

15 ¶ See, I have set before thee this day life and good, and death and evil, 16 in that I command thee this day to love the LORD thy G-d, to walk in His ways, and to keep His commandments and His statutes and His ordinances; then thou shalt live and multiply...therefore choose life. . .

Thus, the Torah is most clearly saying that we have the control to deserve life, that we can be good enough to deserve divine blessing in our bodies, our crops, in all areas of

our lives, as well as eternal life. Furthermore, this will result if we will choose to love G-d and obey His commandments.

For an non-Jew and Christian that means we begin with the Laws of Noah and later get to add to our obedience according to Isa. 56. G-d said that the law is critical for our well being, unlike Paul, who claimed that it was not, in Galatians 3 and elsewhere. By the way if you happen to want to know Galatians chapter 3, the most anti-law treatise in the whole of the New Testament was completely lacking from the Galatians know up until 180 A.D. It was only after the influence of Irenaeus in 180 A.D. did Galatians chapter 3 emerge.

Answer for yourself: Did Irenaeus write this in Paul's name? One thing is for sure; Galatians 3 was not in the first collections of Paul's writings up until 180 A.D. not was it in the first New Testament collected by Marcion who was a lover of Paul and his writings. If it had existed it would have been gathered by Marcion but its complete absence should make you wonder.

Thus, man is not condemned to sin, and we therefore do not need Jesus, or G-d, to die for our sins. That itself is a ridiculous concept.

Answer for yourself: What good would it do for G-d to kill himself, as a means for my atonement?

Answer for yourself: How will his death make me innocent?

Answer for yourself: How can killing another vindicate my sins? Did you know we find this concept of vicarious atonement beginning not with Jesus or the Jews but with Osiris in Egypt? Yep, that is right!

Thus, that verse in Ecciesiastes must be understood to mean that nobody is perfect, in all probability. Man will probably sin, no matter what-but so what? G-d said that that will not deprive a person from blessing, because, as that verse in Deut. 30:8 said:

8 And thou shalt return and hearken to the voice of the LORD, and do all His commandments which I command thee this day.

If you return to G-d, i.e., even if you were away from G-d, even if you sinned, just return to Him, and then the Lord will place all types of blessings on you.

Repentance is the key point, according to G-d. This just happens to be Jesus' message in the New Testament and not the message of Paul! Thus, in Psalms 51:17, it says that

The sacrifices of G-d are a broken spirit; a broken and contrite heart, 0 G-d, Thou wilt not despise.

Blood is not essential, Jesus is not essential, because G-d will always accept a broken, repentant spirit.

BUT DOES LEV 17 CONTRADICT PSALMS 51? NO...THAT IS IF YOU POSSESS KNOWLEDGE OF THE SACRIFICIAL SYSTEM AND HOW IT OPERATED

Now we must come to another point which most people are unaware of. It seems on the surface that Psalms 51:17 seems to disagree with Lev. 17:11. The obvious answer is that in Leviticus, G-d is simply saying that it is the "life" in the blood that was given for atonement. If you read closely the word "blood" is the object of the preposition in that sentence. Blood is not the subject of the sentence; but rather "life" is the subject and it is

this "life," your life, that is for atonement. This life of yours has the option to repent and return to G-d in obedience and this atones for your sin. Sadly Gentile Christianity has never understood this concept it seems but the Jews surely know this. If you have not read our series on true Biblical Atonement...it is time you do so right now for in doing so you will learn right away how atonement worked with blood and having done so you will see that no person other than yourself can bring you atonement for your sin. Oh how I wish I could have learned this 40 years ago and saved myself 40 years of Christian idolatry!

Answer for yourself: But the New Testament writers, since having "blinded" all Jews by the writing of Romans 9-11 where they include such antisemitic passages after 180 A.D., AGAIN has created a situation where who would want to learn from Jews?

Thus, neither verse, nor any verse, states that blood is essential for atonement. Ironically the blood is but the vessel for the life, our souls, which procures our atonement! Our life/soul is in the blood and it is our life that repents, prays, makes restitution, gives alms, etc., which brings our own atonement which is the teaching found in the Bible Jesus used....the Hebrew Scriptures. Let us not forget that our Christian Bibles are forgeries when compared with the Hebrew Scriptures. What is essential is one's life as an offering for sin in one's atonement and repentance and without that we end our lives and meet G-d unprepared! Again this was the message of Jesus and not of Paul! Jesus and Paul had two different gospels!

LET US NOT FORGET JONAH

If you look throughout the Bible, you will see more evidence of that. In Jonah 3:10, it says that *"G-d saw their works that they turned from their evil way"* and so He did not destroy the people of Nineveh. It says that G-d saw their change of behavior, not that He saw their blood offerings. In Hosea 14:2, in the original Hebrew, it reads,

Return 0 Israel, unto the Lord your G-d, because you have stumbled in your sins. Take with you words, and return to the Lord; say unto Him, Forgive all of our iniquities and take the good (in us), and let our mouths pay, instead of bullocks.

The verse is clearly saying that a sincere return to G-d, with a verbal apology, is just as good as the blood of the bullocks.

Thus, Ezekiel 33:11 says that G-d says *"that I have no pleasure in the death of the wicked, but that the wicked turn from his way and live.. ."* The main thing is to repent, turn from one's evil ways, and then one will live, one will receive G-d's blessings, and one will be forgiven of all sin. That is the message of the Torah, if you read it honestly, and in the original Hebrew. This is the message Jesus taught for this is the teaching found in the Hebrew Bible Jesus read and used; sadly that is not the message in the Bible Rome gave us!

Thus, the notion that man is condemned to sin is not based on the Torah. The notion that we need blood, and blood alone, in order to receive forgiveness, is not based on the Torah.

Besides, Jesus was not offered on the altar, he was not offered in the Temple, his blood was not sprinkled like all other offerings-in short, he was not a blood offering even if it would be possible to use humans, which, of course, is not permissible.

Gentile Christianity misunderstands most of the Hebrew Bible because the Bible they carry has been altered almost beyond recognition in these "key" doctrinal places by the Monks. I would hope the efforts of Bet Emet Ministries as well as others who attempt today to teach the real message of Jesus makes an impact in your life. Please pray for us that we can be used to honor not only G-d but the memory of Jesus and help others who look to him as an example live lives that bring honor to his name by not misrepresenting him but helping others return to the true faith of Jesus. Shalom.



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JESUS' DEATH ON THE CROSS IS THE FULFILLMENT OF PSALM 22? FULFILLED OR UNFULFILLED?

Christianity teaches that Jesus is the one to which Psalm 22 refers. In fact two of the Gospel writers relate that Jesus quoted from the Psalm right before his death.

Answer for yourself: So does Psalm 22 really refer to Jesus and is he the fulfillment of this Psalm?

We must begin our study with the primary prooftexts found in Psalm 22:1 and 22:16. First let us look at Psalm 22:1.

Psalms 22:1 My G-d, my G-d, why hast thou forsaken me? Why art thou so far from helping me, and from the words of my roaring? (KJV)

This verse is quoted by both the writers of the Gospels of Matthew and Mark:

Matthew 27:46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My G-d, my G-d, why hast thou forsaken me? (KJV)

Mark 15:34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? Which is, being interpreted, My G-d, my G-d, why hast thou forsaken me? (KJV)

Answer for yourself: Did you notice any difference between what is recorded by the writer of the Gospel of Matthew and the writer of the Gospel of Mark? Well you should have. The writer of the Gospel of Matthew records that Jesus said "Eli, Eli, lama sabachthani" and the writer of the Gospel of Mark records that Jesus said "Eloi, Eloi, lama Sabachthani." One writer has Jesus saying "Eli, Eli" and the other Gospel writer has Jesus saying "Eloi, Eloi."

Answer for yourself: Which one is accurate? What are we to believe the Jesus really said? Did he really say anything like the above at all since evidently the writers don't agree and the Holy Spirit sure let us down in the supposed inspired, infallible and inerrant New Testament?

Firstly, what Jesus says here is definitely Hebrew. "Lama" is one of the two Hebrew words which can be translated as the interrogative, "why?" Secondly, what he says here is categorically NOT a

quote of Psalm 22:1. "Why have you forsaken me" is in Hebrew, "lama azavtani." That is a noteworthy difference from "lama sabachthani." So this is not a quote at all regardless of what Christianity and its supposed scholars say. What Jesus said on the cross is actually "why have you slaughtered me." Jesus, the man-g-d of Rome and the Roman savior of all mankind, is recorded as crying out to the Lord, not knowing why this fate had befallen him.

Definitely Jesus seems to feel forsaken of G-d on the cross. I think that this is rather strange considering what Christianity teaches about Jesus death being a sacrifice and an atonement for sin. It would seem that Jesus would welcome such a high purpose in his death knowing that his death was for the atonement for the the sins of the world but yet he seems not to be of such a noble character as he is depicted by the Gospel writers.

Answer for yourself: Did not Jesus know that the Messiah was to die for the sins of the world like Christianity teaches? Surely he should have known this religious doctrine well had it been in Biblical Judaism and long awaited for by every Jew for the expiation of their sins. But we find Jesus perplexed by the situation that he finds himself in on the cross and surely not aware that his death was the long expected and yearned for atonement for the sins of Israel let alone the whole Gentile world!

Added to that we have to remember Jesus' first mention of his death and Peter's response as found in Matt 16:21-22:

From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. 22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. (KJV)

Answer for yourself: Don't you find Peter's response rather unusual for a Jew who was expecting the Messiah to die for his sin and the sin of the world? If Peter was doomed to hell unless Jesus died for him you would think that instead of Peter saying "Oh no your not; your not gonna die" you might expect Peter to say "hurry up before I die;" instead but we find no such thing. In fact we see just the opposite belief that brings severe questions to bear upon the whole idea of atonement as Gentile Christianity teaches it.

Answer for yourself: As Christians is it just remotely possible that we have not been taught the truth concerning Biblical atonement? Could we as Christians and followers of Jesus been taught a false atonement having more in common with "crucified sun-g-ds and sun-g-dmen" instead of true Biblical atonement?

To find such an answer to the above question we need only look to James and the Jerusalem church as well as the actions of Paul to find out the answer.

In Acts 21 we find Paul admonished by James to observe the nazarite vow in order to quell all rumors circulating about Paul that he was against the Law and that for him the Law had passed away. Such as you know is what mainline Christianity and the Pauline epistles teach in various places. In other places we find Paul advocating that the Law is good so we have conflicting doctrines coming from Paul in this regard. But our focus must be on James and the Jerusalem church in order to find the answer to if we as Christians and follower of Jesus have believed in and been taught a false atonement. We find that after Pentecost James, the leader of Jesus' church in Jerusalem and to whom Jesus appeared personally after his resurrection, instructing Paul to fulfill the nazarite vow.

Acts 21:21-24 21 And they are informed of thee [Paul], that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. 22 What is it therefore? the multitude must needs come together: for they will hear that thou art come. 23 Do therefore this that we say to thee: We have four men which have a vow on them; 24 Them take, and purify thyself with them, and be at charges with them, that they

may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law. (KJV)

If you look at a study Bible like the Annotated Study Bible KJV you will find that footnoted beside Acts 21:24 a reference to Numbers 6:2 and Numbers 6:13. This reference will tell us exactly what kind of vow Paul was commanded by James to observe to stop all rumors that Paul had forsaken the Law and advocated such for both Jews and Gentiles. Looking up Numbers 6 we find the chapter subtitle "The Law For The Nazarite" so there is no question what Paul was commanded to do by James, the Spirit filled Pastor of the Jerusalem assembly (church/synagogue). If you will read the chapter you should be startled to find that verses 11 require a "sin offering" of two turtle doves (blood sacrifice) in order to make ATONEMENT for him. Next we find in verse 12 the requirement of bringing another offering of a lamb for a trespass offering (blood sacrifice). Next we find in verse 14 mention of another sacrifice (blood sacrifice) of a lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without blemish for a SIN OFFERING and one without blemish for a peace offering.

Answer for yourself: Did you notice that over 30 years after Jesus' death that James, the lord's brother and pastor of the Jerusalem Church had Paul undertake a vow that required both ATONEMENT OFFERINGS AND SIN OFFERINGS?

Answer for yourself: If we put all the pieces together in what we have seen above it sure seems to me and any thinking believer that James, Paul, and the Jerusalem Church sure did not believe Jesus' death was the FINAL ATONEMENT FOR ANYTHING! Yet we have in our possession a religious document canonized in the 4th century which teaches otherwise concerning Jesus death. Coupled with the references above and the FACTS that there ABSOLUTELY NO VICARIOUS ATONEMENT WITHIN BIBLICAL JUDAISM and one has to look to comparative religions and sun worship to find such vicarious atonements by the death of sun-g-ds and sun-g-dmen then it seems to again to the thinking believer that such religious doctrines as vicarious atonement as attached to Jesus was a rather later creation by the Gentile Church [THINK]! Coupled with that and the FACT of the over 600,000 differences existing in all the New Testament manuscripts which show unbelievable editing over the centuries then the likelihood of such addition of such religious doctrines as attached to Jesus not found in Biblical Judaism is a certainty. If one will spend any length of time involved in studies in comparative religion the parallels between the stories and events of the sun-g-ds and sun-g-dmen and Jesus are astounding. Often the very words put into the mouth of Jesus can be found as exact quotes from the prayers and liturgies of Osiris, Dionysius, Mithra, Attis, etc. Such plagiarism of Gentile sun worship betray the Gentile authorship of such documents passed off to the world as written by Jewish apostles. Fat chance when no quote from a Gospel carrying an Apostolic name can be found before 180 A.D. Coupled with all of this again is Jesus own declaration in the Gospels at his death of his despair in what he seemed to believe was a purposeless death!

PSALM 22:16

We now move on to the second Scripture to be examined in this article.

Psalms 22:16 For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. (KJV)

On the surface it would seem that according to the KJV translators that all my proofs above are discounted and are for naught. But are they? According to the wording of the KJV Bible one could not possibly find a verse that more profoundly taught and vindicated Gentile Christianity and its version of atonement. The verse as translated by the KJV translators speaks of someone having his hands and feet pierced. Obviously, only one person in the history of the world has had their hands and feet pierced. This is a prime example of how you need to first believe in Jesus and Christian doctrines associated with him before

even the mistranslated representation of what King David wrote can be used as a "proof."

Secondly, what really went on during a crucifixion is that the wrists and ankles were pierced, not the hands and feet. Besides that Rome crucified on single stakes and not a cross or stake with a cross beam at the top as depicted in Christian art and documents. The whole origin of the need of a cross comes from the intersection between the earth's elliptical and celestial equator in relation to the path of the sun. Thus the "sun" is crucified in the Heavens before the foundation of the world. Later the "sun" is personified into the "son" and there you have it; personified crucified sun-g-ds and sung-dmen. We have a whole website devoted to thepaganization of the faith of Yeshua where the whole astral theology of Gentile Christianity is laid bare. This might seem like nitpicking to one who is not prepared to take this seriously, but it is a valid point nonetheless.

Thirdly, we are dealing with a mistranslation of the Hebrew Scriptures but we should be getting use to this by now as most of the quotes in the New Testament from the Hebrew Scriptures are purposeful altered for theological agendas by the Gentiles in order to fashion a Jewish Jesus after the pattern of their virgin-born Gentile savior g-ds and g-dmen!

We need now look at Psalm 22:16 as taken from the Hebrew Scriptures and not the forged KJV:

16 (22:17) For dogs have encompassed me; a company of evil-doers have inclosed me; like a lion, they are at my hands and my feet.

What you see for the word rendered as "pierced" by the KJV translators comes from the Hebrew word "ka'ari," which means "like a lion." This word is used again in that very same Psalm:

Psalm 22:21 Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns. (KJV)

Answer for yourself: Don't you find it rather unusual that the KJV translators would translate the very same word as "pierced" in verse 16, but as lion in verse 21?

Answer for yourself: Have the KJV translators been truthful with the readers of this passage or are they serving a theological agenda? If the word really did mean "pierce" then verse 21 should read "Save me from the pierced mouth" but of course makes no sense.

One more thing before we end this article.

Psalm 22:7 But I am a worm, and no man; a reproach of men, and despised of the people.

Answer for yourself: With the understanding that Jesus is G-d according to the Gospel of John and normative Christian theology then can you picture that Jesus who is supposedly G-d in the flesh and the g-d-man calling himself a worm? Now is G-d a worm?

Answer for yourself: Is the Messiah a worm from the Rod of Jesse and the Righteous Branch and worm from David?

On the other hand, the worm reference is found elsewhere in Scripture:

Isaiah 41:14 Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel. (KJV)

So, the Jewish people are likened to a worm, and the comparison here makes it much more likely that David

was writing about the plight of the Jew. For some reason, Christians find it hard to believe that the Psalmist would be writing about his own people.

Now let me ask you.....how much faith should we have in our Christian Bibles? Does it not stand to reason that Isaiah was right when he said:

9 ¶ Whom shall one teach knowledge? And whom shall one make to understand the message? Them that are weaned from the milk, them that are drawn from the breasts? 10 For it is precept by precept, precept by precept, line by line, line by line; here a little, there a little.

Thus the need for a Christian to study the true origins of the Christian Faith and the forgery of the Hebrew Scriptures by the early antisemitic Gentile Church. As an ordained Pastor I have found the very necessity of following the admonition of Isaiah. Every passage and quote in the New Testament has to be compared with the Hebrew Scriptures and the Bible Jesus used because of the hatred and antisemitism of the early Gentile Church which lives today in a religious document called the New Testament. Our New Testaments can be shown upon serious study to be a compilation of jumbled purposeful mistranslations of the Hebrew Scriptures, purposeful misquotations, and a host of verses lifted out of their Scriptural context in order to create a rival and substitute faith for the Gentile world which has robbed them of the true faith of Jesus and the truth concerning the Jewish Messiah.



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THE ACCURATE RENDERING OF PSALM 22:16: "PIERCED MY HANDS AND FEET" OR "LIKE A LION"?

Psalm 22:16. 16 (22:17) For dogs have encompassed me; a company of evil-doers have inclosed me; like a lion, they are at my hands and my feet...JEWISH TANAKH

Ps 22:16 16 For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. (KJV)

Well if you read closely you saw we have a real problem in the translation of Psalm 22:16 (verse 17 in the Jewish Scriptures).

In this verse, it is claimed according to Christian exegesis, King David foretold the Crucifixion in exquisite detail. The entire Psalm is regarded as Christological in Christian circles, as the speaker is complaining of oppression at the hands of the wicked, just as Jesus was executed by the wicked; but verse 16 in particular is used extensively. This verse, in the King James version, reads,

"For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet."

Answer for yourself: Could this verse, it is asked, possibly be any more Christological?

As with any passage of scripture, in order to correctly interpret this verse, we must determine who the speaker is.

The Christological interpretation depends critically on the premise that the speaker is the Messiah. But nowhere in the entire Psalm is the Messiah even mentioned! There is not the slightest hint that the person whose hands and feet are being pierced is the Messiah.

We call that "eisegesis" or reading into the verse what you want it so say.

As if that is not enough the verse is also mistranslated. The last phrase should read, "they were like a lion at my hands and my feet."

Two more things need to be said . David often used animal motifs in those Psalms of his that mention his being oppressed by his enemies.

Lastly the word "k'ari", which the King James renders "pierced", is everywhere else rendered "like a lion". Look in any Hebrew dictionary - "ari" means "lion", and the prefix "k'" means "like". Only in this

verse does "k'ari" suddenly mean "pierced". I wonder why?

Again we have purposeful forgery of the texts to force "Jesus" fulfillments when the KJV translators betray their accurate knowledge of the Hebrew elsewhere when they translate the word correctly. Only here do they not in order for theological agenda.

It is time we demand the truth!



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JESUS SETS ON THE RIGHT HAND OF GOD IN PSALM 110? FULFILLED OR UNFULFILLED?

As you well know Christianity teaches that Jesus is the subject and the fulfillment of Psalm 110. The major prooftext that they use for their interpretation is verse 1:

> ***Psalm 110:1 The L-RD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. (KJV)***

This is a perfect example of the old adage that "meaning often is lost in the translation." At first glance, this would seem like G-d is talking to Himself but we know G-d is not schizophrenic. However, this simply is not the case. So we must look elsewhere for the intended meaning of this Psalm.

One of the first laws of hermeneutics and interpretation of Scripture is to exegete and draw out of the passage the intended meaning based upon the context of the verse and the texts surrounding the verse in question. This is not done by Christianity as proved by its understanding and interpretation of Psalm 110 that Psalm 110 refers to Jesus instead of David. Notice with me that the name, which KJV capitalizes above, is the designation for the four-letter sacred name of G-d...YHWH. The "Lord" which is not entirely capitalized above is the Hebrew word "adoni," which means "my master." The first "L-d" refers to G-d who is speaking to a human being. In modern spoken Hebrew, it is used as one would use the word "sir" in English.

Answer for yourself: What is missing in this Christian translation of Psalm 110 which is very evident in the Hebrew?

> ***1 ¶ A Psalm of David. The L-RD saith unto my lord: 'Sit thou at My right hand, until I make thine enemies thy footstool.'***

What few Christians realize is that "A Psalm of David" is part of the Hebrew text and should be included in the translation of the Psalm. To omit it is to not translate the Psalm accurately. This reveals that this is not only a Psalm written by David but most likely is a Psalm about David.

King David, while not allowed to build the Temple, did everything he could to prepare the way for it to be built, and among the things that King David did was compile the book of Psalms to be sung by the Levites in the Temple. This Psalm was meant to be sung by the Levites, and thus reflects their point of view, for they would call their king David "adoni." Therefore the Psalm refers to King David as the one to whom YHWH speaks. It is to King David to whom G-d says "set at my right hand;" a place of honor and authority. G-d is saying to David that although now enemies are after you [remember the life of David] in time you will vanquish all your enemies and you will set uncontested upon the throne of Israel which is exactly what David will do in time. Therefore this Psalm refers to King David and not to Jesus. To make it refer to Jesus one has to completely wrestle the Psalm out of its historical context; something however

Gentile Christianity is very good at as can be seen by their interpretation of the Hebrew Scriptures in spite of Jewish exegeis to the otherwise.



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WAS JOHN THE BAPTIST THE ELIJAH TO COME? FULFILLED OR UNFULFILLED?

Matt 17:10-12 10 And his disciples asked him, saying, Why then say the scribes that Elias must first come? 11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things. 12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. (KJV)

Mal. 4:5-6 (3:23 in the Christian's Bible) Behold, I will send you Elijah the prophet before the coming of the great and terrible day of the LORD. 6 (3:24) And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the land with utter destruction.

Aware of this prophecy which the scribes taught, Jesus's disciples asked him about the matter (Matt. 17.10). Jesus replied that Elijah had already come (Matt.17.12). According to the writer of Mark, *"They did to him what was written of him" (Mark 9.13).* The disciples understood that he spoke to them of John the Baptist (Matt. 17.13).

We have recorded for us by the writer of the Gospel of Matthew that Jesus is supposed to have said that John the Baptist was the Elijah to come and the fulfillment of Malachi 4:5-6.

Answer for yourself: Did Jesus really say that? Remember we have already seen that the writer of the Gospel of Matthew does not hesitate to make things up in order to present his readers with "fulfilled" prophecy and this example is not to excluded from such fantasy as are other supposed fulfillments in the Gospel of Matthew. At last count I find only one prophecy in Matthew that can be said that might be a fulfilled Messianic prophecy; such is his deception when compared with the Hebrew Scriptures which say otherwise.

Let us not forget what John the Baptist himself says. He disagreed with Jesus, for when they asked John if he was Elijah, he said, *"No, I am not" (John 1.21).* So, according to Malachi, Elijah must come before the messiah and since John was not Elijah, Jesus cannot have been the messiah. This is quite a problem that few consider. Some fundamentalists teach that John represented Elijah in respect of his power only a symbol of Elijah or that he had the spirit of Elijah but that does not fulfill this prophecy of Malachi, where, in Hebrew, no terms such as "one like unto Elijah" or "one with Elijah's spirit" are used. The prophet says (Mal. 3.23): *"Behold I will send you Elijah the prophet"; he says that the individual who is to appear will be Elijah himself.* As if that is not enough, nowhere is it written of Elijah that when he comes, he is to be beheaded, as was done to John the Baptist (Mark 6.24-27). *"They did to him as was written." (Matt. 17.12).*

Another aspect of Malachi's prophecy that has not been fulfilled is the fact that children are still disobedient to their parents, parents are still weeping over their wayward children and fundamentalists still play their role in separating families, sowing the seeds of hatred and discord in many homes. Elijah's first task will have to be to

undo what Jesus taught and reconcile broken homes as found in much of the teaching attributed to Jesus in the New Testament:

- **Matt 10:35 35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. (KJV)**
- **Matt 10:37 37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. (KJV)**
- **Matt 12:48 48-50 But he answered and said unto him that told him, Who is my mother? and who are my brethren? 49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! 50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother. (KJV)**
- **Matt 19:29 29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. (KJV)**

I want you to know that if Jesus really taught the above doctrines then he was a "strange" Jew because G-d and family were the cornerstones of Jewish society. It seems so strange to me to see Biblical Judaism with all of its commandments and laws that lay out one's behavior before G-d rescinded in these above teachings yet at the same time Jesus teaching that he had not come to destroy the law. Something is wrong and again we need look only to the artificial separation of Jesus from his faith and his faith from him by the Gospel writers. I discount the above teachings as coming from the lips of the historical Jesus no matter what the New Testament might say since the above doctrines fly in the face of Judaism and love and this is not the message of Jesus. Christian Fundamentalists thump on Hebrews 8/6 and tell us that the Law was replaced (as to Paul's private dictum) by a better covenant. However, Malachi's prophecy calls for the adherence to the Law of Moses, together with the statutes and judgments (Mal. 3.22). This alone tells us that no Messiah or good Jew would overturn the Law let alone disrespect and fail to honor his father and mother as has been done to the character of Jesus in the New Testament. Again we are still seeking for truth as much that is passed off for truth simply is not!



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A MESSENGER WAS TO PREPARE THE WAY FOR JESUS? FULFILLED OR UNFULFILLED?

Christianity teaches that John the Baptist is the "messenger" whom G-d sent to prepare the way for Jesus as the fulfillment of Mal. 3:1.

Matt 11:10 10 For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. (KJV)

Christianity believes that John the Baptist was Elijah, who had come to usher in Jesus as the messiah.

Answer for yourself: Have you ever read that John the Baptist did not think that he was this messenger that was to announce either Jesus or the Messiah?

Let us not forget what John the Baptist himself says. He disagreed with Jesus, for when they asked John if he was Elijah, he said, *"No, I am not" (John 1.21).* So, according to Malachi, Elijah must come before the messiah and since John was not Elijah, Jesus cannot have been the messiah. This is quite a problem that few consider. Some fundamentalists teach that John represented Elijah in respect of his power only a symbol of Elijah or that he had the spirit of Elijah but that does not fulfill this prophecy of Malachi, where, in Hebrew, no terms such as "one like unto Elijah" or "one with Elijah's spirit" are used.

Let us examine the Hebrew text from the Jewish Tanakh which the writer of the Gospel of Matthew supposedly quoted.

1. Behold, I am sending My messenger, and he will clear a path before Me

5 (3:23) Behold, I send you Elijah the prophet before the coming of the great and awesome day of HaShem. 24 And he will turn back [to G-d] the hearts of fathers with [their sons] and the hearts of sons with their fathers, lest I come and strike the land with utter destruction.

***The Hebrew Bible states, "Behold, I am sending my messenger and he shall clear a path before Me" (Mal. 3.1)* Let the observant reader examine the text from Malachi together with that of Matthew and he will note that the pronoun has been changed by the writers of the New Testament (Me is changed to thee).**

Answer for yourself: How hard is it to quote something this simple correctly? Failure to do so only reinforces a theological agenda at work that the writers of the New Testament deemed more important than conveying the truth to their readers.

This gives the impression that "I" (G-d) is speaking to "you" (Jesus) about a messenger, whereas this cannot be substantiated from the Hebrew text. In fact, an equally correct translation would be "Behold I send Malachi and he shall clear the way before Me", since the name Malachi means "my messenger".

G-d is giving His people a last warning to repent in hopes that they will turn back to the Torah and be spared come judgment day. That Judgment Day was staring that generation right in the face come 70 A.D. when the Temple was to be destroyed and the people carried off in captivity. Elijah will draw people's hearts back to G-d before Judgment Day, to increase the number of people who will survive G-d's judgment. The message of Malachi was clearly one of repentance if you are familiar with the book as well as other "messengers" sent by G-d who called the people to repent. Understand that the path to be cleared is a path to G-d paved by faith and repentance in the face of sure judgment by Rome. Men like John the Baptist and even Jesus were like "messengers" who preached to the people the same message. But also understand the Hebrew speaks ONLY of a path to G-d made by the people's repentance and not a path paved for Jesus by John or anyone else. Again the writer of the Gospel of Matthew has misquoted the Hebrew Scriptures and surely he must have known this if he were a Jew and not only feared G-d but changing or adding or taking away for G-d's Holy Word. Somebody else wrote this and passed it off not only as a fulfillment which it is not but butchered the Hebrew Scriptures in doing it. This as you now see did not refer to Jesus but to "messengers" of G-d who called the people to repent before the axe would be laid to the root of the olive tree of Israel by Rome in the war of 70 A.D.



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THE JEWISH PEOPLE WERE MEANT TO REJECT JESUS ACCORDING TO ISAIAH 6:9? FULFILLED OR UNFULFILLED?

It comes as no surprise to you that for over 2000 years now the Jewish people are yet looking for their "messiah" and do not consider Jesus as their Messiah. The simple fact for them that escapes most Christians is the fact that the Jews know what so few Christians are aware; namely, that the Jewish Scriptures were not fulfilled and that the ones presented as fulfillments to the Gentile world in the Christian's Bible are little more than an assortment of purposefully mistranslated, misinterpreted, artificially created, and passages lifted out of their original context for theological purpose.

That being the case we want to look at Matt. 13.14-15 which is used by many Christians to teach that the Jews were prophesied to disregard and not accept Jesus as their Messiah because Isaiah in chapter 6:9 said they would. To them the Jewish people are fulfilling a prophecy in their rejection of Jesus as their Messiah.

Answer for yourself: What is the truth about the matter?

First of all let us look at Matt. 13:14-15 in the KJV:

Matt. 13:14-15 "and in them is fulfilled the prophecy of Isaiah which saith, By hearing ye shall hear and shall not understanding and seeing, ye shall see and shall not perceive, for the people's heart is waxed gross and their ears are dull of hearing and their eyes, they have closed, lest at any time they should see with their eyes and hear with their ears and should understand with their heart and should be converted and I should heal them."

Many Christians teach that this is a fulfillment of Isaiah 6.9.

Answer for yourself: Is it?

The fundamentalists believe that this prophecy is referring to Jesus, whom they claim was sent to speak to the Jewish people. The Jews, they teach, were and still are blind to the truth and refuse to hear the gospel and accept Jesus as their Messiah. The Jewish people they believe are blinded to the truth and cannot see Jesus as the Jewish Messiah which appears so certain for Christians and their own brand of translation of the Hebrew Scriptures.

Answer for yourself: Was Isaiah talking about Christians some 800 years later or was he speaking of the people alive in his day?

Again, like so many times we find that Christian hermeneutics and interpretation has taken another passage or prophecy completely out of context and used it as such to promote a meaning and interpretation totally foreign to the meaning intended by the original writer. The prophecy is translated correctly but used completely out of

context as seen below as reproduced from the Tanakh:

Isa. 6:9 ¶ And He said: 'Go, and tell this people: hear ye indeed, but understand not; and see ye indeed, but perceive not. 10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they, seeing with their eyes, and hearing with their ears, and understanding with their heart, return, and be healed.' 11 Then said I: 'Lord, how long?' And He answered: 'Until cities be waste without inhabitant, and houses without man, and the land become utterly waste, 12 And the LORD have removed men far away, and the forsaken places be many in the midst of the land. 13 And if there be yet a tenth in it, it shall again be eaten up; as a terebinth, and as an oak, whose stock remaineth, when they cast their leaves, so the holy seed shall be the stock thereof.'

The prophecy is dated internally by the fact that it is a message Isaiah himself brought to his own generation, for he says, "Here am I, send me" (Isa. 6.9). The person who said, "Here am I, send me" also said *"Woe is me, for I am ruined because I am a man of unclean lips and I dwell in the midst of a people of unclean lips." (Isa. 6.5).* Christians seldom consider the fact that if this is speaking about Jesus, then he must have been a man of unclean lips and that won't due for one who is supposed to be a sinless sacrifice according to Gentile Christian theology.

NOW LETS PAY ATTENTION TO THE CONTEXT OF THE PROPHECY AND TO WHOM IT IS ADDRESSED WITHIN THAT TIME FRAME

Above I tried to draw your attention to the fact that this prophecy which Christianity takes completely out of context and applies to Jesus is full of references to a people that existed at the same time as Isaiah's ministry; it is to these to whom he was to go whom would not hear or respond to his message of repentance. We must not take special notice of the time frame for both Isaiah's ministry and the conditions that precipitated the judgment which was to come that Isaiah was sent to warn the people. It was this people to whom he was sent whom he was forewarned by G-d that would not respond to his message.

The era in which Isaiah lived witnessed the rise and fall of kingdoms, as major military powers vied for control of Palestine. During his ministry, which spanned most of the second half of the eighth century B.C., Assyria emerged as the dominant world power. We are speaking of a people who would not hear and not understand, see and not perceive, and whose heart was dull of understanding. We are not speaking of a people who lived over 2000 years later. That people may not understand but they are not the focus of this prophecy; another people were...the people of Israel.

In 722 B.C. the mighty Assyrians captured the capital city of Samaria and brought about the full collapse of the northern kingdom of Israel. Thousands of Isaiah's countrymen were taken into exile, never to return to their beloved homeland.

The southern kingdom of Judah also staggered before the Assyrian juggernaut, and in 701 B.C. Judah nearly suffered the same fate as Israel. Judah had sided first with Assyria and then with Egypt during the stormy years between 734 and 701 B.C. By the close of the century, Hezekiah joined the coalition against Assyria, and the armies of Sennacherib advanced to punish the Judean king. But God miraculously intervened and crushed the invader's forces, granting Judah and Jerusalem a century-long reprieve. Yet before disaster struck his army, Sennacherib had devastated most of the cities of Judah and deported thousands of its citizens. In those traumatic times, Isaiah alternated between condemning and encouraging, as the moral and spiritual condition of the rulers and the people of Israel dictated. He was not speaking to Christians and this prophecy has nothing

to do with Jesus.

One last thing I am fully aware that Romans 11 states:

Rom 11:7 7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded (KJV)

Before you go and say that Romans chapter 11, verse 7, is a reference to Isaiah 6 and that this is a fulfillment as to why the Jews and their scholars do not accept the Christian Jesus understand that Romans chapter 9-11 was lacking in the first New Testaments and do not appear on the religious document scene until after 180 after Irenaeus. Many documents appeared only after Irenaeus and many forthwith scholars believe that many were created by him and passed off in apostles names. Such again is another statement to the integrity of Christianity's documents in the New Testament.

I should think by now you can see for yourself that there is no fulfillment in Jesus and Isaiah chapter 6:9. Nowhere is the distant future mentioned to accommodate the rise of Jesus centuries later but to the imminent time frame surrounding Isaiah's life. Isaiah asks how long he was going to have to preach and give the L-rd's message and he was told that he was continue until the captivity comes which was in the near future in 722 when Samaria fell to the Assyrians and the near captivity of Judah in 701 B.C. when Judah nearly fell to Sennacherib. And we find no Jesus at this time to be the fulfillment of this prophecy.



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MATTHEW TELLS US THAT THE GENTILES ARE TO TRUST IN JESUS ACCORDING TO ISA. 42:1-4? FULFILLED OR UNFULFILLED?

Matt 12:14-21 14 Then the Pharisees went out, and held a council against him, how they might destroy him. 15 But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all; 16 And charged them that they should not make him known: 17 That it might be fulfilled which was spoken by Esaias the prophet, saying, 18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. 19 He shall not strive, nor cry; neither shall any man hear his voice in the streets. 20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. 21 And in his name shall the Gentiles trust. (KJV)

We will deal with all the important parts of the above passage in their due order but that last statement is very important as you will soon come to see.

First we need to address the "Servant" and its identity. Christianity teaches that the servant mentioned by Matthew is Jesus. If you have ever taken the time to study with us the Isaiah articles then you know for certain that references to "the Servant" by Isaiah ALWAYS refers to the corporate nation and not one person. That said, added to this is Christianity's assessment that when Jesus was baptized by John, the Holy Spirit is said to have rested upon him in the form of a dove (John 1.32). This is a symbol for the Spirit of G-d resting on him. Strange that we find the same metaphors of a dove landing upon people as G-d's presence upon them lining the pages of Gentile comparative religious writings long before the time of Jesus. This is not unique to Judaism and rather strange that a Jew would adopt a pagan metaphor to express such a Holy condition. But we have seen before in our studies the complete unfamiliarity of the writer of the Gospel of Matthew with Judaism so we should expect him to draw from his Gentile background. The writer of Matthew says that the prophecy *"He will not call out or lift up his voice or make himself heard in the open street." (Isa. 42.2)* was fulfilled when the Pharisees held a council against Jesus, forcing him to go into hiding and to tell his disciples not to reveal his whereabouts.

Never do we get a balance between the Hillel School of Pharisees and the Shammai School of Pharisees. Jesus was the champion of the School of Hillel Pharisees and no Christian hardly ever mentions this or is aware of this fact. Also never do I hear of the Lukan passage in chapter 13 where the Pharisees come an warn Jesus that Herod is after him to kill him and that he needs to escape now to save his life.

Luke 13:31 31 The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee. (KJV)

The Pharisees in the New Testament sure seem to be after Jesus. They attack him and his disciples for not washing their hands before they eat although this was expected only of Priests in Jesus' day and not applied to

the common people until after 110 A.D. by Rabbi Akiba. We find the Pharisees attacking Jesus for healing on the Sabbath but hard as we may we find not one injection in Judaism that forbids healing on the Sabbath; in fact it is a perfect picture of the world to come when all sickness and infirmity will vanish. We find the Pharisees attacking Jesus for eating grain on the Sabbath yet life and things necessary to life always took precedence over Law in Judaism. Such lies is just a little picture of the theological agenda of the Gentile writers of the New Testament which have to create a schism and separation between Jesus and Judaism if they ever hope to use Jesus as their agent for creating a new religion. The quote above from Luke 13 shows me that they endeavored to "save" him and not destroy him. It would do the reader to begin to read into the antisemitism in the New Testament and whether such perspectives are accurate to the historical period and the religion of Judaism in the first place. A good book to start such a study is: Antisemitism And Early Christianity, by Craig A. Evans and Donald A. Hagner. This will open your eyes to the slanted bias of hatred to the Jews by supposed Jewish apostolic writers of the New Testament which will be shown to be Gentiles who wrote in Apostle's names.

SO THE GENTILES ARE TO TRUST IN JESUS ARE THEY?

Answer for yourself: Are you aware that verse 21 of the Gospel of Matthew which says "And in his name shall the Gentiles trust" is completely lacking in the Hebrew of Isaiah? The passage from Isaiah 42:1-4 as it is reproduced in Matt. 12 is not what Isaiah said!

As stated before we are led to believe we have a guaranteed "fulfillment" of prophecy as stated by the writer of the Gospel of Matthew but if you look at the Hebrew of Isaiah and compare the passage in the Hebrew with the Greek/English you will see that the writer of Matthew misquotes the verse and this is not a fulfillment at all. That's exactly right because the last verse (verse 21 in Matthew 12 is changed from the Hebrew to read read: *"and in his name shall the gentiles trust."*

I got news for you. Isaiah never said the Gentiles were to trust in Jesus or even the Jewish Messiah. The Messiah is for Israel and not Christianity. Let us now look at the passage from Isa. 42:1-2 as taken from the Hebrew Tanakh.

Isa. 41:1

1 ¶ Behold My servant, whom I uphold; Mine elect, in whom My soul delighteth; I have put My spirit upon him, he shall make the right to go forth to the nations. 2 He shall not cry, nor lift up, nor cause his voice to be heard in the street. 3 A bruised reed shall he not break, and the dimly burning wick shall he not quench; he shall make the right to go forth according to the truth. 4 He shall not fail nor be crushed, till he have set the right in the earth; and the isles shall wait for his teaching.

Now the Stone Edition of the Tanakh says it a little more clearly:

1. Behold My Servant, whom I shall uphold: My chosen one, whom My soul desired; I have placed My spirit upon him so he can bring forth justice to the nations. 2. He will not shout nor raise his voice, nor make his voice heard in the street. 3. He will not break [even] a bruised reed nor extinguish even flickering flax; but he will administer justice in truth. 4. He will not slacken nor tire until he sets justice in the land and islands will long for his teaching.

You need to do something right now. You need to stop and read the whole of chapters 42-44 of Isaiah. In so doing it becomes clear that the servant mentioned is Israel, as seen in 41.8-10; 43.1,4,10,21; 44.1, is not just one person but the whole corporate Nation of Israel. In fact, the passage begins with Isaiah 40.1 and continues to Isaiah 44.28. Incidentally, we can learn from the Book of Isaiah, which declares, *"My glory will I not give to*

another" **as meaning not to Jesus:** ***"Neither my praise to carved idols"*****; hence, no praise for an image on a wooden cross.**

Convinced? Maybe not but you will be now. For those who insist that the servant (Isa. 42.1) is Jesus, Isaiah gives a further description, which is not very flattering: ***"Who is blind but my servant or deaf as the messenger that I sent?" (Isaiah 42.19).***

Answer for yourself: If Jesus is the servant, then was he blind and deaf and somebody forgot to tell us?

Now this will be hard. Isaiah tells us that the servant ***"shall bring forth justice to the Gentiles" (Isa. 42.2)*****; yet, under the reign of Christ's spirit, the gentiles received the sword, the inquisitor's fire and a perverted law. They received a gospel that kept them in darkness until the reformation - and as for** ***"His voice not being heard in the open street" (Isa. 42.2)*****, Jesus spoke to the multitudes and to great crowds, which followed him (Luke 4.14-15) (Matt. 4.24) and his words are still being echoed in revival meetings around the world. When Jews tried to let their light shine and their witness go to the Gentiles then they were locked with their families and the Torahs in their synagogues and set afire! You need to read that book about the antisemitism in Christianity as it flourishes yet today; only a little more hidden in acceptable Christian doctrine and orthodoxy.**

Compare Matthew's erroneous rendering of Isa. 42.4 with the original. Matthew reads, ***"and in his name shall the gentiles trust" (Matt. 12.21) but the Hebrew text reads, "and the isles shall wait for his Torah".***

Answer for yourself: What Torah? Christianity prides itself upon being not under a Jew's teaching; they rather have Paul and his anti-Torah "gospel" which is not Jesus' but his own ("my gospel").

God's servant, Israel, sometimes wandered away from the Law but the justice and the ethics of the Law became the golden rule for most of the civilized world. The Jews gave the world a code of moral law and the knowledge of God. God's servant, Israel, can thus be seen as a light to the nations; therefore, Israel and not Jesus has fulfilled this prophecy.



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WHAT YOU WERE NEVER TAUGHT IN THE CHRISTIAN CHURCH…THE TRUTH ABOUT ABOUT ISAIAH 53 #1

I need to preface that this study is done from a "literal-historical" perspective and done so in order to contrast the differences between Jewish views of the Messiah and Messianic prophecy (Isaiah 53) and later Gentile Roman views of the Jewish Messiah and Messianic prophecy.

As a Christian you hear others often speak about Isaiah 53 and make connection with Yeshua as if this passage was prophetic for Yeshua. In fact, often you may encounter questions from Jews who are involved in or considering Christianity. Among the questions, one chapter of our Jewish Scriptures keeps coming up: Isaiah 53.

Answer for yourself: Wasn't the Prophet, in fact, referring to Yeshua in this chapter?

Answer for yourself: And didn't all Jews before the Middle Ages recognize this chapter as "messianic"?

These are very important questions and the answers to them are of most importance if one desires to come to the truth concerning not only the "Jewish Messiah" but "the Christ".

We at Bet Emet Ministries hope to assist you in interpreting a chapter which has become a cornerstone of Christian theology and the impetus for evangelism to Jews.

Answer for yourself: After reading these articles please answer for yourself: should Isaiah 53 be used in such a manner any longer by Christians? On with the study.

Jewish sages teach that "whoever saves a single Jewish soul is considered as if he had saved an entire world." How precious is the human soul! We hope that you too will value your soul highly enough to prayerfully ponder that which follows and begin your own personal study to confirm what I will show you in these articles. God's truth is not always easy to discern, but we are possessors of a Divine promise; *"you will find Him if you search after Him with all your heart and all your soul" (Deut. 4:29)*. As faithful child of God you know that it's worth the effort. And now - on with the search!

Before engaging in an examination of Isaiah 53 itself, some preliminary issues must be considered.

First is the issue of circular reasoning. Even if we interpret the chapter as most Christians do (forgetting for a minute the mistranslations and distortions of context in the later Christian texts which will be noted below in the following articles), the most that could be said is this: Isaiah 53 is about someone who dies for (or

as you will see "because of") the sins of others.

Answer for yourself: The New Testament leads us to believe that many people may have seen Yeshua die, but did anyone see him die as an atonement for the sins of others? Have you ever studied the Biblical Doctrine of Atonement from a Jewish understanding before? Would you be surprised to know that nowhere in the Biblical Doctrine of Atonement does it teach or stress that a one person can die for the sins of others? Were you aware that it is the "life", the Soul, that inhabits the blood, that affects atonement and not the actual blood? As Christians we have not been taught correctly nor do we understand the very basics and dynamics of Biblical Sacrifice and how it actually works; all we know is that "blood" is integral to the process but never knowing that it is NOT the actual blood but the "life force" in it, our Souls, which accomplishes the actual atonement for sin and this is done through actions of our Soul. Well there is a lot here for sure but this study of true Biblical Atonement goes hand in hand with our study of Isaiah 53 in light of the Christian interpretation of Isaiah 53 that teaches Jesus/Yeshua and his death was an atonement for the sins of the whole world. One camp is wrong here and one is right! But we will this problem all the way through the study of Isaiah 53 when examining the texts from a Hebrew perspective.

We find that the later writers of the New Testament attach to the death of Jesus the idea of atonement. This was done to try to explain his death in light of the failure of his return as prophesied by him and others earlier. Only if you already accept the New Testament teaching that his death had a non-visible, spiritual significance can you than go back to Isaiah and say, "see - the Prophet predicted what I already believe." Isaiah 53, then, is in reality no "proof" at all, but rather a contrived confirmation for someone who has already chosen Christianity and chooses to read into the text what they wish regardless of what the Prophet intended to confer in his original message.

DID THE FOLLOWERS OF YESHUA AND OTHER JEWS OF THE TIME VIEW ISAIAH 53 AS A MESSIANIC PROPHECY?

Second (and consistent with all Jewish teaching at the time), Jesus' own disciples didn't view Isaiah 53 as a messianic prophecy. For example, after Peter identifies Yeshua as the Messiah (Matt. 16:16), he is informed that Yeshua will be killed (Matt. 16:21). His response: "God forbid it, lord! This shall never happen to you" (Matt. 16:22). See, also, Mk. 9:31-32; Mk. 16:10-11; Jn. 20:9. Evidently this was "news" to him and something that he was not aware of as an adult Jew which was most assuredly familiar with his own religion.

DID YESHUA VIEW ISAIAH 53 AS A MESSIANIC PROPHECY?

Even Yeshua didn't see Isaiah 53 as crucial to his messianic claims - why else did he call the Jews children of the devil for not believing in him before the alleged resurrection (Jn. 8:39-47)?

Answer for yourself: And why did he later request that God "remove this cup from me" (Mk. 14:36) - didn't he know that a "removal of the cup" would violate the Gentile understanding of Isaiah 53 which his church would come to realize later after his death?

Answer for yourself: And third, even if we accept the Gentile Christian interpretation of Isaiah 53, where is it indicated (either in Isaiah 53 or anywhere else in the Jewish Scriptures) that you must believe in this "Messiah" to get the benefits?

THE CONTEXT OF ISAIAH 53 IS COMPLETELY OVERLOOKED BY CHRISTIANS TODAY

Since any portion of Scripture is only understood properly when viewed in the context of God's revelation as a whole, some additional study will be helpful before you "tackle" Isaiah 53.

Look at the setting in which Isaiah 53 occurs. Earlier on in Isaiah, God had predicted exile and calamity for the Jewish people. Chapter 53, however, occurs in the midst of Isaiah's "Messages of Consolation", which tell of the restoration of Israel to a position of prominence and a vindication of their status as God's chosen people. In chapter 52, for example, Israel is described as "oppressed without cause" (v.4) and "taken away" (v.5), yet God promises a brighter future ahead, one in which Israel will again prosper and be redeemed in the sight of all the nations (v.1-3, 8-12).

Chapter 54 further elaborates upon the redemption which awaits the nation of Israel. Following immediately after chapter 53's promise of a reward for God's servant in return for all of its suffering (53:10-12), chapter 54 describes an unequivocally joyous fate for the Jewish people. Speaking clearly of the Jewish people and their exalted status (even according to all Christian commentaries), chapter 54 ends as follows: "`This is the heritage of the servants of the L-rd and their vindication is from Me,' declares the L-rd."

ISAIAH 53…A QUICK OVERVIEW BEFORE WE BEGIN

In the original Hebrew texts, there are no chapter divisions, and Jew and Christian alike agree that chapter 53 is actually a continuation of the prophecy which begins at 52:13. Accordingly, our analysis must begin at that verse.

52:13 "Behold, My servant will prosper." Israel in the singular is called God's servant throughout Isaiah, both explicitly (Isa. 41:8-9; 44:1-2; 45:4; 48:20; 49:3) and implicitly (Isa. 42:19-20; 43:10) - the Messiah is not.

This is of major importance for our study.

Other references to "Israel as God's servant" include Jer. 30:10 (note that in Jer. 30:17, the servant Israel is regarded by the nations as an outcast, forsaken by God, as in Isa. 53:4); Jer. 46:27-28; Ps. 136:22; Lk. 1:54. The "servant" is the nation of Israel and not one individual!

Answer for yourself: Given the Christian view that Yeshua is God, is God His own servant?

52:15 - 53:1 "So shall he (the servant) startle many nations, the kings will stand speechless; For that which had not been told them they shall see and that which they had not heard shall they ponder. Who would believe what we have heard?" Quite clearly, the nations and their kings will be amazed at what happens to the "servant of the L-rd," and they will say "who would believe what we have heard?". 52:15 tells us explicitly that it is the nations of the world, the gentiles, who are doing the talking in Isaiah 53. See, also, Micah 7:12-17, which speaks of the nations' astonishment when the Jewish people again blossom in the Messianic age.

53:1 "And to whom has the arm of the L-rd been revealed?" In Isaiah, and throughout our Scriptures, God's "arm" refers to the physical redemption of the Jewish people from the oppression of other nations (see, e.g., Isa. 52:8-12; Isa. 63:12; Deut. 4:34; Deut. 7:19; Ps. 44:3).

53:3 "Despised and rejected of men." While this is clearly applicable to Israel (see Isa. 60:15; Ps. 44:13-14), it cannot be reconciled with the New Testament account of Yeshua, a man who was supposedly "praised by all" (Lk. 4:14-15) and followed by multitudes (Matt. 4:25), who would later acclaim him as a prophet upon his triumphal entry into Jerusalem (Matt. 21:9-11). Even as he was taken to be crucified, a multitude bemoaned his fate (Lk. 23:27). Yeshua had to be taken by stealth, as the rulers feared "a riot of the people" (Mk. 14:1-2).

53:3 "A man of pains and acquainted with disease." Israel's adversities are frequently likened to sickness - see, e.g., Isa. 1:5-6; Jer. 10:19; Jer 30:12.

53:4 "Surely our diseases he carried and our pains he bore." In Matt. 8:17, this is correctly translated, and said to be literally (not spiritually) fulfilled in Yeshua's healing of the sick, a reading inconsistent with the Christian mistranslation of 53:4 itself.

53:4 "Yet we ourselves esteemed him stricken, smitten of G- D and afflicted." See Jer. 30:17 - of God's servant Israel (30:10), it is said by the nations, "It is Zion; no one cares for her."

53:5 "But he was wounded from (NOTE: not "for") our transgressions, he was crushed from (AGAIN: not "for") our iniquities." Whereas the Gentile nations had thought the Servant (Israel) was undergoing Divine retribution for its sins (53:4), they now realize that the Servant's sufferings stemmed from their OWN actions and sinfulness against the nation. This theme is further developed throughout our Jewish Scriptures - see, e.g., Jer. 50:7; Jer. 10:25. ALSO: Note that the Messiah "shall not fail nor be crushed till he has set the right in the earth" (Isa. 42:4). This is serious business, as you can see; when Messiah comes he will a major bone to pick with the Roman Church which spawned both anti-Semitic Catholicism and his child Protestantism.

53:7 "He was oppressed and he was afflicted, yet he did not open his mouth. Like a lamb that is led to slaughter, and like a sheep that is silent before its shearers, so he did not open his mouth." Note that in the prior chapter (Isa. 52), Israel is said to have been oppressed and taken away without cause (52:4-5). A similar theme is developed in Psalm 44, wherein King David speaks of the corporate nation of Israel and her faithfulness even in the face of gentile oppression (44:17- 18) and describes Israel as "sheep to be slaughtered" in the midst of the unfaithful gentile nations (44:22,11).

Regarding the claim that Yeshua "did not open his mouth" when faced with oppression and affliction, see Matt. 27:46, Jn. 18:23, 36-37.

53:8 "From dominion and judgment he was taken away." Note the correct translation of the Hebrew. The Christians are forced to mistranslate, since - by Yeshua's own testimony - he never had any rights to rulership or judgment, at least not on the "first coming." See, e.g., Jn. 3:17; Jn. 8:15; Jn. 12:47; Jn. 18:36.

53:8 "He was cut off out of the land of the living."

53:9 "His grave was assigned with wicked men." See Ez. 37:11-14, wherein Israelis described as "cut off" and God promises to open its "graves" and bring Israel back into its own land. Other examples of figurative deaths include Ex. 10:17; 2 Sam. 9:8; 2 Sam. 16:9.

53:8 "From my peoples' sins, there was injury to them." Here the Prophet makes absolutely clear, to anyone familiar with Biblical Hebrew, that the oppressed Servant is a collective Servant, not a single individual. The Hebrew word "lamoh", when used in our Scriptures, always means "to them" never "to him" and may be found, for example, in Psalm 99:7 - "They kept his testimonies, and the statute that He gave to them."

53:9 "And with the rich in his deaths." Perhaps King James should have changed the original Hebrew, which again makes clear that we are dealing with a collective Servant, i.e., Israel, which will "come to life" when the exile ends (Ez. 37:14).

53:9 "He had done no violence." See Matt. 21:12; Mk. 11:15-16; Lk. 19:45; Lk. 19:27; Matt. 10:34 and Lk. 12:51; then judge for yourself whether this passage is truly consistent with the New Testament account of Yeshua.

53:10 "He shall see his seed." The Hebrew word for "seed", used in this verse, always refers to physical descendants in our Jewish Scriptures. See, e.g., Gen. 12:7; Gen. 15:13; Gen. 46:6; Ex. 28:43. A different word, generally translated as "sons", is used to refer to spiritual descendants (see Deut. 14:1, e.g.).

53:10 "He will prolong his days."

Answer for yourself: Not only did Yeshua die young, but how could the days be prolonged of someone who is alleged to be God?

53:11 "With his knowledge the righteous one, my Servant, will cause many to be just." Note again the correct translation: the Servant will cause many to be just, he will not "justify the many."

The Jewish mission is to serve as a "light to the nations" which will ultimately lead the world to a knowledge of the one true God, this both by example (Deut. 4:5-8; Zech. 8:23) and by instructing the nations in God's Law (Isa. 2:3-4; Micah 4:2-3). This mission, however, has been tragically circumvented by the Roman Church throughout history by the editing and adulterating the documents we call the New Testament today. What was once a Torah centered faith has become a religion based upon "believing in the identity of a man" instead of "living a life in obedience to the Law/Commandments of God." Today "grace" had completely nullified "personal accountability before God." Needless to say the "light" of Divine Truth as been replaced by Gentile Christianity's Catholic Church Council's decisions upon the "identity" of Yeshua as it evolved over the first 500 years of the church. The identity of the Servant of God, the Jewish People, who paid in their blood the price that I might know God today, has been completely obliterated by Christian theology whereby "one man" has replaced an entire nation.

53:12 "Therefore, I will divide a portion to him with the great, and he shall divide the spoil with the mighty."

Answer for yourself: If Yeshua is God, does the idea of reward have any meaning?

Answer for yourself: Is it not rather the Jewish people - who righteously bore the sins of the world and yet remained faithful to God (Ps. 44) - who will be rewarded, and this in the manner described more fully in Isaiah chapters 52 and 54? That is what we will see as we examine the Hebrew texts which were later corrupted and altered in the Greek and later English versions we have today!

In the following articles in this series we will examine in depth many of the above items for your study and evaluation. When we finish you will no longer have any doubt or confusion regarding the correct interpretation of Isaiah 53 and whether it refers to Yeshua or not. Who Is The Servant of God?

Let us continue in the 2nd article in this series.

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WHAT YOU WERE NEVER TAUGHT IN THE CHRISTIAN CHURCH…THE TRUTH ABOUT ABOUT ISAIAH 53 #2

I need to preface that this study is done from a "literal-historical" perspective and done so in order to contrast the differences between Jewish views of the Messiah and Messianic prophecy (Isaiah 53) and later Gentile Roman views of the Jewish Messiah and Messianic prophecy.

ISAIAH'S USE OF SERVANT IN REFERENCE TO ISRAEL-THE NATION

In order to begin our study with the proper background it is important that you familiarize yourself with the following Scriptures and the meaning of the prophet Isaiah in writing them. The following are *every* mention of "servant" from Isaiah. 40-66. Please read and see if Isaiah is consistent throughout the book by describing *the nation of Israel as the servant and not a man.* This is of utmost important that we understand the context of the prophet Isaiah due to all the improper teaching we have heard during our lives that have preconditioned us to "read into the passage" meanings not ever intended by the Prophet Isaiah.

I ask that you take the time to read each of the chapters listed below in order for you to get the context. Then, and only then, can you be certain that the "servant" in question is not an individual man, but a collective of people: namely; the people of Israel which included Yeshua, but never was intended to reference him to the exclusion of the whole of the Jewish people.

Isa 41:8

8 But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. (KJV)

Isa 41:9

9 Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away. (KJV)

Isa 42:1

1 Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. (KJV)

Isa 42:19

19 Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the LORD's servant? (KJV)

Isa 43:10

10 Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. (KJV)
[notice the explicit reference to the servant in both the singular and plural in the same verse]

Isa 44:1

1 Yet now hear, O Jacob my servant; and Israel, whom I have chosen: (KJV)

Isa 44:2

2 Thus saith the LORD that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen. (KJV)

Isa 44:21

21 Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me. (KJV)

Isa 44:26

26 That confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof: (KJV)

Isa 48:20

20 Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, The LORD hath redeemed his servant Jacob. (KJV)

Isa 49:3

3 And said unto me, Thou art my servant, O Israel, in whom I will be glorified. (KJV)

Isa 49:5

5 And now, saith the LORD that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength. (KJV)

Isa 49:6

6 And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. (KJV)

Isa 50:10

10 Who is among you that feareth the LORD, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God. (KJV)

Isa 52:13

13 Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. (KJV)

Isa 53:11

11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. (KJV)

Answer for yourself: What have we seen in these above passages over and over again?

By now you should be able to see for yourself that the Prophet Isaiah intended the "nation of Israel" be understood as the Servant of YHVH and NOT one person, and it is this nation of Israel who is the "Suffering Servant" of Isaiah 53.

Now we continue in the 3rd article in this series.

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WHAT YOU WERE NEVER TAUGHT IN THE CHRISTIAN CHURCH…THE TRUTH ABOUT ABOUT ISAIAH 53 #3

I need to preface that this study is done from a "literal-historical" perspective and done so in order to contrast the differences between Jewish views of the Messiah and Messianic prophecy (Isaiah 53) and later Gentile Roman views of the Jewish Messiah and Messianic prophecy.

I suppose Isaiah 53 is possibly the most misunderstood and misused passages in the whole Bible. The reason as you will quickly come to see is partly due to the purposefully misquoting of the Jewish Masoretic text whereby the verses have been terribly altered. This not only destroys the original meaning intended by Isaiah but substitutes a "foreign" meaning instead.

Ever since I was a child I was told to believe that this passage refereed to Yeshua. Does it? You might be surprised when you study it in detail as I have. If you undertake to read these series of articles the results you will discover will reveal a completely different understanding from what many of you supposed that Isaiah, as recorded in your Christian Bibles, actually means. Besides the reason "highlighted" above, another reason why we did not understand this passage correctly as most of us grew up in the church is that our spiritual authorities chose to "read into the text" ideas that could not be "drawn from the text". Let me explain.

In Seminary I learned that there are laws of interpretation that must be applied to the text of scripture if one wanted to arrive at the truth of what the passage is saying. There is only one problem outside of the Seminary classroom; namely few pastors or church adhere to such rule and laws of interpretation of scripture. I learned that there is a big difference between "exegesis" and "eisegesis." Let me explain by looking at the definitions of these two very important words.

Exegesis, [from exegeomai in the Greek, to explain-ex, and hegeomai, to lead, to guide] The exposition or interpretation of any literary production, but more particularly the exposition or interpretation of Scripture; also the principles of the art of sacred interpretation; exegetics; hermeneutics.

Eisegesis noun : personal interpretation of a text (especially of the Bible) using your own ideas. In other words, reading into the text concepts and ideas totally foreign to the text.

As you can see for yourself if we follow the laws of eisegesis we can be assured of arriving at an erroneous interpretation of the text and lose the truths the prophet or writer intended to convey. Conversely, only by rigid

application of the laws of exegesis can we be assured of arriving at the truths God desires we both understand and possess. Let us go on.

Since this article is intended for Christian readers, I will not go into depth regarding the traditional interpretation that the "Suffering Servant" has been taught to be Yeshua in the Isaiah 52 and especially the Isaiah 53 passages by the Christian Church for centuries. I would only ask that you read these series of articles closely and limit your "eisegesis" (reading into the text your personal interpretation received through sermonizing) and let the truths of the passage derived from "exegesis (whereby we explain, interpret, and critically examine the text) speak to you and determine what your religious belief system should be in light of the facts as they are "taken from the passage" and not "read into" the passage. After you have completed these articles the decision will be up to you what you believe Isaiah 53 is teaching. But until you read these articles and see this information for yourself you are limited by the knowledge withheld from you and are sadly unable to make an intelligent decision. With this as my motive let us begin a critical examination of the text.

ISA 52:13---ISA 53:12...(AS TAKEN FROM THE MASORETIC TEXT [THE JEWISH BIBLE] AND NOT THE ALTERED OLD TESTAMENTS FROM MOST CHRISTIAN'S BIBLES (THE KJV FOR EXAMPLE)

13. Behold, My servant shall prosper; he shall be exalted and lifted up, and shall be very high.

14. As many wondered about you, "How marred his appearance is from that of a man, and his features from that of people!"

15. So shall he cast down many nations; kings shall shut their mouths because of him; for what had not been told to them they shall see; and that which they had not heard they shall consider.

Let me interject that the word for "nations" in the Hebrew is as follows:

1471 gowy rarely (shortened) goy- as a noun, masculine: nation, people

- **a) nation, people**
- **1) usually of non-Hebrew people**
- **2) used of descendants of Abraham**
- **b) used of a swarm of locusts or other animals (figurative) as a proper noun, masculine:**
- **c) Goyim? = "nations"**

Now back to the text....

1. **Who bath believed our report? And to whom is the arm of the Lord revealed?**
2. **And he came up like a sapling before it, and like a root from dry ground, he had neither form nor comeliness; and we saw him that he had no appearance that we should have desired him.**
3. **Despised and forsaken by men, a man of pains and accustomed to illness: and as one who hides his face from us; despised, and we esteemed him not.**
4. **Indeed, he bore our illnesses, and our pains - he carried them, yet we accounted him as plagued, smitten by God and oppressed.**
5. **But he was pained from our transgressions, crushed from our iniquities; the chastisement of our welfare was upon him, and with his wound we were healed.**
6. **We all went astray like sheep, we have turned, each one on his own way, and the Lord accepted his prayers for the iniquity of all of us.**
7. **He was oppressed, and he was afflicted, yet he would not open his mouth; like a lamb to the slaughter he**

would be brought, and like a sheep that is mute before her shearers, and he would not open his mouth.

8. **From imprisonment and from judgment he is taken, and his generation who shall tell? For he was cut off from the land of the living; because of the transgression of my people, a plague befell them.**
9. **And he gave his grave to the wicked, and to the wealthy with his kinds of deaths, because he committed no violence, and there was no deceit in his mouth.**
10. **And the Lord wished to crush him, He made him ill; if his soul makes itself restitution, he shall see seed, he shall prolong his days, and God's purpose shall prosper in his hand.**
11. **From the toil of his soul he would see, he would be satisfied; with his knowledge My servant would vindicate the just for many, and their iniquities he would bear.**
12. **Therefore, I will allot him a portion in public, and with the strong he shall share plunder, because he poured out his soul to death, and with transgressors he was counted; and he bore the sin of many, and interceded for the transgressors.**

WE MUST DECIDE WHO IS DOING THE "SPEAKING" IN THESE VERSES IN ORDER TO INTERPRET THEM CORRECTLY

Isaiah 52:15-53:

- **Isa. 52:15. So shall he cast down many nations; the kings shall shut their mouths because of him; for that which had not been told to them they shall see; and that which they had not heard they shall consider.**
- **Isa. 53:1. Who hath believed our report? And to whom is the arm of the Lord revealed?**

Notice first with me "certain" words. They are in the "plural." Kings of nations (Gentile kings of non-Jewish nations) are speaking here in their numbed astonishment. For what they are finally witnessing is in stark contrast to everything they had ever heard and considered (or even heard preached about the Jews). Understandably, the first question on their lips is, "Who would have ever believed such a thing?" These Gentile leaders and "kings" are utterly astounded that the Jewish people, whom all the non-Jewish nations have together despised and molested, will be vindicated and enjoy the promised salvation of God. *This is totally foreign to their theologies and what they were accustomed to hear taught and preached and what they expected to happen to the Jewish people.* In other words these thoughts and beliefs about the fate of the Jewish people and their salvation have been totally in error as held by these non-Jewish people. Understand that the vast majority of Christianity today, if asked, will say the Jewish people are damned to hell if they don't believe in the Messiah or the blood of Yeshua. Let us go on.

The palpable shock that the gentile nations will experience and express at the end of days is a common theme throughout the Bible. But this fact can only be know if you spend a lot of time in the Hebrew Scriptures, and lets face the truth, most Christians today spend the vast majority of their time reading only the New Testament and find little use for the Jewish Scriptures.

Bear in mind that nowhere in scripture do the prophets foretell that the Jewish people will ever proclaim shock, or admit any mistake to the gentiles in the messianic age. On the contrary, the Bible clearly testifies that in the messianic age ten gentiles of different languages will grasp the shirt of a Jew and say, "Let us go with ,YOU, for we have heard that God is with ,YOU." (Zechariah 8:23)

Micah 7:15-16

15 According to the days of thy coming out of the land of Egypt will I show unto them marvelous things. 16 *The nations (non-Jewish peoples) shall see and be confounded at all of their might: they shall lay their hands upon their mouth,* their ears shall be deaf.

Isaiah 41:11

11 Behold all those who were incensed against you shall be ashamed and *confounded;* those who quarreled with you shall be as naught and be lost.

Jeremiah 16:19-20

19 O Lord, my strength, and my fortress, and my refuge in the day of affliction, the *Gentiles* shall come unto thee from the ends of the earth and shall say, *"Surely our fathers have inherited lies, vanity, and things wherein there is no benefit.* 20 Shall a man make Gods unto himself, and they are no Gods?

Please listen. As a Seminary graduate with a Master's degree no less, the tools I received while at Seminary were put to further use after I graduated as I proceeded to be involved with in-depth study of Biblical language, Biblical history, culture, etc. I must admit that upon 15 years of in-depth research and study, sometimes up to 10 hours a day, I have found that I have fulfilled Jeremiah 16:19-20. I have come to the conclusion that Jeremiah is totally correct: my non-Jewish forefathers, having accepted the legacy of Nicea and Constantine, and others who replaced a Jewish faith with one of Rome, and who altered the manuscripts to make sure that all subsequent non-Jewish followers accept "their" brand of religion, propagated religious lies, vanity, and vain worship. Faced with such knowledge which most have not had the opportunity to be exposed to themselves, I endeavor to reach out to others to inform them of the truths long held from the Christian community in order that their knowledge and faith in both God and Messiah be correct and not after the traditions of men.

REGARDLESS OF WHAT YOU HAVE HEARD PREACHED IN YOUR CHURCH....WHO DOES ISAIAH IDENTIFY AS "THE SERVANT"?

Isaiah 41:8-9

But thou, *Israel, art My servant,* Jacob whom I have chosen, the seed of Abraham My friend. 9 Whom I grasped from the ends of the earth, and from it nobles I called you, and I said to you. *"You are My servant";* I chose you and I did not despise you.

Isaiah 44:1-2

1 Yet hear now, O Jacob My servant and Israel, whom I have chosen. So said the Lord your Maker, and He who formed you from the womb shall aid you. 2 Fear not, My servant Israel, and Jeshurun whom I have chosen.

Isaiah 44:21

21 Remember these, O *Jacob and Israel, for thou art My servant,* I have formed thee; *thou art My servant, O Israel*, thou shalt not be forgotten of Me.

Isaiah 45:4

4 For the sake of *My servant Jacob,* and Israel My chosen one, and I called to you by your name...

Isaiah 48:20

20 Leave Babylon, flee from the Chaldeans; with a voice of singing declare, tell this, publicize it to the end of the earth; say, The Lord has redeemed *His servant Jacob."*

Isaiah 49:3

3 And said to me, *thou art My Servant,* O Israel, in whom I will be glorified!

Psalm 136:22

22 Even a heritage unto Israel His servant; for His mercy endures forever

Jeremiah 30:10

10 Therefore fear not, *O My Servant Jacob*, says the Lord, neither be dismayed, O Israel: for, behold, I will save you from afar....

Answer for yourself: So what do we learn about the identity of the "Servant" of God?

The Suffering Servant of God is the nation of Israel and not an individual; that is, the Suffering Servant of God is a collection of people and not just one person.

Answer for yourself: What are the implications of reading only "one" person into Isaiah 53 then?

Simply, we are guilty of not drawing out of the passage the intended meaning of the prophet (exegesis), but rather, misinterpreting the passage by "reading into" the passage a preconceived belief formed by what others have said (eisegesis) which cannot be supported by critical examination of the text. Our religious belief system is in error, and often this leads us to vain worship.

Answer for yourself: If we read "Yeshua" into Isaiah 53 and not understand that the "suffering servant" is the collective nation of Israel, then are we not guilty of "reading into the text our personal interpretation" irrespective of the intended meaning of the prophet and guilty of "eisegesis"? We sure are.

THE ONLY CONCLUSION WE CAN RIGHTFULLY DRAW FROM TRUTHFUL EXAMINATION OF THE TEXT IS THAT THE IDENTITY OF THE "SERVANT" IN THE PROPHET'S FOURTH SERVANT SONG, ISAIAH 53, MUST BE THE NATION OF ISRAEL AND NOT ONE INDIVIDUAL

Let us continue in the 4th article in this series.

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WHAT YOU WERE NEVER TAUGHT…THE TRUTH ABOUT ABOUT ISAIAH 53 #4

I need to preface that this study is done from a "literal-historical" perspective and done so in order to contrast the differences between Jewish views of the Messiah and Messianic prophecy (Isaiah 53) and later Gentile Roman views of the Jewish Messiah and Messianic prophecy.

In the previous article I made a strong case for correctly interpreting the "Suffering Servant" of Isaiah 53 in the plural and not the singular [the "servant" is the corporate nation..and not one individual]. That means if we want to correctly interpret the Bible we cannot any longer read "Jesus" into Isa. 53 no matter what our theology is at present. Let us now examine more concrete testimony which validates the interpretation of Isaiah 53 as referring to the nation of Israel and not just one man.

THROUGHOUT THE SERVANT SONGS THE "NATION OF ISRAEL" IS SPOKEN OF IN THE SINGULAR...BUT THE PRONOUN IS UNDERSTOOD AS THE "NATION"

As I grew up in the church I was continually told that since Isaiah 53's references to the Servant is in the singular that this conclusively proves that this chapter is speaking of a single individual rather than the entire nation of Israel.

To say that the "singular" reference, as applied to the Suffering Servant in Isaiah 53, definitely refers to Jesus disregards the entire context and surrounding poetic motif of Isaiah 53.

I cannot ask you to believe this unless I can prove it to you. So let us investigate the matter in detail.

In Isaiah 43:10, the prophet clearly identifies the "servant" (singular) as *God's "witnesses" (plural).*

Notice that the "servant" is plural thus referring to more than one individual. Also, all Christians agree that the two chapters that sandwich Isaiah 53 (52 and 54) consistently speak of the Jewish people as a single individual. When considering that "Isaiah 53" actually begins in the latter part of the 52nd chapter, Christianity's argument becomes increasingly weak. Furthermore, as I will show you momentarily, the prophet alternately speaks of the servant in Isaiah 53 in both the singular and plural.

As the book of Isaiah progresses into the 54th chapter, it continues to speak of the Jewish people as though they are a single individual. This barren woman, a picture of a tormented Israel, will be saved from her affliction and jubilate wholeheartedly in her final vindication.

Isaiah 43:10

10 Ye are *My witnesses* saith the Lord, and My *servant* whom I have chosen: that you may know and believe Me, and understand that I am He: before Me there was no God formed, neither shall there be after Me.

Notice how the plural "witnesses" refers to only "one servant" (singular).

Isaiah 52:1-2

1 Awaken, awaken, put on your strength, *O Zion;* put on the garments of your beauty, Jerusalem the Holy City, for no longer shall the uncircumcised or the unclean continue to enter you. 2 Shake yourselves from the dust, arise, sit down, O Jerusalem; free yourself of the bands of your neck, *O captive daughter of Zion.*

Isaiah 54:1

"'Sing you *barren woman* who has not born, burst out into song and jubilate, you who have not experienced birth pangs, for the children of the desolate one are more than the children of the married woman," says the Lord.

DOES THE WRITER OF THE GOSPEL OF MATTHEW TAKE VERSES OUT OF CONTEXT TO CREATE HIS UNIQUE THEOLOGY? YES...HE DOES!

Matthew does to Hosea precisely what other Christians do to Isaiah. In Hosea 11:1, the prophet is referring to national Israel (plural) in the singular as God's son. The writer of the Gospel of Matthew 2:15 takes half the verse out of context, and quotes this verse as if it is speaking about the messiah (singular).

Similarly, the context of Isaiah 53 reveals that Isaiah is speaking of national Israel (many people) in the singular, yet I was led to believe that this chapter is speaking about Jesus. Such is not the case.

Hosea 11:1-2, 5

1 When Israel was a child, then I loved him, and out of Egypt I called my *son (referring to a nation)*. 2 The more *they* called them, the more *they* went from them, *they* sacrificed unto the Baalim, and offered to graven images

***5* *He* shall not return into the land of Egypt, but the Assyrian shall be his king, because *they* refused to return.**

Again you can see that the prophet is referring to the nation of Israel (numbering in hundreds of thousands" in the singular with the use of "he"along with the plural use of "they."

Exodus 4:22

22...thus saith the Lord, *Israel is My son,* My first born.

So you can see that the nation, numbering thousands and thousands, is referred to collectively in the singular. Thus the Suffering Servant, as revealed as the nation of Israel continues to be the collective people of Israel in Isaiah 53 and to refer to Jesus alone is a grievous error of interpretation.

LET US NOT FORGET WHO IS SPEAKING IN ISAIAH 53...WHO IS?

As we prepare to delve into the text of Isaiah 53 we must at the beginning come to an accurate understanding of who is speaking. Without such an understanding we can be assured we will interpret the passages of Isaiah 53 incorrectly and thereby attribute meanings to them that the original author never intended.

Let me state right up front that the original manuscripts, even copies of manuscripts we have discovered, never had chapter divisions within them. These were added much later by the Church. So often we find chapter divisions put in the most unlikely of places. Sometimes the chapter division obscures the meaning of the text as well as who is doing the actual speaking as I will show you in Isaiah 53. Failure to notice who is speaking in Isaiah 53 is compounded by the chapter division which was artificially created centuries after the text was originally written. Search as you will, you will not discern the identity of the speaker by reading Isaiah 53 because the identity of the speaker is given in the verses above the chapter division of Isaiah 53. Failure to look to Isaiah 52 to discern the true speaker will cause you to believe that since Isaiah is the writer, he must be speaking himself and we erroneously connect such a concept in our minds to the idea that he is speaking for Israel. Nothing could be further from the truth. To this very important issue we now turn.

The following is taken from the Jewish Scriptures and the Tanakh [and not the corrupted Old Testaments in the Christian Bibles]

Isa 52:13-15

Indeed, My servant shall prosper. Be exalted and raised to great heights. 14 Just as the many were appalled at him So marred was his appearance, unlike of man, His for, beyond human semblance- 15 Just so he shall startle many nations. Kings shall be silenced because of him, For they shall see what has not been told them, Shall behold what they never heard.

Now notice the next verse...called Isaiah 53:1

“Who can believe what we have heard? Upon whom has the arm of the LORD been revealed?...

Answer for yourself: Did you notice anything different between the translation in the Tanakh and the KJV?

Well, the Tanakh makes note that Isaiah 53:1 is a quote from the Gentile kings and nations. What follows in Isa. 53 is the testimony of the Gentile Kings which represent the Gentile Nations. The Christian Bible, the KJV, does not make this as plain and we tend to think that Isaiah is speaking; thereby making the following testimony apply to the Jews when it refers to the non-Jewish world! This is very, very important!

One immediately notices, since put on the alert what to look for it, that the speaker is designated in Isaiah 52 just a few verses before Isaiah 53. The kings/rulers of the nations are engaged in a dialogue concerning the Jewish people. It is the Gentile kings of the nations which are speaking and not the Jewish people. For too long now Christians read Isaiah 53 without noticing in the latter part of Isaiah

52 that the speaker is not Isaiah or the Jewish people, but rather the Gentile nations. Failure to notice this guarantees misinterpretation of Isaiah 53!

Not only should we notice this, but in the Jewish translation given above we should take note of the quotations surrounding the verses which literally the Gentile kings are speaking. This further makes certain we understand that the following dialogue is from a Gentile's perspective and not a Jewish perspective. This again is of paramount importance. The "incrimination" of the testimony that follows in Isaiah 53 is not the testimony of the Jews, but rather the testimony of the Gentiles of the world regarding the nation of Israel. Such quotations are absent in my KJV bible. The failure to note this helps one mistranslate Isaiah 53.

Bearing constantly in mind that the servant of God has, and will be shown to be corporate Israel, let us look at some passages in a KJV Christian Bible.

Isaiah 52:13-15

Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.

As many were astonished at thee: his visage was so marred more than any man, and his form more than the sons of men:

So shall he sprinkle many nations ; the kings shall shut their mouths at him: for *that* which they had not been told them shall them see; and *that* which they had not heard shall they consider.

We are told that the nations of the world (non-Jewish nations) along with their kings/rulers will consider God's servant. We are told they are in line for revelation concerning God's servant (Israel). Understanding that the servant is again the Jewish people, the non-Jewish people and their authorities will come to an understanding concerning the Jewish people that they did not possess earlier. Their consideration of the Jewish people is enumerated for us beginning at Isaiah 53:1.

Isaiah 53:1

Who hath believed our report? And to whom is the arm of the Lord revealed?

Remembering chapter divisions are artificial creations, if we read Isaiah 52:13-15 consecutively along with Isaiah 53:1 we see the beauty of the continuing story. The kings/rulers and Gentile nations will see what they had not previously seen and will hear what they had not previously heard. Understanding these Gentile kings and nations get revelation concerning the Jewish people we have their response to such new insights beginning in Isaiah 53:1. The KJV does not put this verse in quotes as noted earlier. The Jewish Scriptures does! Isaiah 53 needs to be understood as the Gentile response to new revelation as God lifts their blindness to see and understand the role of God's servant, Israel, through the ages. This new insight goes against what they had previously been told to believe. Such will probably be your response as well.

These Gentile kings are literally saying "who is going to believe this…who is going to believe what we now see in light of what we were taught as well as taught about the Jewish people?" These Gentile rulers and nations are literally saying "who else sees the truth considering the Jewish people to which we were once blinded but not see?" These Gentile kings and nations begin in Isaiah 53:2 to delineate the role of Israel as they now comprehend it in truth. This new enlightenment concerning Israel as the servant of God causes a massive repentance in both their perspective and religious belief system. These Kings of Gentile nations [in Isaiah 53] recount for us the tragic story of Israel and how she has been mistreated, persecuted, and rejected by the Gentile nations throughout history. These Gentiles admit their guilt. Line upon line of Isaiah 53 is the unfolding of the tragic truth

concerning the barbarism of the Gentile nations toward their Jewish neighbors. Yet the role God gave Israel never changed. She was faithful to be a light to the non-Jewish nations. With this understanding, all of Isaiah 53 must be re-read, for if we fail to remember who is speaking verse after verse, which is easy to do because of our past erroneous teachings, we will miss entirely what God wished we see through the eyes and pen of the Prophet Isaiah.

CHRISTIANITY WILL HAVE TO FINALLY ADMIT THEY WERE WRONG...ABOUT THE JEWS AND ABOUT THEIR "THEOLOGY"

Notice that the surprised kings of nations will witness the final vindication and salvation of Israel irrespective of what they though or believed about the Jews previously. That means our narrow theology as Christians, and that of our religious leaders regarding the salvation of the Jewish people will one day crumble in the light of God's truth which will finally be forced upon the non-Jewish nations by Divine intervention and the ultimate salvation of Israel. Woe to men like the early anti-Semitic church fathers, and men like Luther and Calvin which helped shape theology today which denies the people of Israel their place in God's plan of salvation of the world.

With that understanding let us continue noticing who is speaking in these verses.

Isaiah 53:1

1. Who hath believed our (non-Jewish nations) report, and to whom is the arm of the Lord revealed?

The common anthropomorphic reference to the arm of the Lord throughout scripture signifies the spiritual and military salvation of the Jewish people from the gentile nations.

Answer for yourself: Did you hear that? This is salvation from gentile nations and gentile theology!

Israel's final vindication and redemption in the eyes of the world's nations is the central theme of the last 27 chapters of the book of Isaiah (40-66).

Notice in the following verses the theme in Isaiah 52 which "sandwiched" between Isaiah 53 and Isaiah 54.

Isaiah 52:9-12

9 Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord bath comforted His people, He hath redeemed Jerusalem. 10 ***The Lord hath made bare His Holy Arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God!*** **11 Turn away, turn away, get out of there, touch no unclean one; get out of its midst, purify yourselves, you who bear the Lord's vessels. 12 For not with haste shall you go forth and not in a flurry of flight shall you go, for the Lord goes before you, and your rear guard is the God of Israel-**

Isaiah 54:7-10

7 "For a small moment have I forsaken you, and with great mercy will I gather you. 8 With a little wrath did I hide My countenance for a moment from you, ***and with everlasting kindness will I have compassion on you,"*** **said your redeemer, the Lord. 9 "For this is to Me [as] the waters of Noah, as I swore that the waters of Noah shall never pass over the earth, so have I sworn neither to be wroth with you nor to rebuke you. 10 For** ***the mountains shall depart and the hills totter, but My kindness shall not depart from you, neither***

shall the covenant of My peace totter," **says the Lord, Who has compassion on you.**

So you see that throughout the chapters that surround Isaiah 53, the prophet is speaking of the salvation of the afflicted Jewish nation in the presence of their persecutors, the gentile nations with their anti-Semitic hatred for the Jewish people.

Deuteronomy 7:19

19 The great miracles that you saw with your own eyes - the signs, the wonders, the *mighty hand and the outstretched arm* with which God brought you out of Egypt.

Again, the subject is the nation and not an individual. Thus the astonishment of the Gentile rulers and kings, including the religious rulers among the Gentiles, when God supernaturally intervenes and saves the nation of Israel despite what the Gentiles have taught theologically about the Jewish people.

THROUGHOUT THEIR PERILOUS EXILE, ISRAEL (THE NATION AND NOT JUST ONE PERSON) STRUGGLED AS A YOUNG TREE GROWING ON A PARCHED LAND

Isaiah 53:2

2 And he (the nation and not an individual) came up like a sapling before it, and like a root from dry ground, he had neither form nor comeliness; and we saw him that he had no appearance that we should have desired him.

Now you are beginning to see that this does not refer to Yeshua, but the Jewish people in total. Just be honest with yourself for a moment.

Answer for yourself: Does Christianity today desire to learn from the Jewish people?

Answer for yourself: Does Christianity today desire to keep the Jewish Sabbath which is different from their own which can be shown to be a creation of Rome in reaction to the Jewish Sabbath?

Answer for yourself: Does Christianity today desire to keep the Biblical Festivals or does it have its own Roman calendar filled with pagan holidays to which Yeshua's name has been added?

Let it not be misunderstood that for the most part, non-Jewish Christianity today views the nation of Israel, God's Suffering Servant, and sees little within it that they desire.

Hosea 14:6-8

6 I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. 7 His *branches* shall spread, and his beauty shall be as the olive tree, and *his* smell as Lebanon. 8 They that dwell under *his* shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon.

Again further proof that the nation of Israel [corporate] is described in the singular [see above the "his" and its connection with "Israel"]. But also notice this, those who allow the branches of Israel to spread whereby they dwell under Israel's shadow shall return.

Answer for yourself: Return to what?

The true faith of God where we are truly grafted into Israel and correctly understand the Hebrew Scriptures.

Answer for yourself: Why do we as former Christians need to return to the faith once given to the saints?

Simply...

Jeremiah 16:19-20

19 O Lord, my strength, and my fortress, and my refuge in the day of affliction, the *Gentiles* shall come unto thee from the ends of the earth and shall say, *"Surely our fathers have inherited lies, vanity, and things wherein there is no benefit.* 20 Shall a man make Gods unto himself, and they are no Gods?

One such lie is that Isaiah refers to Yeshua as God's only Suffering Servant in Isaiah 53. Hopefully by now God is opening your eyes to the beauty of the Jewish people and their Torah and the wonderful role they play and always have played at God's true Suffering Servant.

Let us continue in the 5th article in this series.

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WHAT YOU WERE NEVER TAUGHT IN THE CHRISTIAN CHURCH…THE TRUTH ABOUT ABOUT ISAIAH 53 #5

I need to preface that this study is done from a "literal-historical" perspective and done so in order to contrast the differences between Jewish views of the Messiah and Messianic prophecy (Isaiah 53) and later Gentile Roman views of the Jewish Messiah and Messianic prophecy.

In our previous articles we have demonstrated that the Suffering Servant in Isaiah is to be understood as the collective peoples of Israel and not just one person. Thus to say that Isaiah 53 refers to Yeshua is to misinterpret the intended meaning of the prophet Isaiah.

As we continue along we noticed that the Gentile rulers, both political and spiritual will be utterly amazed as the events in the future when God intervenes and saves the Jewish people in spite of what Christianity has taught about the Jewish people.

We again showed that pronouns used in Isaiah 52, 53, and 54, normally in the singular, in reality does not refer to Yeshua but again to the collective nation of Israel.

Now in this article we will deal with common misconceptions and misinterpretations of Isaiah 53 which erroneously have been applied to Yeshua, when again if we correctly interpret the passage, refers to the corporate nation once again.

THE NATIONS OF THE WORLD DESPISED, ABANDONED, AND AFFLICTED ISRAEL...NOT ONE PERSON [JESUS]

Isaiah 53:3

3 Despised and forsaken by men, a man of pains and accustomed to illness: and as one who hides his face from us; despised, and we esteemed him not.

Answer for yourself: With the understanding brought by the previous two articles, can you begin to see that the singular "man" and "him" must refer collectively to the nation of Israel as shown in the previous two documents?

Answer for yourself: Can you now better understand why I began the first article with stressing the differences

between eisegesis and exegesis (reading into the text something not there or allowing the texts and context surrounding the Biblical text to define its meaning)? I hope so.

ISAIAH 49

The 49th chapter of Isaiah stands out as one of the most stirring sections of the Bible, and continues to set the stage for Isaiah 53. Its verses contain a moving conversation between Israel and God. As in all the Servant Songs, Isaiah repeatedly refers to nation of Israel in the singular.

Throughout this chapter the Jewish remnant cries out to God; the nation feels forsaken, afflicted, and abandoned. These passages do not refer to Yeshua (one person) and his passion but the Jewish peoples of all ages. These are the very same descriptions of torment that the Servant endures in Isaiah 53.

In response to their agony, the Almighty reassures His distressed nation that His love for His people even exceeds the intense affection a new mother feels for her hurting infant. As in Isaiah 53, the final vindication and salvation of the Jewish people is the chapter's central theme.

Isaiah 49:3, 7-8, 13-15

3 And said to me, thou art My servant, O Israel in whom I will be glorified!

7 For so said the Lord, the redeemer of Israel, his Holy One, *about him who is despised of men,* about him whom the nation abhors, about a slave of rulers, "Kings (understood as nations) shall see and rise, princes, and they shall prostrate themselves, for the sake of the Lord Who is faithful, the Holy One of Israel, and He chose *you (understood as the nation and not one person).*" 8 So said the Lord, "In a time of favor I answered you, and on a day of salvation I helped you; and I will watch you, and I will make you for a people of a covenant, to establish a land, to cause to inherit the desolate heritages. 13 Sing, O heavens, and rejoice, O earth, and mountains burst out in song, for the Lord has consoled His people, and He shall have mercy on His afflicted. 14 But Zion said, "The Lord has forsaken me, and the Lord has forgotten me." 15 Shall a woman forget her suckling child, from having mercy on the child of her womb? These too shall forget, but I will not forget you (again referring to the nation).

Isaiah 54:4-7, 11, 14, 17

4 Fear not, for you shall not be ashamed, and not embarrassed, for you shall not be put to shame; for the shame of your youth you shall forget, and for the humiliation of your widowhood you shall no longer be remembered. 5 Nor your maker is your husband; the Lord Hosts is His name, and your redeemer the Holy One of Israel shall be called the God of all the earth. 6 For like a wife who is forsaken and afflicted in spirit has the Lord called you, and a wife of one's youth who was rejected, said your God. 7 For a small moment have I forsaken you, and with great mercy will I gather you.

11 O thou afflicted, who was not consoled, behold I will lay thy stones with fair colors, and lay thy foundations with sapphires.

14 With righteousness shall you be established, for you will be far from oppression, for you will not fear; and from ruin, for it will not come near you.

17 No weapon that is formed against you will prosper, and any tongue that rises against you in judgement, you shall condemn; this is the heritage of the servants of the Lord and their righteousness is from Me, says the Lord.

Understandably, one's familiarity with the chapters that precede and follow Isaiah 53 will determine

the conclusions individuals come to regarding this crucial scriptural text. Those who are only familiar with this chapter (Isa 53) often wonder how anyone can conclude that Isaiah is speaking of anyone else but Yeshua. On the other hand, those who read Isaiah 53 in context, with its surrounding chapters as its backdrop, have difficulty understanding how anyone can honestly conclude that Isaiah 53 is speaking of anything else but the nation of Israel.

Isaiah 60:14-15

14 The sons of them (Gentiles) that afflicted *you* shall come bending unto you; and all they that despised you shall bow themselves down at the soles of your feet; and they shall call you, the city of the Lord, Zion of the Holy One of Israel. 15 Whereas you have been forsaken and despised, with no passerby, I will make you an everlasting pride, the joy of every generation.

Isaiah 40:2

2 Speak to the heart of Jerusalem and call to her, for she has become full from her host, for her iniquity has been appeased, for she has taken from the hand of the Lord double for all her sins (from the Gentiles).

Zechariah 1:15

15 And I am very angry with the nations that are at ease, for I was wroth a little, and they helped to do harm.

Isaiah 52:4-5

4 For so said the Lord God, "My people first went down to Egypt to sojourn there, but Assyria oppressed him without cause. 5 And now, what have I here," says the Lord, "that My people have been taken for nothing, *his* rulers boast," says the Lord, "and constantly all day My name is blasphemed."

Isaiah 62:2-4, 12

2 And the Gentiles shall see your righteousness, and all kings your glory, and you shall be called a new name, which the mouth of the Lord shall pronounce. 3 And you shall be a crown of glory in the hand of the Lord and a Kingly crown on the land of your God. 4 No longer shall "Forsaken" be said of you, and "Desolate" shall no longer be said of your land, for you shall be called "My desire is in her," and your land, "Inhabited," for the Lord desires you, and your land shall be inhabited.

12 And they shall call them the holy people, those redeemed by the Lord, and you shall be called, "Sought, a city not forsaken."

These above passages, some before Isaiah 53, and some afterwards, all show one thing. The Gentile nations of the world despised, abandoned, and afflicted God's Servant. All passages have one thing in common as well....namely; that those who were called "desolate, forsaken, afflicted, humiliated, despised, etc., refer to the collective people of Israel and cannot be applied as if referring to one man...namely Yeshua.

HAS THE TRANSLATION OF ISAIAH 52 IN YOUR CHRISTIAN BIBLE BEEN ALTERED FROM WHAT IT ORIGINALLY READ IN THE HEBREW MANUSCRIPTS FROM WHICH IT WAS

TRANSLATED? YEP!

It is sad to say, but attempts of many Gentile Christians over the ages, in order to change the original messages of the Hebrew prophets, have altered the text of your Bible and its translation to create their own theology. This is every evident to the "informed believer." You can investigate this for yourself not only below in this website when we deal with the alteration of the "Messianic prophecies" in the Christian's Bibles, but at the following websites:

Let us investigate on a smaller scale in this article.

It was shocking for me to finally admit that many Christian Bible translators have altered the texts of the Christian's Bible for ulterior motives and goals. It occurs way more often than you could imagine. For example, Isaiah 52 was altered by Christian translators because this chapter is crucial as it serves as an indictment against the Christianization of Isaiah 53. The close relationship between Isaiah 52 and 53 is outstanding because the theme, poetic structure and motif of Isaiah 53 closely mimics the illustrative language of Isaiah 52. In addition, the chapter break between Isaiah 52 and 53 is completely artificial. If Isaiah 52 is translated correctly, it is difficult to ignore the parallelism between these two chapters. Corresponding to Isaiah 53, Isaiah 52 clearly identifies Israel in the singular, suffering innocently as a result of the destructive arrogance and spiritual recklessness of the gentile nations as well as Gentile Christianity.

The (KJV) King James Version of the Bible and the (NIV) New International Version translators were certainly concerned about how Bible readers would accept the notion that Isaiah 53 is referring to Yeshua, when Isaiah 52 so clearly describes the corporate nation of Israel as a single individual, innocently suffering as a result of the iniquity and sinful behavior of the nations of the world.

Answer for yourself: How did Christianity deal with this when printing their own Bibles..the Bibles like you most likely carry?

Get ready! Unscrupulous Christian translators, in effort to preserve their theology over truth, reconstructed crucial parts of the first half of Isaiah 52 so as not to resemble Isaiah 53's theme and poetic language.

For example, in Isaiah 52:4 the prophet recounts that "Assyria oppressed him [Israel the corporate nation as again spoken of in the singular] without a cause" As I have already attested, this concept that the nation of Israel innocently suffering as a single individual in Isaiah 52 is precisely the underlying theme of Isaiah 53.

Again, in Isaiah 52:4 the prophet speaks of the Jewish people in the singular as does Isaiah 53. Thus the NIV altered the text by removing the most offensive words of this verse. The NIV therefore reads: "lately, Assyria has oppressed them." The crucial words "without cause" have been removed.

Again, and even more important, the KJV as well as the NIV change the singular pronoun "him" in this verse to "them."

Answer for yourself: Why would they change the Hebrew "him" into "them" in Isaiah 52:4?

Answer for yourself: Again, can you begin to see that we who owned Christian Bibles were set up in hopes when we read Isaiah we might not make the connection that the singular pronoun "him," as used in such close proximity in Isaiah 52 where it means the corporate nation of Israel, would carry over in our thoughts when we read Isaiah 53?

In Isaiah 52:5 the Hebrew word "moshlov" means "his rulers," referring to the nation of Israel's rulers. The

nation of Israel once again is spoken of in the singular. Therefore, the KJV and NIV translators again change the singular pronoun "his" into the plural "them."

Isaiah 52:4 in Hebrew

Assyria oppressed him without cause

Isaiah 52:4 in the KJV

the Assyrian oppressed them without cause

Isaiah 52:4 in the NIV

lately, Assyria has oppressed them

Answer for yourself: Do you see for yourself the efforts expended in changing the Word of God so as to destroy your ability to connect the singular pronouns of Isaiah 53 with corporate Israel?

Isaiah 52:5 in Hebrew

his rulers boast

Isaiah 52:5 in the KJV

they that rule over them make them howl

Isaiah 52:5 in the NIV

and those who rule them mock

Answer for yourself: Can you again see such lengths taken (changing "his" [singular] to "them [plural] by Christian Bible translators to change the Holy Word of God in order that you will accept their interpretation (that Isaiah 53 refers to Yeshua instead of Israel) instead of what God originally intended the texts to teach?

Answer for yourself: Can you begin to see how such drastic steps were take as altering, adding, and deleting from the Word of God in order to make sure that when your read Isaiah 52 you don't interpret the Suffering Servant as the nation of Israel?

The KJV therefore reads, "rule over them." The irony of all this Bible-tampering is that these Christian translators changed the singular reference to Israel in Isaiah 52 into the plural and the plural references in Isaiah 53 into the singular. All this was done in the name of religion. Such is the strength of anti-Semitism masquerading in religion.

Answer for yourself: So how come as Christians we don't know this when we read our Christian Bibles?

The answer is quite simple. When we bought a Bible we went to a Christian Book Store and bought what we were told and believed to be the infallible written Word of God. But as I have shown you, unless you compare the Old Testament writing in your Christian Bible with the Jewish Scriptures from the Jewish Publication House and their Hebrew Bible, we cannot know if there are errors or changes in our Christian Bibles that led us astray from the intended meaning of the text when first given by God.

Answer for yourself: How many of you can actually say that when you go to church you compare every passage quoted in the New Testament from the Hebrew Scriptures with the original Jewish Scriptures?

Answer for yourself: Before now, were you aware that such alterations, additions, and deletions occurred in

your Christian Bibles?

Answer for yourself: Can we be confident that when reading from a Christian Bible that the passage we are reading in the Old Testament is accurately translated from the Hebraic original? No! The examples given in this article is but the tip of the iceberg! If you have any doubt then the other articles on this website should enlighten you to the degree of the deception to which we have been exposed in the Christian Church.

Let us continue in the 6th article in this series.

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WHAT YOU WERE NEVER TAUGHT IN THE CHRISTIAN CHURCH…THE TRUTH ABOUT ABOUT ISAIAH 53 #6

I need to preface that this study is done from a "literal-historical" perspective and done so in order to contrast the differences between Jewish views of the Messiah and Messianic prophecy (Isaiah 53) and later Gentile Roman views of the Jewish Messiah and Messianic prophecy.

- **In our previous three articles we have demonstrated that the Suffering Servant in Isaiah is to be understood as the collective peoples of Israel and not just one person. Thus to say that Isaiah 53 refers to Jesus is to misinterpret the intended meaning of the prophet Isaiah.**
- **As we continue along we noticed that the Gentile rulers and nations of the world despised, abandoned, and afflicted Israel. We noticed that the imagery as well as the pronouns used by the prophet in Isaiah 52 through 54 applied to the nation of Israel and not to only one man. We noticed that although Christianity does not interpret Isaiah 53 correctly today, that both the world political and spiritual leaders will one day be utterly amazed at the events in the future when God intervenes and saves the Jewish people in spite of what Christianity has taught about the Jewish people.**
- **We showed repeatedly that pronouns used in Isaiah 52, 53, and 54, normally in the singular, in reality does not refer to Jesus but to the collective nation of Israel.**

Now in this article we will continue to deal with common misconceptions and misinterpretations of Isaiah 53 which erroneously have been applied to Jesus which rightfully apply to the nation. We will discover that it was not Jesus who suffered as a result of the iniquity of the world, but that the nation of Israel suffered as the result of the sins of the Gentile nations. We will also examine if it was Jesus who interceded for the world or if it was the nation of Israel. Lastly we will examine if Jesus was the sacrifice Isaiah 53 was speaking about, or if the remnant of Israel was the one massacred like sheep for the slaughter.

ONE DAY CHRISTIANITY AND ALL GENTILE WORLD LEADERS WILL REALIZE THAT THE NATION OF ISRAEL AND THE JEWISH PEOPLE SUFFERED AS A RESULT OF THEIR SINS

To make sure we don't lose focus of who is speaking in Isaiah 53 let me ask again this simple question which was already asked.

Answer for yourself: Let us ask once again...who is speaking? The Gentile political and spiritual leaders of the world

Isaiah 53:4-5

4 Indeed, he [corporate nation of Israel] bore our illnesses, and our pains - he [corporate nation of Israel] carried them, yet we accounted him [the corporate nation of Israel] as plagued, smitten by God and oppressed.

5. But he [corporate nation of Israel] was pained because of our transgressions, crushed because of our iniquities; the chastisement of our welfare was upon him [the corporate nation of Israel], and with his [the corporate nation of Israel] wounds we were healed.

Answer for yourself: Most likely your whole life you have been told that Isaiah 53, when it said "he bore our illnesses" and "was smitten by God and oppressed," was referring to Jesus. Now what do you think since reading the past three articles?

Answer for yourself: When Isaiah [as shown repeatedly before in the first three articles when he repeatedly uses singular pronouns to refer to the corporation nation of Israel], refers to God's Suffering Servant as the singular nation of Israel, whose identity are we now to think of [Jesus or Israel] when we see the prophet saying "he was wounded because of our transgressions, crushed because of our iniquities; the chastisement of our welfare was upon him, and with his wounds we were healed"?

"ARE" HEALED OR "WERE" HEALED?

In order to stress the ongoing and ever-current atonement of Jesus, Christian Bibles incorrectly translate "with his wounds we are healed," in the present tense. Actually, the nations are speaking here of Israel's past suffering, therefore the verse correctly reads "we were healed."

Ezekiel 36:6-9, 15

6 Therefore, prophesy about the land of Israel and say to the mountains and to the hills, to the streams and to the valleys: Thus says my Lord, God: Behold! In My jealousy and in My anger I have spoken, because the shame of the nations you have borne. 7 Therefore, thus says my Lord, God: I have lifted My hand in an oath. Surely the nations which surround you - they will bear their shame. 8 But you, O mountains of Israel - you shall shoot forth your branches and bear your fruit for My people Israel, when they are about to come. 9 For behold! I am for you, and I shall turn to you; then you shall be tilled and sown.

15 And I shall no longer cause the ridicule of nations to be heard about you, and the shame of the nations you shall no longer bear, of your nations you shall never again be bereaved - the word of my Lord, God.

Answer for yourself: Did you notice that there is a time limit for Israel carrying the iniquity of the nations?

Answer for yourself: Did you notice that there is a time limit where Israel will no longer atone for the sins of the world?

Jeremiah 30:8-13

8 And it shall be on that day, says the Lord of hosts, (that) I will *break his yoke off your neck,* and I will break your thongs, and strangers shall no longer enslave them [the nation of Israel].9 And they shall serve the Lord their God and David their king, whom I will set up for them. 10 And you [servant nation], fear not, My servant Jacob, says the Lord, and do not be dismayed, O Israel, for behold I save you from afar and your seed from the land of their captivity, and Jacob shall again be silent and at ease, and no one will frighten them. 11

For I am with you, says the Lord, to save you, for I will make an end of all the nations where I dispersed you, but of you I will not make an end, but I will chasten you in measure, and I will not completely destroy you. 12 For so said the Lord: Your bruise [the nation's bruse] is painful, your wound [nations's wound] grievous. 13 No one deems your wound [nation's wound] to be healed, you have no healing medicines.

As you can readily see the evil manner in which the Gentile nations, as well as Christianity over the centuries, have treated the Jewish people have contributed to the sufferings of Israel. Such sufferings at the hands of Gentiles and Gentile nations is described in Isaiah 53:4-5(my paraphrase)..."Israel bore the pains inflicted upon them by the Gentile nations who misunderstood them, and such suffering was incorrectly interpreted by the oppressors as if Israel had been forsaken by God. Because of the Gentiles' sins against Israel the peoples of God were crushed, and the Gentiles thought they were doing God a favor by persecuting and killing the Jewish people."

IN SPITE OF SUCH CRUEL TREATMENT BY THE GENTILE NATIONS OF THE WORLD...ISRAEL PRAYED FOR THEIR OPPRESSORS

Remembering what we have already learned...that singular pronouns in the Servant Songs of Isaiah refer to the nation of Israel and not to only one person like Jesus, we find the following verses even the more astonishing.

Isaiah 53:6

6 We all went astray like sheep, we have turned, each one on his own way, and the Lord accepted his [the corporate nation of Israel] prayers for the iniquity of all of us.

Jeremiah 29:7

7 And seek the peace of the city where I have exiled you [nation of Israel] and pray for it to the Lord, for in its peace you shall have peace.

Now let us never again under estimate the importance of the prayer service in the Jewish synagogues of the world for by it atonement came for Gentile sins.

THE REMNANT OF ISRAEL HAS BEEN MASSACRED LIKE SHEEP FOR THE SLAUGHTER

Answer for yourself: Are we not led to believe, according to Christianity that Jesus as Messiah was rejected by the people of Israel and ultimately killed by them? Sure are.

Although the Bible explicitly and repeatedly describes the Jewish people [Suffering Servant as corporate Israel] as afflicted and despised by the Gentile nations, there is not even one clear reference to the Messiah as afflicted or despised anywhere in all of the Jewish Scriptures.

In light of what we have discovered about singular pronouns referring to corporate Israel, it is easy to see that is was the nation of Israel again which was afflicted. Just a brief overview of anti-Semitism from the annals of

Church history is enough to make you sick. Notice the references below which describe the Jewish nation as afflicted by the Gentile nations.

Isaiah 53:7

7 He was oppressed, and he was afflicted, yet he would not open his mouth; like a lamb to the slaughter he would be brought, and like a sheep that is mute before her shearers, and he would not open his mouth.

Psalm 18:28

29 For you will save the afflicted nation; and you will bring down haughty looks.

Psalm 44 describes the plight of the righteous remnant of Israel. Notice how the language used here to describe the condition of the Jewish people parallels that of Isaiah 53.

Psalm 44:12, 14-15, 22

12 You have delivered us like sheep for the slaughter, and among the gentiles you have scattered us.

14 You made us a disgrace to our neighbors, the mockery and scorn of those around us. 15 You made us a byword among the nations [Gentile nations] to shake their heads.

22 Because for Your sake we are killed all day long, we are considered as sheep for the slaughter.

Ezekiel 34:15-15

15 I will tend My sheep, and lay them down-the words of my Lord, God. 16 The lost, I will seek out; and the banished, I will retrieve; the wounded, I will heal, and the frail, I will strengthen. But the fat one and the strong one, I will destroy. I will shepherd them with justice.

Zechariah 11:4-5, 7

4 So Said the Lord, my God: Tend the flock of the slaughter, 5 whose buyers shall lay them and not be guilty; and whose sellers shall say, "Blessed be the Lord, for I have become wealthy"; and whose shepherds shall not have pity on them.

7 And I tended the flock of slaughter, indeed, the poor of the flock.

THE GENTILE NATIONS ACKNOWLEDGE THAT AS A RESULT OF THEIR INIQUITY TOWARD THE JEWS (THEIR BOTHERS) THAT ISRAEL SUFFERED

Isaiah 53:8 [REMEMBER THE GENTILE KINGS REPRESENTING THE GENTILE NATIONS IS DOING THE SPEAKING IN THESE VERSES]

8 From imprisonment and from judgment he is taken, and his generation who shall tell? For he was cut off from the land of the living; because of the transgression of my people, a plague befell them.

Answer for yourself: Who is again speaking in Isaiah 53? The rulers and kings of the Gentile nations.

Answer for yourself: Whose trangressions? The Gentile nations toward the Jewish people!

Answer for yourself: Can you see for yourself that one day the Gentiles will face up to what they have done to the Jewish people and how they have sinned against them and altered their Jewish Scriptures?

Answer for yourself: To whom did a plague fall? The Jewish people. The nation of Israel who happens to be the subject of the Servant Songs of Isaiah.

The prophet's use of the word (lamo) "them" as a pronoun for the Suffering Servant presents a monumental problem for Christian Bible translators committed to making Jesus fit the Servant of Isaiah 53. Poetically, the prophets often speak of the Jewish nation in the singular to accentuate the nation's distinctive corporate destiny. The prophets, however, never speak of an individual in the plural. Therefore, the use of the Hebrew word (lamo) "them", for the Servant of Isaiah 53, reveals that the Servant is NOT a single individual.

The KJV, and NIV and other Christian Bibles solve this problem by mistranslating the word "them" as "him" in the singular.

Since discovering that the Hebrew Scriptures correctly render "lamo" as "them," then let us look at how the Christian Bible does great injustice to the text by purposely mistranslating the verse to fit their erroneously theology. They change "them" to "him"!

In each of the examples following the Jewish Scriptures tanslate the word as "them" but our Christian translations have "him instead....why?

Isaiah53:8b KJV

for the transgressions of my people was he stricken

Isaiah 53:8b Modern Readers Bible

for the transgression of my people was he stricken

Isaiah 53:8b NIV

for the transgression of my people he was stricken

Isaiah 53:8b Living Bible

it was their sins that he was dying for - that he was suffering their punishment

Nowhere in these above examples was the pronoun intended to be rendered in the singular as "he," rather, the correct interpretation is the plural as "them." Who changed the Jewish Scriptures and why?

If we fail to realize who is speaking in Isaiah 53, then it is easy to see why Christians try to make this death spoken of in Isaiah 53 atone for the sins of the Jewish people, when in reality it is the death of

the righteous remnant of Israel [corporate nation] which was due to the result of the sins of the Gentile nations.

But you see, if somehow you make Isaiah 53 to refer to Jesus [by failing to understand who is doing the speaking in Isaiah 53 and who is making a confession of "guilt" toward the Jewish people as well as changing the pronouns "them" to "him"] which I repeatedly have shown you occurred...then and only then can you make a case for Jesus being the "subject" of Isaiah 53.

Dear ones...tampering with the Holy Word of God to make our "theology" fit is a sin and brings God's anger because of us changing His Word [your shall not add or take away...remember?]!

WE SEE THAT CHRISTIAN BIBLE TRANSLATORS CHANGED THE HEBREW WORD "LAMO" WHICH MEANT "THEM" TO THE SINGULAR "HE" IN ISAIAH 53 BECAUSE OF THEIR THEOLOGY...DID THEY DO THE SAME ELSEWHERE? NO...SO WHY IN ISAIAH 53?

Well the answer is simple....it did not serve their "theological" purpose to not do so!

Deuteronomy 32:35 (King James)

32...for the day of their calamity is at hand, and the things that shall come upon them make haste.

Deuteronomy 33:2 (King James)

2 ...He shined forth from Mount Paran, and he came with ten thousands of saints: From His right hand went a fiery law for them

Job 6:19 (King James)

19 The troops of Tema looked, the companies of Sheba waited for them

Job 14:21 (King James)

2 His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them

Job 24:17 (King James)

17 For the morning is to them even as the shadow of death: if one know them...

Psalms 2:4 (King James)

4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

Psalms 44:4 (King James, 44:3)

4 For they got not the land in possession by their own sword, neither did their own arm save them

Psalms 119:165 (King James)

165 Great peace have they which love Thy law: and nothing shall offend them

Isaiah 16:4 (King James)

4 Let Mine outcasts dwell with thee, Moab, be thou a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land.

Isaiah 23:1 (King James)

1 The burden of Tyre. Howl, ye ships of Tarshish, for it is laid waste, so that there is no house, no entering in: from the land of Chinim it is revealed to them

Isaiah 44:7 (King James)

7 And who, as 1, shall call, and shall declare it, and set it in order for Me, since I appointed the ancient people? And the things that are coming, and shall come, let them show unto them

Isaiah 48:21 (King James)

21 And they thirsted not when he led them through the deserts: He caused waters to flow out of the rock for them*:* He calve the rock also, and the waters gushed out.

Lamentations 1:19 (King James)

19 1 called for my lovers, but they deceived me: my priests and mine elders gave up the ghost in the city, while they sought their meat to relieve their souls.

Habakkuk 2:7 (King James)

7 Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them*?*

I find it amazing that the same Bible translators who changed the meaning of the Hebrew pronoun for "them" to "he" in Isaiah 53 in order to read into the text the identity of Jesus [individual instead of a corporate nation] instead of the correct meaning of the nation of Israel which the prophet intended, did not follow their own laws of interpretation elsewhere when confronted with the same word. For in the examples given above, they saw no need whatsoever to change the plural "them" to "he" as they did in Isaiah.

Answer for yourself: How reliable are our Christian Bibles when those we trust to accurately translate the Scriptures are changing the very tense of the words to match their pre-formed theologies? Could our beliefs concerning Jesus as connected with Isa. 53 be wrong as Christians?

Answer for yourself: If the Christian Gentile Bible translators had not wished to read into Isaiah 53 the identity of Jesus, do you think they would have felt the need to change the tense of the pronoun from "them" to "he" in Isaiah 53?

The bottom line for all Christians to understand is that we have heard way too much preached *about* Jesus and far too little studied from the texts of the Jewish Bible which tell us exactly and accurately what he believed as well as his original mission. If we had studied the original sources available to us, we would not be so mixed up theologically in Christianity today which boasts over 2000 different denominations all maintaining they have the truth about Jesus while at the same time being the most violent and crime ridden nation in the world. May God forgive our laziness to let others tell us what to

believe instead of us studying to show ourselves approved unto God.

We continue in the 7th article in this series.

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WHAT YOU WERE NEVER TAUGHT IN THE CHRISTIAN CHURCH…THE TRUTH ABOUT ABOUT ISAIAH 53 #7

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- **In our previous articles we have demonstrated, beyond any doubt, that the "Suffering Servant" in Isaiah is to be understood as the collective peoples of Israel [the nation] and not just one person. Thus to say that Isaiah 53 refers to Jesus is to misinterpret the intended meaning of the prophet Isaiah.**
- **As we continue along we noticed that the "speaker" in Isaiah 53 is not Isaiah, or the Jewish people, but rather that the speaker was the Gentile Kings and rulers of the world.**
- **We also saw that Isaiah is a "testimony" or "confession" from these Gentile leaders amounting to the fact that they had totally misunderstood the Jewish people and their "religious ideas" concerning them had been wrong.**
- **We saw that the Gentile rulers and nations of the world despised, abandoned, and afflicted Israel. History testifies to this.**
- **We noticed that the imagery as well as the pronouns [the use of "singular" pronouns to represent the "corporate" nation] used by the prophet in Isaiah 52 through 54 applied to the nation of Israel and was not meant to apply to only one man. We showed repeatedly that pronouns used in Isaiah 52, 53, and 54, normally in the singular, in reality does not refer to Jesus but to the collective nation of Israel.**
- **We noticed that although Christianity does not interpret Isaiah 53 correctly today, that both the world political and spiritual leaders will one day be utterly amazed at the events in the future when God intervenes and saves the Jewish people in spite of what Christianity has taught about the Jewish people.**
- **We noticed that the "transgressions" of Isaiah 53:8 refer to the Gentiles and not the Jewish people.**
- **We saw how the Christian Bibles and their translation of Isa. 53 purposefully alter the pronouns by using "him" for "them" in order to make it more difficult for the reader to see that Isaiah was not speaking about one individual, but the whole nation of Israel as the "Suffering Servant." We saw by falsifying and corrupting Isaiah 53 the Christian Bible translators artificially made the text refer to "one" person and of course that person is to be Jesus to the Christian, but that was never the "message" of Isaiah in the first place.**

Now in this article we will continue to deal with common misconceptions and misinterpretations of Isaiah 53 which erroneously have been applied to Jesus which rightfully apply to the nation. We will examine if Jesus died once or many times. This may sound preposterous but just wait. Also we will examine if Jesus' blood or the knowledge of God that went to the Gentile world because of his death brought vindication to the world. This is very important information for the Biblical believing Christian. So without further ado...

THROUGHOUT THEIR PERILOUS EXILE THE JEWISH PEOPLE ENDURED MARTYRDOM FOR THEIR FAITH...

As has been done to many verses before as exposed in the previous articles in this series, the plural references to the Servant of Yahweh is once again deliberately altered by Christian translators into the singular. The Hebrew word (b'mosov) is plural and correctly translated means "deaths." The KJV, NIV and other Christian translations of Isaiah again change the tense of the word....in order for it to read "death;" again purposefully altering the text in order to conceal the identity of the Servant as the nation of Israel as a "plurality."

Answer for yourself: Did Jesus die once or twice, or three times or more than that? Did Jesus die a "death" or did he die "deaths"?

Let's investigate the matter in detail.

ISAIAH 53:9 FROM THE HEBREW SCRIPTURES...& NOT FROM THE CHRISTIAN'S CORRUPTED OLD TESTAMENT

Isaiah 53:9

9 And he gave his grace to the wicked and to the wealthy with his kinds of deaths, because he committed no violence, and there was no deceit in his mouth.

Answer for yourself: How many times did Jesus die and other than crucifixion is there recorded for us a different type of death that he endured?

Answer for yourself: Presuming you have read the prior 4 articles in this series, are you better equipped now to properly understand that the "deaths" spoken of in the plural in this verse describes the deaths of the Jewish people at the hands of the Gentile nations who misunderstood them or rejected them and their ways of godliness?

HOW DOES THE KJV IN THE CHRISTIAN BIBLE HANDLE ISAIAH 53:9

Isaiah 53:9

9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

Answer for yourself: Did you catch the difference for yourself?

As has been done to many verses before as I have carefully documented for you in the previous articles in this series, the understanding of the plural references to the Servant of Yahweh is once

again deliberately altered by Christian translators into the singular. In this instance the plural "deaths" in the original become the singular "death" in the Christian Bible. Let me state again the fact that the Hebrew word (b'mosov) is plural and correctly translated means "deaths." The KJV, NIV and others change it to read "death" in order to conceal the identity of the Servant as the nation of Israel.

IS THERE ANY OTHER REFERENCES TO THE SUFFERING SERVANT OF GOD AS THE NATION OF ISRAEL NOT HAVING DECEITFUL SPEECH?

Zephaniah 3:12-17, 19-20

12 And I will leave over in your midst a humble and poor people, and they shall take shelter in the name of the Lord. 13 The remnant of Israel shall neither commit injustice nor speak lies; neither shall deceitful speech be found in their mouth [notice the plural once more], for they shall gaze and lie down, with no one to cause them to shudder. 14 Sing O daughter of Zion! Shout, O Israel! Rejoice and jubilate wholeheartedly, O daughter of Jerusalem! 15 The Lord has removed your afflictions; He has cast out your enemy. The king of Israel, the LORD, is in your midst - you shall no longer fear evil. 16 On that day it shall be said to Jerusalem, "Have no fear! O Zion, Let your hands not be slack. 17 The LORD thy God is in your midst -a Mighty One Who will save. He will rejoice over thee with joy. He will be silent in His love.

19 He will jubilate over you with song." Behold, I wreak destruction upon all those who have afflicted you at that time. And I will save the one who limps, and I will gather the stray one, and I will make them a praise and a name throughout all the land where they suffered shame. 20 At that time I will bring them, and at (that) time I will gather you, for I will make you a name and a praise among all the peoples of the earth when I restore your daughters before your eyes, said the Lord.

Answer for yourself: Are you beginning to see that what you have been mistakenly taught referred to Jesus in Isaiah 53 really refers to the whole of the nation and not one person?

As you can see for yourself here the prophet Zephaniah describes vividly the righteous remnant of Israel [corporate Israel and not a single person] in precisely the same fashion as the prophet Isaiah did in the 53rd chapter: "The remnant of Israel [afflicted Israel by the Gentile nations] shall neither speak lies; neither shall deceitful speech be found in their mouth."

TO THE REPENTANT GOD PROMISES CHILDREN IN ISAIAH 53, LONG LIFE, AND DIVINE HELP

Isaiah 53:10 in the Jewish Scriptures vs Isaiah 53:10 in the Christian Bibles...what is the truth?

10 And the Lord wished to crush him [corporate Israel..remember?] He made him ill; *if* his soul makes itself restitution, he shall see seed, he shall prolong his days, and God's purposes shall prosper in his hand.

Answer for yourself: Did you notice that the promise of "seed" or children is conditional to restitution and obedience?

Now understand this is the "text" as taken from the Jewish Bible.

Answer for yourself: Do you know that the Christian translations of Isa. 53:10 are completely different? Why is that? Let us examine it from the KJV version of Isaiah 53:10 as taken from my personal Christian Bible.

Isa 53:10-11 10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. 11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. (KJV)

Answer for yourself: Where does the idea of "atonement" and "making a soul an offering for sin" come from when it is not in the Jewish Bible and the Jewish Scriptures?

Answer for yourself: Did someone make this up [soul an offering for sin] when they translated the manuscripts from the Hebrew or added it later in the ?

Answer for yourself: Is someone attributing to Isaiah the prophet things he did not say to give Prophetic authority to religious doctrines [like a false atonement connected to Jesus] that were never written by him in the first place? They sure are.

Answer for yourself: Now, has God previously told "corporate Israel" the same thing; namely, that if they were obedient to Him then they would prosper and see their "seed?" He sure has!

Deuteronomy 30:8-10, 19-20

8 You will repent and obey God, keeping all His commandments, as I prescribe them to you today. 9 God will then grant you a good surplus in all the work of your hands, in the fruit of your womb, the fruit of your livestock, and the fruit of your land. God will once again rejoice in you for good, just as He rejoiced in your fathers. 10 All this will happen when you obey [conditional] God your Lord, keeping all His commandments and decrees, as they are written in this book of the Torah, and when you return to God your Lord with all your heart and soul.

19 I call heaven and earth as witnesses! Before you I have placed life and death, the blessing and the curse. You must choose life, so that you and your seed will survive. 20 *If you choose* to love the Lord your God, to obey Him, and to attach yourself to Him. This is the sole means of survival and long life when you dwell in the land that God swore to you' fathers, Abraham, Isaac, and Jacob, [promising] that He would give it to them.

So we find nothing new here to force upon the interpretation of Isaiah 53:10 a meaning foreign to the text. The message is simple. If the children of God obey Him and His commandments, they will proper both physically (offspring--see their seed) and spiritually. "If his soul (life) makes restitution (repent) then he shall prolong his days in the land and receive blessing. If not, then further exile. What we must never fail to remember is that God often used Gentile nations to chastise His people and bring them to repentance. Such is the message hidden within Isaiah 53.

WITH HIS KNOWLEDGE THE SERVANT-CORPORATE ISRAEL-BRINGS VINDICATION TO ALL MANKIND...THAT MEANS THE GENTILES OF THE WORLD (ie. Christians)

Isaiah 53:11

11 From the toil of his soul he would see, he would be satisfied; with his knowledge My servant would

vindicate the just for many, and their iniquities he would bear.

Maybe you need to read that again.....now understanding that the "subject" of Isaiah 53 is the corporate nation of Israel and not just "one person," Isaiah is specifically saying that through the knowledge of the Jewish nation (their Torah and their Bible) that they VINDICATE and BEAR THE INIQUITIES of many. WOW!

Answer for yourself: What does it mean "With his "knowledge"?

In Christian theology it was not Jesus' knowledge that vindicated the world. It was, according to Christian theology it was his blood. Isaiah is not, however, speaking of a crucified messiah in his 53rd chapter. The prophet is referring to the Almighty's Servant Israel and not just one person, who, by their corporate knowledge of God and His precious Torah are witnesses to the world that there are no other gods (Isaiah 43:10-11) and through this Torah (Hebrew for instruction) they, by both witnessing it and sharing it with others (me and you) help redeem the world (conditional that I accept and believe it and live it)!

ISRAEL'S FUNCTIONS AS A PRIEST FOR THE GENTILES...A "ROYAL PRIESTHOOD"...REMEMBER?

Exodus 19:5-6

5 Now if you obey Me and keep My covenant, you shall be *My special treasure among all the nations*, because all the world is Mine. 6 You will be a *kingdom of priests* and a holy nation to Me. These are the words that you must relate to the Israelites.

Immediately before the Ten Commandments were given at Sinai, the nation of Israel was told that they are to be a "Kingdom of priests" (Ex. 19:5), as in Isaiah 61:6. Now it was up to them to live up to their "calling."

Isaiah 61:6-9

6. And you shall be called "The Priests of the Lord, Servants of our God": shall be said of you; the possessions of the nations you shall eat, and with their glory you shall succeed (them). 7 Instead of your shame, which was two fold, and your disgrace, which they [the Gentile nations for rejecting them] shall inherit two fold; they shall have everlasting joy. 8 For I am the Lord, Who loves justice, hates robbery in a burnt offering; and I gave their wage in truth, and an everlasting covenant I will make for them. 9 And their seed shall be known among the gentiles, and their offspring among the nations; all who see them shall recognize them that they are seed that the Lord blessed.

Isaiah 42:6

6 I am the Lord; I called you with righteousness and I will strengthen your hand; and I formed you, and I make

you for a people's covenant, for a light to the nations.

Isaiah 49:6

6 And He said, "Is it too light a thing for you to be My servant? To establish the tribes of Jacob and to bring back the besieged of Israel, but I will make you a light of nations, *so* that My salvation shall be until the end of the earth."

Isaiah 60:3

3 And nations shall go by your light and kings by the brilliance of your shine.

Proverbs 6:23

23 For a commandment is a candle, and the Torah is light.

Zechariah 8:13, 23

13 'And it shall come to pass that as you were a curse among the Gentiles, O House of Judah and House of Israel, so will I save you - and you shall be a blessing. Fear not; may your hands be strengthened!

23 So said the Lord of Hosts: In those days, when ten men of all the languages of the gentiles shall take hold of the skirt [prayer shawl] of a Jewish man, saying, "Let us go with you, for we have heard that God is with you."

Answer for yourself: How can we be, as Christians and followers of Jesus, enlightened by Israel's light, their Torah, their Bible, and by Israel as God's Priesthood, when our translations of their writings are not faithful to what the Hebrew originally said?

Answer for yourself: How can we be ministered to by God's "Royal Priesthood" when our translations of their Holy Book are corrupted on purpose in order to infect us with solar and sun-worship dressed up like Judaism and "divine prophecies" by Rome and other?

Answer for yourself: How can we "go by their light" when we don't have it and when we even try to read our Bibles we don't know that were are reading purposefully corrupted passages that leads us far from the truth that Isaiah originally communicated to others that he received by revelation of HaShem?

HOW DOES GOD VIEW US....WHEN WE HAVE ACCEPTED A REPLACEMENT RELIGION AND CORRUPT TEXTS OVER HIS HOLY WORD?

Numbers 18:1

'And God said to Aaron, "You and your sons, and your father's house with you, you must bear the Iniquity against the sanctuary, and you and your sons must bear the iniquity against your priesthood.

Answer for yourself: What is our remedy? Simply; we must repent of our false beliefs when shown we are wrong!

Isaiah 2:2-5

2 And it shall be at the end of days, that the mountain of the Lord's house shall be firmly established at the top of the mountains, and it shall be raised above the hills, and all the nations shall stream to it. 3 And many *nations shall go, and they shall say, "Come, let us go up to the Lord's mount, to the house of the God of Jacob, and let Him teach us of His ways, and we will go in His paths, " for out of Zion shall the Torah come forth, and the word of the Lord from Jerusalem..."* 50 house of Jacob, come let us go in the *light* of the Lord".

THE SERVANT IS FINALLY VINDICATED

Isaiah 53:1 2

12. Therefore, I will allot him [the corporate nation of Israel] a portion in public, and with the strong he shall share plunder, because he poured out his soul (life..in bringing knowledge of God to non-Jews) to death, and with transgressors he was counted; and he bore the sin of many (received the sinful treatment of many non-Jews and Christians through the centuries), and interceded for the transgressors (daily prayers-prayer book..Amidah).

Maybe you need to read that again...real slowly!

Ezekiel 34:27, 29-30

"And the tree on the field will yield its fruit, and the earth will yield its produce, and they shall remain securely upon their ground. Then shall they know that I am God, when I break the bars of their yoke and save them from the hands of those who enslave them (from Gentiles)... 29 And I shall establish for them a plantation of renown, and they shall no more be gathered in by famine in the land, and they shall no more bear the shame of the nations. 30 Then they shall know that I, God their Lord, am with them, and they are My people, the family of Israel - the words of my Lord, God.

We continue in the next article in this series.

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WHAT YOU WERE NEVER TAUGHT BY YOUR CHRISTIAN CHURCH…THE TRUTH ABOUT ABOUT ISAIAH 53 #8

I need to preface that this study is done from a "literal-historical" perspective and done so in order to contrast the differences between Jewish views of the Messiah and Messianic prophecy (Isaiah 53) and later Gentile Roman views of the Jewish Messiah and Messianic prophecy.

CRITICAL EXAMINATION OF VERSES FROM ISAIAH 53

As I grew up in church as a child, and even as a young adult, I was assured repeatedly by my spiritual leadership in our church that Isaiah chapter 53 referred to Yeshua. It seems that this one chapter from the Jewish Scriptures kept coming up in church regularly for discussion. In sermon after sermon, I heard that the Prophet Isaiah was referring to Yeshua in this chapter and that Yeshua "fulfilled" Isaiah chapter 53. I heard over and over that Yeshua is the "suffering servant" of Isaiah chapter 53. In fact I was told that I was to use this particular chapter in witnessing to unbelievers. I was even told that all Jews before the Middle Ages recognized this chapter as "messianic," but due to the efforts of a Rabbi Rashi that belief changed. In fact that is what Jews for Jesus claim and publish in their literature. There is only one problem with what Jews for Jesus teach regarding this and other thing; it is a lie and it can be proven so by reading the ancients. We will look at that later in a concluding article on this subject on this website. I suppose if you have an "organization" you can say what you will and people will believe you. Christendom has done that for centuries.

I can remember also being told when I was young that the moon was made out of cheese. Seriously, I was willing to accept all these above statements as fact without a personal inquiry on my part to see if these things be so. After many years of Bible study and research I realize that such beliefs attached to Isaiah 53 were in error, and most likely, you have made the same mistake. Later in life I did examine Isaiah 53 in detail for myself as well as the whole book of Isaiah [from the Jewish texts and not just from my Christian sources], and the results I found are the subject of this article. We at Bet Emet Ministries would like to share with you our research in hopes of assisting you in coming to the correct interpretation of a chapter which has become the cornerstone of Christianity let alone evangelism to the Jewish people. Please understand that if what we were told about Jesus and Isaiah 53 cannot stand the test of critical inquiry, then the very foundation of Christianity is rocked and maybe, oh maybe, the Jewish people and scholars have been right all along. Well, get ready, for if you will truly will bow your knee to truth then your legs will have bent before this article is over.

LET EVERY MAN BE A LIAR BUT LET GOD'S WORD BE TRUE!

Answer for yourself: Do you ascribe to the above phrase?

The Jewish sages teach that "whoever saves a single soul is considered as if he had saved an entire world." How precious is the soul! Though the Bible study which you have begun and yet follows is a lengthy one, we have prepared it realizing that the subject matter is of a very sensitive nature, and that most will not take kindly to someone tampering with their religious belief system, let along showing them that the very core of it is totally incorrect. We at Bet Emet hope that you too will value your soul highly enough to prayerfully ponder that which follows. God's truth is not always easy to discern, but we are possessors of a Divine promise; "you will find Him if you search after Him with all your heart and all your soul" (Deut. 4:29). As faithful Jews have attested for over 3500 years, it's worth the effort. And now - on with the search!

PRELIMINARY ISSUES INVOLVED IN CORRECTLY INTERPRETING ISAIAH 53

Before continuing our examination of Isaiah 53 itself, some preliminary issues must be considered. First is the issue of circular reasoning. Even if we interpret the chapter as most Christians do (forgetting for a minute the mistranslations and distortions of context which you have already seen and will continue to be noted below), the most that could be said is this: Isaiah 53 is about someone who dies both "because of" and "for" the sins of others. Right in the beginning I have to pose for you a very big question.

Answer for yourself: Understanding that the people were familiar with their own Bibles, then when Jesus died, did the people perceive he was dying for their sins?

Answer for yourself: Did the people who watched Jesus die understand his death as fulfilling Isaiah 53, or was this interpretation of his death conceived later by the Gentile Church, and read backward into the accounts of his death?

Answer for yourself: If Jesus' death was the "final sacrifice" for sins according to the Hebrew writer, then why does James instruct Paul to fulfill a nazarite vow in Acts 21 fully knowing that to do he has to bring blood sacrifices for sin offerings and atonement? Did you know that? Maybe you should put together Numbers chapter 6 and Acts 21 and see what the "picture" tells you. Those who crafted the New Testament and its replacement theology should have done a better job ridding themselves of such incriminating facts. Granted such knowledge is beneath the context of Acts 21 but it is there if study and "think."

Answer for yourself: For a moment do you think James would have instructed Paul to do that if he, the spirit-filled leader of Jesus' church, thought or knew for example that Jesus' death was some form of atonement of that Jesus was the long-awaited fulfillment of Isa. 53?

Answer for yourself: Would you have done the same (bring blood sacrifices for atonement) with such a faith "in Jesus" for your sin? I think not!

Answer for yourself: People may have seen Jesus die, but did anyone see him die as an atonement for the sins of others? James and the first church sure did not because this "vow" was 25 years after Jesus' death.

Answer for yourself: Don't you think that within 25 years or so the Holy Spirit would have told James and the mother church the "facts" about Jesus' death [that he was the fulfillment of Isa. 53] as we have come to be instructed if it were "true?"

These are some of the biggest questions you will ever have to answer for yourself. If we are to believe, as we have been taught in the Christian Church, that Isaiah 53 was speaking of the Messiah who was to die for

the sins of others, then Jesus' followers, knowing this passage and longing for its fulfillment one day, should not been shocked at the idea of himself going to his death. But they were!

Answer for yourself: Is it possible that James and the mother church did not believe what we are taught about Jesus and Isa. 53 in our Christian Churches today?

The answer is simply they did not for 2 reasons:

- **First...their Jewish Scriptures (in Isaiah 53 and elsewhere) did not read like our corrupted translations today in our Christian Old Testaments so they would not have believed such things about "anyone" let alone Jesus.**
- **Second...their actions, based upon their beliefs, show they did not believe Isa. 53 referred to Jesus as some form of final atonement.**

Acts 21 reveals they did not (when you put that with Numbers 6 where sin offerings and atonements are connected with the nazarite vow that Paul took). The problem is not only the two-faced Paul who performs a "righteous act" that contradicts what he had been teaching but that James, Jesus' hand-picked leader, commands it to be done. Evidently James did not believe like Christians today. Who was right? It is pretty simple when you see the corruptions of the Jewish Bible that we have already exposed previously in these articles on Isa. 53 along with what yet follows.

Answer for yourself: How do we reconcile the supposed Christian's expectation of the Messiah's death for sin against the shock of the followers of Jesus at the announcements of his soon coming death?

Answer for yourself: Would they have not been looking forward for such redemption if that was the promise of the Prophets?

Answer for yourself: Since when is "atonement" connected with the Passover and not with Yom Kippur?

Answer for yourself: Can you find for yourself where atonement for sin is connected to a Passover Lamb" in the Jewish Scriptures? Its not! Many animals were sacrificed as offerings at all times of the year as well as when different situations came up in one's life. But not all of the animals sacrificed carried the idea of "atonement."This may be a shock to you but "atonement" was never, I said never, connected with the death of the lamb at Passover. This should make you wonder about the "types and shadows" we have always connected to the life of Jesus.

Answer for yourself: If Jesus is the Lamb of God, and understanding that the Passover lamb of Israel never atoned for the sins of the people, then how do we make the connection of atonement with the death of Jesus?

We cannot make such a connection between atonement for sin and the Passover regardless that the writers of the New Testament ascribe such a concept to his death as if Isaiah had taught the same thing. Isaiah did not and you are seeing that for yourself! If you have studied with us for a while you have seen for yourself that the original followers and apostles of Jesus had little if anything to do with the writings of the Gospels. Their names were "officially" attached to the anonymous writings by the Church in the fourth century. The first "quote" that names a Gospel by name is found not earlier than 200 A.D.

Answer for yourself: How can that be? Again it is simple. The names of the apostles were later attached to these documents which can easily be shown to have been written by non-Jewish writers much later than supposed by the Church.

Only if you already accept the New Testament teachings, and the corrupted Old Testament passages in your Christian translations, and only if you have been brainwashed since childhood to believe such "things" about Jesus can you accept the current theology of Jesus and his connection to Isa. 53. Any truthful analysis of the Jewish Scriptures and the Jewish Bible (the Old Testament

Massoretic text) will reveal that such beliefs about Jesus are misplaced at best. In order to believe that Jesus' death had a non-visible, spiritual significance, you must use your Christian translation and "read into the passage" what you have been conditioned to believe from false preaching since you were a child. Only then can you approach your corrupted Christian Old Testaments and the corrupted book of Isaiah within it and say: "see - the Prophet predicted what I already believe." Isaiah 53, in the Christian Bible then, is in reality no "proof" at all, but rather a set-up intended to deceive the reader. It works well because I fell prey to such beliefs until I began a serious study of the manuscript evidences that make up our Bibles. I found it by accident. But God's leading is no accident. The real test comes in the courage necessary to teach the truth once you find it. Isaiah 53 in the Christian's Bible is little more (in selected places) than a contrived confirmation for someone who has already chosen Christianity and accepted what they have only heard over and over which they never checked out for themselves to see if "these things be so." I have and they are not what they appear in the Christian's Isaiah in is Bible.

WHY WAS THE MESSIAH'S DEATH - AS ATONEMENT OF SIN - NOT KNOWN BY THE JEWS WHO FOLLOWED JESUS?

Consistent with all Jewish teaching at the time, Yeshua's own Jewish disciples didn't view Isaiah 53 as a messianic prophecy. **"Not so" you say. Well, it is quite understandable that the followers of Jesus were well versed with their own Jewish Scriptures. Just a cursory study of the manners and customs of the Jewish people reveal that at 5 year old the Jewish child had his first book of the Bible memorized (Leviticus). I said "memorized." To think that the Jewish people would not be conversant with their own Prophets is absolutely ludicrous. But that is what the New Testament writers would have us believe. What comes next might shock you so you may need to set down.**

For example, after Peter identifies Jesus as the Messiah (Matt. 16:16), he is informed that Jesus will be killed (Matt. 16:21). His response is not "thank God…for we are dead in trespasses and sins and without your sacrifice for our sins we are lost." No not at all. He says rather remarkably: "God forbid it, lord! This shall never happen to you" (Matt. 16:22). This passage is very alarming and very telling in its scope.

Answer for yourself: Why was this idea of a dying Messiah of such news to Peter? It sure seems to be!

Answer for yourself: Had he forgotten the message of Isaiah 53 which every child knew, or is our Christian concept of a suffering servant being "Jesus," which we have been fed all our lives, really not contained in Isaiah 53?

Mark 9:31-32

- **31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.**
- **32 But they understood not that saying, and were afraid to ask him. (KJV)**

Answer for yourself: Do you find it rather hard to believe that in the first century, with Messianic fervor raging everywhere, that the followers of a presumed Messiah would not understand their own Scriptures, especially those referring to the Messiah who would be killed and resurrected?

Answer for yourself: How could the followers of a presumed Messiah have overlooked something as important in their Scriptures as the death of the coming Messiah?

Mark 16:10-11

- **10 And she went and told them that had been with him, as they mourned and wept.**

- **11 And they, when they had heard that he was alive, and had been seen of her, believed not. (KJV)**

Answer for yourself: Do you find it rather hard to believe that in the first century, with Messianic fervor raging everywhere, that the followers of a presumed Messiah (remember they had already called him the "Christ") would have expressed non-belief at the report of Yeshua's resurrection if they had believed, according to their Scriptures, that the Messiah was to die according to the Prophets and be resurrected in the first place?

John 20:9

9 For as yet they knew not the scripture, that he must rise again from the dead. (KJV)

Answer for yourself: Do you find it rather hard to believe that in the first century, with Messianic fervor raging everywhere, that the followers of a presumed Messiah would not know their own scriptures? The reason they did not is again simple; such a Scripture in the Jewish Bible does not exist!

Answer for yourself: If it was common knowledge that Isaiah 53 had spoken of a Messiah who was to die for the sins of people as their atonement, then why was this news to Peter and why would he try and prevent such a wonderful thing?

Answer for yourself: Could it be that they did not hold the same beliefs about Isaiah 53 as we have attributed to them as Christians?

Answer for yourself: Do you want to know why they didn't hold the same beliefs about Isaiah 53 as we were taught, and could they have been correct and us wrong [especially in light that I have shown you how our translations of Isa. 53 have been forged on purpose and added to on purpose to create an artificial theology about Jesus]?

EVEN JESUS DIDN'T KNOW OF A DYING MESSIAH EITHER!

Even Jesus didn't see Isaiah 53 as crucial to his messianic claims.

Answer for yourself: Why did Jesus request that God "remove this cup from me" (Mk. 14:36) - didn't he know that a "removal of the cup" [escape an atoning death long awaited for by Israel and the world] would violate the future Christian-Gentile understanding of Isaiah 53?

Answer for yourself: Even if we accept the gentile Christian interpretation of Isaiah 53, where is it indicated (either in Isaiah 53 or anywhere else in our Jewish Scriptures) that you must believe in this "Messiah" to be "saved" or be in right-standing with God His Father? It is nowhere to be found!,

CONTEXT OF ISAIAH 40-66 EXAMINED...BACK TO THE TEXTS

Since any portion of Scripture is only understood properly when viewed in the context of God's revelation as a whole, some additional study will be helpful before you "tackle" Isaiah 53.

Look at the setting in which Isaiah 53 occurs. Earlier on in Isaiah, God had predicted exile and calamity for the nation and the Jewish people. Chapter 53, however, occurs in the midst of Isaiah's "Messages of Consolation", which tell of the restoration of the nation of Israel to a position of prominence and a vindication of their status as God's chosen people. In chapter 52, for example, the nation of Israel is described as "oppressed without cause" (v.4) and "taken away" (v.5), yet God promises a brighter future ahead, one in which the nation of Israel will again prosper and be redeemed in the sight of all the nations (v.1-3, 8-12).

Chapter 54 further elaborates upon the redemption which awaits the nation of Israel. Following immediately after chapter 53's promise of a reward for God's servant in return for all of its suffering (53:10-12), chapter 54

describes an unequivocally joyous fate for the Jewish people. Speaking clearly of the Jewish people and their exalted status (even according to all Christian commentaries), chapter 54 ends as follows: "`This is the heritage of the servants of the L-rd and their vindication is from Me,' declares the L-rd."

What I hope you noticed is that previously to Isaiah 53 [Isaiah 52], and afterward [Isaiah 54], the subject of the discourse is still the "people of Israel;" the "nation of Israel" and not an individual. What I hope you also noticed is that following chapter 53 Isaiah is still speaking of the "people" of Israel and not an individual. The context and subject of Isaiah 53 is the same as it has been since Isaiah 40… namely; the corporate nation and the people of Israel. The subject is "plural" and not singular! What throws a lot of people off is that from chapter 40 onward the writer used both "singular" and "plural" pronouns to refer to the "plural" nation of Israel, and used them interchangeably. If one misses this use of pronouns in relationship to the subject of Isaiah 40-66, then his whole interpretation of Isaiah, let alone Isaiah 53, will be in error! If one is not familiar with the subject and context of Isaiah 40 through 66, it is easy to see a passage where a singular pronoun ("he" for example) is used and mistakenly think that the author is speaking of only one person, when previously he has set a precedent of referring to the nation in the singular by describing them as a "he". This is where most make their mistakes in interpreting Isaiah 53.

ISAIAH'S SERVANT - LOOKING AT THE EVIDENCE THAT IT IS THE NATION AND NOT A PERSON

In the original Hebrew texts, there are no chapter divisions, and Jew and Christian alike agree that chapter 53 is actually a continuation of the prophecy which begins at 52:13. Accordingly, our analysis must begin at that verse.

52:13 "Behold, My servant will prosper." Israel in the singular (notice that the nation is referred to in the "singular") is called God's servant throughout Isaiah (the nation "plural" is called the "singular" servant), both explicitly (Isa. 41:8-9; 44:1-2; 45:4; 48:20; 49:3) and implicitly (Isa. 42:19-20; 43:10) - the Messiah is not.

Isa 41:8-9

- **8 But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend.**
- **9 Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away. (KJV)**

Isa 44:1-2

- **1 Yet now hear, O Jacob my servant; and Israel, whom I have chosen:**
- **2 Thus saith the LORD that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen. (KJV)**

Isa 45:4

4 For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me. (KJV)

Isa 48:20

20 Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, The LORD hath redeemed his servant Jacob. (KJV)

Isa 49:3

3 And said unto me, Thou art my servant, O Israel, in whom I will be glorified. (KJV)

Answer for yourself: Can you see for yourself that in every instance the "servant" (used in the singular) refers to the corporate nation of Israel numbering millions and does not pertain to just one person (Jesus)?

Isa 42:19-20

19 Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the LORD's servant?

20 Seeing many things, but thou observest not; opening the ears, but he heareth not. (KJV)

Answer for yourself: Understanding the traditional teaching of Christianity considering Jesus as the Suffering Servant, are you about to say that the above passage from Isaiah 42:19-20 referring to a non-hearing, non-observing, and non-obedient Servant refers to Jesus?

Isa 43:10

10 Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. (KJV)

Answer for yourself: Can you see for yourself from the Isa. 43:10 passage that the plural "witnesses" (referring to the nation of Israel, in the plural) is referred to in the singular as "my servant" as before?

Without a doubt the "servant" (used in the singular) refers to the corporate nation of Israel numbering millions, and it is this same meaning which should be rendered when reading Isaiah 53!

Other references to Israel as God's servant include Jer. 30:10 (note that in Jer. 30:17, the servant Israel is regarded by the nations as an outcast, forsaken by God, as in Isa. 53:4); Jer. 46:27-28; Ps. 136:22; Lk. 1:54.

Jer 30:10

10 Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. (KJV)

Jer 46:27-28

- **27 But fear not thou, O my servant Jacob, and be not dismayed, O Israel: for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make him afraid.**
- **28 Fear thou not, O Jacob my servant, saith the LORD: for I am with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished. (KJV)**

Ps 136:22

22 Even an heritage unto Israel his servant: for his mercy endureth for ever. (KJV)

Luke 1:54

54 He hath helped his servant Israel, in remembrance of his mercy; (KJV)

Answer for yourself: Also, given the Christian view that Jesus is God as well as the Suffering Servant, in Jeremiah 30:10 is God saving Himself?

Answer for yourself: Understanding the traditional Christian teaching that Jesus never sinned, well then if we are to believe that God's Servant is Jesus, then why is Jeremiah 46:27-28 speaking of him being punished?

Answer for yourself: Did you notice that even the New Testament refers to the nation of Israel as the Servant?

READING YOUR THEOLOGY INTO THE VERSES, OR LETTING THE VERSES DETERMINE YOUR THEOLOGY? THE LATTER OR COURSE!

In any conversation there is always at least two parties. One is the speaker and the other the hearer. If we fail to understand who is actually speaking in Isaiah 52 then we will fail to interpret Isaiah 53 correctly. This is where most get it wrong from the get-go! Instead of Israel speaking it is the Gentile kings who are speaking and who are astonished at the errors of their perspective toward the Jewish people when corrected in the Messianic Age…the Gentiles admit their anti-Semitism and theologies have been wrong!

Isaiah 52:15 - 53:1 "So shall he (the servant) startle many nations, the kings will stand speechless; For that which had not been told them they shall see and that which they had not heard shall they ponder. 'Who would believe what we have heard?'" History is full of examples where the Gentile Church thought they were doing God a favor by persecuting the Jewish people. Boy, will they be surprised!

Quite clearly, right here in the beginning of this discourse the speaker is identified. It is none other than the Gentile nations and their rulers and kings which will be amazed at what happens to the "servant of the L-rd" (the Jewish people), and they will say "who would believe what we have heard? " It is right here that most position themselves to incorrectly interpret Isaiah 53 but mis-identifying the speaker in these texts. The future meanings of these verses depend entirely upon who is speaking, and if this is not correctly discerned, then the misinterpretation of the Isaiah 53 passage is ensured. It makes a big difference whether the Gentiles are speaking about the Jewish people or the Jewish people speaking in these texts. But in order to correctly interpret Isaiah 53 we have to go backward into Isaiah 52 to determine who is speaking, for the same speaker will be speaking in Isaiah 53 as well.

Besides Isaiah 52:15 telling us explicitly that it is the nations of the world, the gentiles, who are doing the talking in Isaiah 53, but Micah 7:12-17 is a parallel passage and likewise speaks of the gentile nations' astonishment when the Jewish people again blossom in the Messianic age.

Micah 7:12-17

- **12 In that day also he shall come even to thee from Assyria, and from the fortified cities, and from the fortress even to the river, and from sea to sea, and from mountain to mountain.**
- **13 Notwithstanding the land shall be desolate because of them that dwell therein, for the fruit of their doings.**
- **14 Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood, in the**

midst of Carmel: let them feed in Bashan and Gilead, as in the days of old.

- **15 According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things.**
- **16 The nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf.**
- **17 They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the LORD our God, and shall fear because of thee. (KJV)**

Now back to Isaiah as we exegete the verses:

53:1 "And to whom has the arm of the L-rd been revealed?"

In Isaiah, and throughout our Scriptures, God's "arm" refers to the physical redemption of the Jewish people from the oppression of other gentile nations (Isa. 52:8-12; Isa. 63:12; Deut. 4:34; Deut. 7:19; Ps. 44:3).

Let us look at examples to see if the arm of the lord refers to salvation from Gentile persecutors:

Isa 52:8-12

- **8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.**
- **9 Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.**
- **10 The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.**
- **11 Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD.**
- **12 For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel will be your rereward. (KJV)**

Isa 63:12

12 That led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name? (KJV)

Deut 4:34

34 Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes? (KJV)

Deut 7:19

19 The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid. (KJV)

As you can see for yourself, in each of the above quotes the reference concerns Israel being delivered either from Egypt who persecuted them unto death, or the return from captivity in Gentile lands. Definitely, and without a doubt, the references to the "arm of the Lord" have to do with the nation of Israel being delivered and saved from the grasp of Gentile nations [and not one person].

WAS YESHUA DESPISED AND REJECTED OF MEN?

53:3 "Despised and rejected of men."

While this is clearly applicable to the Jewish people and the nation of Israel (Isa. 60:15; Ps. 44:13-14), it cannot be reconciled with the New Testament account of Jesus, a man who was supposedly "praised by all" (Lk. 4:14-15)

Isa 60:15

15 Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. (KJV)

Ps 44:13-14

- **13 Thou makest us a reproach to our neighbors, a scorn and a derision to them that are round about us.**
- **14 Thou makest us a byword among the heathen, a shaking of the head among the people. (KJV)**

Matt 4:25

25 And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan. (KJV)

who would later acclaim him as a prophet upon his triumphal entry into Jerusalem (Matt. 21:9-11).

Matt 21:9-11

- **9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.**
- **10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?**
- **11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee. (KJV)**
- **Even as he was taken to be crucified, a multitude bemoaned his fate (Lk. 23:27).**

Luke 23:27

27 And there followed him a great company of people, and of women, which also bewailed and lamented him. (KJV)

Jesus had to be taken by stealth, as the rulers feared "a riot of the people" (Mk. 14:1-2).

Mark 14:1-2

- **1 After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death.**
- **2 But they said, Not on the feast day, lest there be an uproar of the people. (KJV)**

Such was his popularity.

ISRAEL'S ADVERSARIES ARE FREQUENTLY LIKENED TO SICKNESSES

53:3 "A man [speaking in context of the nation of Israel] of pains and acquainted with disease."

Let us examine passages like Isa. 1:5-6; Jer. 10:19; Jer 30:12.

Isa 1:5-6

- **5 Why should ye be stricken any more? ye will revolt more and more: the whole head [nation] is sick, and the whole heart faint.**
- **6 From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment. (KJV)**

Jer 10:19

19 Woe is me for my hurt! my wound is grievous: but I said, Truly this is a grief, and I must bear it. (KJV)

Jer 30:12

12 For thus saith the LORD, Thy [the nation] bruise is incurable, and thy wound is grievous. (KJV)

ISRAEL AS BEARING THE BRUNT OF THE GENTILE NATION'S HATRED AND MALICE TOWARD THEM

53:4 "Surely our (remember the Gentile rulers of the nations are speaking) diseases he (the nation of Israel was described in the singular remember?) carried and our pains he (the nation of Israel) bore."

In Matt. 8:17, this passage from Isaiah 53:4 is recorded as being ”fulfilled” in Yeshua's healing of the sick, yet this Matthew passage is totally foreign to the original author’s intention.

Answer for yourself: Was it really fulfilled by Jesus?

This is another blatant misquotation of a Jewish Scripture taken out of context and twisted to bring a different meaning in the New Testament which was totally foreign to the original writer. Where as Isaiah was referring to the nation of Israel being the recipient of Gentile anti-Semitism for centuries whereby the nation of Israel carried the insults and physical pain of Gentile persecution (“surely he hath borne our griefs, and carried our sorrows”- bearing the Gentile diseases, afflictions, suffering), we are led to believe in this supposed “fulfillment” in the New Testament that the meaning of Isaiah was that Jesus was to “carry the diseases of the people who physically healed.” Nothing could be farther from the mind of Isaiah. Instead of Isaiah’s original meaning of Israel being brutalized by the Gentile nations and powers of the world, the quote from Isaiah I stripped from its original context, the meaning twisted, and now in the New Testament it is supposed to mean Israel is blessing others through physical healing. This is absurd. But if you don't look up the quote yourself, read the context from where the quote is taken for yourself, you like I are relegated to reading the New Testament and accepting at face value everything it says without questioning anything. Such is foolish as we are showing you. This is absolutely no “fulfillment” of anything in Matthew 8:17. Saying so does not make it happen. Biblical ignorance is our enemy! You must face the fact that Matthew 8:17 is totally inconsistent with the text from Isaiah.

Not only did the writer take the quote out of context his uses of it in the New Testament, but to apply this verse of Isaiah to Jesus is impossible as we have already shown that the servant is the nation and not an individual!

ISRAEL'S PLIGHT IS MISUNDERSTOOD AND MISJUDGED IN THE

EYES OF THE GENTILE NATIONS

- **53:4 "Yet we ourselves (remember the gentile nations are speaking) esteemed him stricken, smitten of G-D and afflicted."**
- **Jer. 30:17 - of God's servant Israel (30:10), it is said by the nations, "It is Zion; no one cares for her."**

ISRAEL WOUNDED BY THE SINS OF THE GENTILE NATIONS...NOT FOR THEM AS SOME TYPE OF GENTILE ATONEMENT

53:5 "But he was wounded from (NOTE: not for) our transgressions, he was crushed from (AGAIN: not for) our iniquities."

Whereas the Gentile nations had thought the Servant (Israel) was undergoing Divine retribution for its sins at their hands (53:4) [they were helping God out by punishing the Jews], the Gentile nations now realize that the Servant's (Israel's) sufferings stemmed from their own (Gentiles) actions and sinfulness. This theme is further developed throughout the Jewish Scriptures such as Jer. 50:7; Jer. 10:25.

Jer 50:7

7 All that found them have devoured them: and their adversaries said, We offend not, because they have sinned against the LORD, the habitation of justice, even the LORD, the hope of their fathers. (KJV)

Jer 10:25

25 Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate. (KJV)

Also we must notice that the Messiah "shall not fail nor be crushed till he has set the right in the earth" (Isa. 42:4).

ISRAEL'S VOICE IS NOT HEARD...NO ONE TO TAKE UP FOR HER

53:7 "He was oppressed and he was afflicted, yet he did not open his mouth. Like a lamb that is led to slaughter, and like a sheep that is silent before its shearers, so he did not open his mouth."

It is important to note that in the prior chapter (Isa. 52), Israel is said to have been oppressed and taken away without cause (52:4-5). A similar theme is developed in Psalm 44, wherein King David speaks of Israel's faithfulness even in the face of gentile oppression (44:17- 18) and describes Israel as "sheep to be slaughtered" in the midst of the unfaithful gentile nations (44:22,11).

Regarding the claim that Jesus "did not open his mouth" when faced with oppression and affliction we have a different testimony from Jn. 18:23, 36-37.

John 18:23

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? (KJV)

John 18:36-37

- **36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.**
- **37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. (KJV)**

These are not the only references, but this proves the point. I think you will have a hard time proving that Jesus "opened not his mouth" to his accusers and that he was "silent before his shearers."

Again in the hands of the New Testament writers reference is made to this being fulfilled in the ministry of Jesus, but let me remind you that originally the quote was used in a corporate or national sense and not an individual sense.

WAS YESHUA EVER RECOGNIZED AS A RULER?

53:8 "From dominion and judgement he was taken away."

We must take note of the correct translation of the Hebrew in this passage. Without a doubt Israel is the apple of God's eye. It is to them God called to be a Kingdom of Priests, a holy nation, to lead all other nations to God. Israel has always had preeminence. From this exalted status and position they were repeated taken into captivity and subjugated to Gentile cruelty and debasement. Instead of being the ruler and example (the scepter shall not depart from Judah), the nation of Israel became ruled and dominated by those to whom they were sent.

Most Christians writers are forced to mistranslate this verse, since - by Yeshua's own testimony - he never had any rights to rulership or judgement, at least not on the "first coming."

John 18:36

36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. (KJV)

The King James version of the Bible states in Isaiah 53:8 that "he was taken from prison." There is no record of Yeshua ever "doing time" in prison to the best of our knowledge.

"FIGURATIVE" OR A "LITERAL" DEATH?

- **53:8 "He was cut off out of the land of the living."**
- **53:9 "His grave was assigned with wicked men."**

Ez. 37:11-14 describes Israel being "cut off" and God promises to open its "graves" and bring Israel back into its own land. Other examples of figurative deaths include Ex. 10:17; 2 Sam. 9:8; 2 Sam. 16:9.

CONFIRMATION OF PLURALITY AND NOT SINGULARITY

53:8 "From my peoples' sins (remember the Gentile nations are speaking), there was injury to them (the Jewish people)."

Here the Prophet makes absolutely clear, to anyone familiar with Biblical Hebrew, that the oppressed

Servant is a collective Servant, not a single individual. The Hebrew word "lamoh", when used in our Scriptures, always means "to them" never "to him" and may be found, for example, in Psalm 99:7 - "They kept his testimonies, and the statute that He gave to them."

"ONE" DEATH OR "MANY" DEATHS?

53:9 "And with the rich in his deaths."

Perhaps King James should have changed the original Hebrew, which again makes clear that we are dealing with a collective Servant, i.e., Israel, which will "come to life" when the exile ends (Ez. 37:14).

Ezek 37:14

14 And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken it, and performed it, saith the LORD. (KJV)

NON-VIOLENCE AT THE HANDS OF THEIR PERSECUTORS?

53:9 "He had done no violence."

One need only look at Matt. 21:12; Mk. 11:15-16; Lk. 19:45; Lk. 19:27; Matt. 10:34 and Lk. 12:51; then judge for themselves whether this passage is truly consistent with the New Testament account of Yeshua.

Matt 21:12

12 And Yeshua went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, (KJV)

Mark 11:15-16

15 And they come to Jerusalem: and Yeshua went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves;

16 And would not suffer that any man should carry any vessel through the temple. (KJV)

Luke 19:45

45 And he went into the temple, and began to cast out them that sold therein, and them that bought; (KJV)

Luke 19:27

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me. (KJV)

Matt 10:34

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword. (KJV)

Luke 12:51

51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: (KJV)

This certainly does not lend well to pacifism.

WHERE ARE YESHUA'S PHYSICAL CHILDREN?

53:10 "He shall see his seed."

The Hebrew word for "seed", used in this verse, always refers to physical descendants in the Jewish Scriptures. (Gen. 12:7; Gen. 15:13; Gen. 46:6; Ex. 28:43). A different word, generally translated as "sons", is used to refer to spiritual descendants (Deut. 14:1, e.g.). The New Testament paints a picture of Yeshua as unmarried. This is rather surprising since Christianity teaches that Yeshua never sinned, forgetting that the first positive commandment is to procreate. For Yeshua not to be married and have children literally would be a violation of the Law, and I John 3:4 tells us that transgression of the Law is sin.

DID YESHUA LIVE A LONG LIFE?

53:10 "He will prolong his days."

Answer for yourself: Not only did Yeshua die young and childless, but how could the days be prolonged of someone who is alleged to be God?

CAUSE OTHERS TO BE JUST OR JUSTIFY THE UN-GODLY?

53:11 "With his knowledge the righteous one, my Servant, will cause many to be just."

Please notice again the correct translation: ***the Servant will cause many to be just, he will not "justify the many."***

The Jewish mission is to serve as a "light to the nations" which will ultimately lead the world to a knowledge of the one true God, this both by example (Deut. 4:5-8; Zech. 8:23) and by instructing the nations in God's Law (Isa. 2:3-4; Micah 4:2-3).

Deut 4:5-8

- **5 Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.**
- **6 Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.**
- **7 For what nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things that we call upon him for?**
- **8 And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? (KJV)**

Zech 8:23

23 Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you. (KJV)

Isa 2:3-4

- **3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.**
- **4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. (KJV)**

Micah 4:2-3

- **2 And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.**
- **3 And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. (KJV)**

As you can see, we Gentiles are not "just" by something Israel does in our place; rather, we are just because we learn from them the principles, ordinances, and laws of God contained in God's Torah, which when obeyed and kept, makes one righteous before God. God's ways are enumerated in His Law: 248 positive commandments, and 365 negative commandments. Each individual Law is a part of a Covenant foundation; whether it be the laws pertaining to the Covenant of God with the Jews or the non-Jews of the world. Each of these laws are Covenant stipulations whereby when obeyed we maintain right-standing before God.

HOW CAN GOD GIVE HIMSELF ANYTHING...HE HAS IT ALL!

53:12 "Therefore, I will divide a portion to him with the great, and he shall divide the spoil with the mighty."

Answer for yourself: If Yeshua is God according to traditional Christian teaching, does the idea of reward have any meaning?

Answer for yourself: Is it not rather the Jewish people - who righteously bore the sins of the world and yet remained faithful to God (Ps. 44) - who will be rewarded, and this in is described more fully in Isaiah chapters 52 and 54?

Only one more article to go in this series. Let us continue in the 9th and final article in this series.

THE ONLY CONCLUSION WE CAN RIGHTFULLY DRAW FROM TRUTHFUL EXAMINATION OF THE TEXTS IS THAT THE IDENTITY OF THE "SERVANT" IN THE PROPHET'S FOURTH SERVANT SONG, ISAIAH 53, MUST BE THE NATION OF ISRAEL AND NOT ONE INDIVIDUAL...NOT YESHUA BY HIMSELF...AND YESHUA IS NOT THE FULFILLMENT OF ISAIAH 53

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DID THE JEWS ALWAYS INTERPRET ISAIAH'S SUFFERING SERVANT OF CHAPS. 52 & 53 AS THE NATION....OR DID RASHI CHANGE THE INTERPRETATION AS THE CHRISTIANS SAY?

I need to preface that this study is done from a "literal-historical" perspective and done so in order to contrast the differences between Jewish views of the Messiah and Messianic prophecy (Isaiah 53) and later Gentile Roman views of the Jewish Messiah and Messianic prophecy.

Jews for Jesus publish in their literature that Rashi, a Jewish Rabbi around 1000 A.D., is responsible for the altering of the interpretation of Isaiah 53 for all of Israel whereby they, after his influence, no longer interpreted Isaiah 53 as an "individual" but as a "nation."

Answer for yourself: Is such a statement made by Jews for Jesus accurate?

The following is from Contra Celsum 1:55 …from around 248 C.E./A.D. [long before Rashi] by the early Church Father Origen:

"Now I remember that, on one occasion, at a disputation held with certain Jews, who were reckoned wise men, I quoted these prophecies (Isaiah 52:13-53:8); to which my Jewish opponent replied, that these predictions [referring to Isaiah 52 and 53] bore reference to the whole people, regarded as one individual, and as being in a state of dispersion and suffering, in order that many proselytes might be gained, on account of the dispersion of the Jews among numerous heathen nations. And in this way he explained the words, "Thy form shall be of no reputation among men;" and then, "They to whom no message was sent respecting him shall see;" and the expression, "A man under suffering." Many arguments were employed on that occasion during the discussion to prove that these predictions regarding one particular person were not rightly applied by them to the whole nation. And I asked to what character the expression would be appropriate, "This man bears our sins, and suffers pain on our behalf;" and this, "But He was wounded for our sins, and bruised for our iniquities;" and to whom the expression properly belonged, "By His stripes were we healed." For it is manifest that it is they who had been sinners, and had been healed by the Saviour's sufferings (whether belonging to the Jewish nation or converts from the Gentiles), who use such language in the writings of the prophet who foresaw these events, and who, under the influence of the Holy Spirit, applied these words to a person. But we seemed to press them hardest with the expression, "Because of the iniquities of My people was He led away unto death." For if the people, according to them, are the subject of the prophecy, how is the man said to be led away to death because of the iniquities of the people of God, unless he be a different person from that people of God? And who is this person save Jesus Christ, by whose stripes they who believe on Him are healed, when "He had spoiled the principalities and powers (that were over us), and had made a show of them openly on His cross?" At another time we may explain the several parts of the prophecy, leaving none of them unexamined. But these matters have been treated at greater length, necessarily as I think, on account of the language of the Jew, as quoted in the work of Celsus."

Now if you read this close you see two opinions concerning the interpretation of the text: the Jewish and the Gentile Church Fathers. But without a doubt, the Jews, at this early date, believed that the

Isaiah 52 and Isaiah 53 passages dealt with corporate Israel and not an individual.

This is all the more important because the Christians [Jews for Jesus] teach that the Jews interpreted Isa. 53 as referring to the Messiah (individual) until the medieval commentator Rashi who began to explain it as referring to the people of Israel, thus changing the prior interpretation that the passages referred to only an individual. Nothing could be further from the truth. The evidence speak for itself. So when Christians claim that it was only with the commentary of Rashi (1040-1105) that the Jews began to refer to Isaiah 52:13-53:12 as referring to the entire nation of Israel then they are in error and their message is false.

This misconception began with Edward Pusey, who wrote in his 1876 introduction to The Suffering Servant Of Isaiah According To Jewish Interpretations (trans. Driver and Neubauer, New York: Hermon Press, 1969) that "The new interpretation began with Rashi" (p. XLIV).

As you have seen the interpretation of corporate Israel for Isa. 52 and 53 is neither new, nor did it begin with Rashi. Over 800 years before Rashi the Church Father Origen records for us that the Jews contemporary with him interpreted this passage as referring to the entire nation of Israel.

This material can be found on the Internet or by obtaining Contra Celsum, trans. Henry Chadwick, Cambridge: Cambridge Univ. Press, Book 1:55, 1965, p. 50).

So the bottom line is this: Jewish Biblical exegesis subscribing to the belief that the people of Israel was the suffering servant spoken of throughout the entire passage pre-dates Rashi by many centuries and Jews for Jesus, or anyone who says different is simply wrong and not telling the truth. Shalom.

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DANIEL'S 70 WEEKS AND JESUS? FULFILLED OR UNFULFILLED? #1

Well I knew the time would eventually come. I would have to finally deal with Daniel's 70 weeks and do a series of articles on this very important part of Biblical prophecy. I had declined up to now because this is not only a task of great importance but the difficulty in presenting all the problems that are connected with this prophecy is no small thing to deal with. You will see as we begin to get into this serious issue and I will make a dedicated effort to present the information in such a way that the average reader will not only comprehend the truths concerning this prophecy but the problems surrounding it and the reasons for them. So let us begin with some introductory remarks as we begin.

The Book of Daniel is one of the more controversial books in the Tanakh (the Hebrew Bible). Aside from the great differences in understanding between Jews and Christians, Biblical scholars are at odds with each other as well, specifically concerning authorship and the dating of the work.

Christians cite many passages of the Hebrew Scriptures to attempt to prove that Jesus of Nazareth is the Messiah spoken of by the prophets. If you have been reading our articles up to now then you know that Bet Emet Ministries has dealt with the corruption of the Hebrew Bible in detail as we have shown repeatedly how the Hebrew Scriptures were corrupted, adulterated, and purposefully mistranslated and misquoted to teach things concerning the Messiah and later Jesus which were never in the minds of the original writers. In other words G-d's Word as it originally existed has been terribly altered for theological purposes down through history and we today are hard pressed to find the Bible Jesus; in fact it does not exist outside of Biblical Judaism.

One of the more frequently cited passages for proving Jesus is the Messiah is the ninth chapter of the Book of Daniel. Their assertion is that this chapter predicts the coming of the Messiah before the destruction of the Second Temple, which occurred in the year 70 CE. and since Jesus is believed by many to be "the" Messiah then he has to be the fulfillment of Daniel chapter 9. The main verses cited from Daniel 9 to support this assertion are verses 24-27.

Answer for yourself: Is such circular reasoning to be trusted and can examination of the Biblical texts as found in the Hebrew when contrasted with the Greek and later English translations shed any light upon this matter?

As I have been saying and teaching for years the grammar of a Biblical text in it's original language as well as the "CONTEXT" of a Biblical passage along with it's surrounding verses are extremely important for understanding the meaning of any Biblical text.

In order to gain a outlook on the context of Daniel 9 it would be helpful to read through the entire chapter. But then the problems only begin for there are existing today not only the version in the Jewish Bible but multiple variations in the Christian Bible and the confusion only commences as to the original

meaning of the passage. Often it is almost, notice I said almost, impossible to gain truth regarding the Biblical texts when so much variety abounds among successive translations with all the manipulation of the Biblical texts by men throughout history which have had various "theological motives. Daniel chapter 9 is not exception as you will quickly see.

If you are a reader of these articles then I presume you are a seeker of truth. It is not my intention to "make" Jesus "the Messiah" nor is it my intention to prove Jesus is "not the Messiah." It is only my intention to examine the Biblical texts as they existed in the days of Jesus for truth as well as examine the path of their textual corruption by the Gentile Church and their "theological" agendas whereby the Hebrew Scriptures were altered to force "fulfillments of prophecy" and attach such "fulfillments" to Jesus when the original writer did not intend such fulfillments in the first place. This is what I have discovered in the fifteen plus years of scholarly research into my faith both during and following Seminary and the years of my Pastorate. You the readers are the final judge as you evaluate the evidence that Bet Emet Ministries will present in these forthcoming articles. I have full faith that when the facts are presented to you in such a manner then you will be able to make an intelligent decision once you see the whole ball of wax so to speak.

What we will see in the forthcoming articles is a verse by verse and text by text exposition of Hebrew words and phrases along with attention paid to grammar and punctuation of the Hebrew Scriptures in translation as well as these same parameters affecting the Greek and English texts of these same Hebrew passages in the various Christian translations. What we need find if we can is continuity in the presentation of the same ideas expressed in context within the Hebrew Scriptures. We either have a faithful translation in our Greek translation of the Hebrew Scriptures or we don't and this of course affects the Latin and English translations that emanate from the Greek as well. Said another way: "We as Christians and followers of Jesus" either have the truth of created fiction" as the fruit of purposeful mistranslation and misquotation and adulteration of the Hebrew Scriptures by the Gentile Christian Church down through recorded history. Unlike before when the Gentile nations of the Dark Ages could neither read nor study the Hebrew and the Hebrew language became a "dead" language even to the Jewish people we today are fortunate to live in an age where the Hebrew language has been revived and the discoveries of the Dead Sea Scrolls confirm the accuracy and authenticity of the 9th and 10th century Masoretic texts. Before the discovery of the Biblical texts as Qumran in 1949 know today as the Dead Sea Scrolls these Hebrew Masoretic texts from the 9th and 10th century were discounted by the Christian world because they read different from the famous Greek translation from the 2nd century B.C.E. It was assumed by Christendom that these Masoretic texts were "deJesusized" and this was the standard answer as to why these Hebrew Scriptures from the 9th and 10th century read so differently than the Greek translation supposedly taken from them. But upon discovery of the Dead Sea Scrolls we find that the Essenes of Qumran had two Bibles: a Greek text and a Hebrew text and they do not read the same and are startling different in many "key" places.

Answer for yourself: Don't you find that quite odd that the Essenes of Qumran would have two very "conflicting" Bibles?

Well it is not my intention to deal with this issue at this time as I have on other websites to anyone's satisfaction. But what we find is that the Essenes of Qumran had their own theology and it contradicted and opposed much of the religious beliefs of the Hebrew Scriptures and one only need to begin an investigation as to what was really found at Qumran to see this for yourself.

As we begin serious study into Daniel chapter 9 and the Seventy Weeks of Daniel and it's Messianic implications let us remember these two passages:

Deut: 4:2 Ye shall not add unto the word which I command you, neither shall ye diminish from it, that ye may keep the commandments of the LORD your G-d which I command you.

Deut. 12:32 (13:1) All this word which I command you, that shall ye observe to do; thou shalt not add thereto, nor diminish from it.

Our task is simple. We must discover upon study and examination what the true Biblical text of Daniel 9 was in the days of Jesus as well as it's interpretation by the normative Jews of Jesus day. Then we have to make sure that we as Christians and followers of Jesus have been taught the same things and if we find out that we have not we need find the answers as to "why not?".

It is to these issues we now turn.

HISTORY OF INTERPRETATION OF THE BOOK OF DANIEL: CHRISTIAN VS JEW

Needless to say the Book of Daniel is one of the more polemical and controversial Biblical books in the Tanakh (the Hebrew Bible). History is dotted with numerous examples detailing great differences in both the understanding and interpretation of the book between Jews and Christians. As if that is not enough Biblical scholars are at odds with each other as well, specifically concerning authorship and the dating of the work. In the following articles I will address in my opinion the most important of these areas of contention in the interpretation of the book of Daniel pertaining to chapter 9 and the Seventy Weeks.

The prophecy concerning the Seventy weeks of Daniel (Dan 9:24-27) is perhaps the most contested verses of the Bible as to interpretation. Rabbinic Judaism would purport the prophecy was already fulfilled based on the reading and the punctuation in the Hebrew Masoretic text, while Christian notables such as Adam Clarke in their interpretations of the Christian texts of Daniel 9 state the Christian interpretation is in keeping with the Septuagint (the Greek translation of the Hebrew Scriptures). Yet these Jewish and Christian interpretation of Daniel chapter 9 and the Seventy Weeks are completely opposite!

Answer for yourself: How can that be?

The Rabbinic Jews would then further assert that the Septuagint only consisted of the Pentateuch and that the other books such as Daniel were falsely translated and altered not only before but after the time of Christ Jesus. Of course, the Christians say "not so" and that all of the books of the Bible were translated at least fifty years prior to Christ Jesus' advent, that the Greek speaking Jews themselves used the Septuagint until AD 200, and the Masoretic text was falsified as to these passages. On and so forth the arguments go. And not only are the texts controverted between Christian and Rabbinic Jew, but the application of the Christian translations are so controverted between various camps of Christian that is a wonder today than anyone can find the the truth concerning Daniel chapter 9 and the Seventy Weeks.

It would do us well to understand that the prophecy of Daniel does include some specific date setting by G-d, Himself, and not to mull over it some would be perhaps a bit negligent. But our problems start right in the beginning as to which Bible we are to "trust;" the Jewish Bible or the various Christian translations of Daniel 9 which don't agree with it at all.

Christians are taught to believe according to their Christian and Greek translations of the Hebrew Masoretic texts that the exact time for the coming of the Messiah and the kingdom are given by Daniel and "fulfilled" by none other than Jesus. Of course the Jews and their scholars say that is nonsense because the Hebrew Masoretic text does not say that.

Answer for yourself: So what is the truth of the matter? Did Jesus fulfill Daniel's Seventy Weeks and is this proof that he is Israel's Messiah? And if so then how could the Jewish people and their Torah scholars miss this most important point in their own Hebrew Scriptures?

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shown repeatedly how the Hebrew Scriptures were corrupted, adulterated, and purposefully mistranslated and misquoted to teach things concerning the Messiah and later Jesus which were never in the minds of the original writers. In other words G-d's Word as it originally existed has been terribly altered for theological purposes down through history and we today are hard pressed to find the Bible Jesus; in fact it does not exist outside of Biblical Judaism.

DANIEL 9....AND LOOKING FOR THE END DAYS MESSIAH

One of the more frequently cited passages for proving Jesus is the Messiah is the ninth chapter of the Book of Daniel. Their assertion is that this chapter predicts the coming of the long expected Messiah before the destruction of the Second Temple, which occurred in the year 70 CE. and since Jesus is believed by many to be "the" Messiah then he has to be the fulfillment of Daniel chapter 9. The main verses cited from Daniel 9 to support this assertion are verses 24-27.

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In order to gain a outlook on the context of Daniel 9 it would be helpful to read through the entire chapter.

But then the problems only begin for there are existing today not only the version in the Jewish Bible but multiple variations in the Christian Bible and the confusion only commences as to the original meaning of the passage. Often it is almost, notice I said almost, impossible to gain truth regarding the Biblical texts when so much variety abounds among successive translations with all the manipulation of the Biblical texts by men throughout history which have had various "theological motives. Daniel chapter 9 is not exception as you will quickly see.

Now let us continue.



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DANIEL'S 70 WEEKS AND JESUS? FULFILLED OR UNFULFILLED? #2

Now we begin a very important piece of text that is used by Christians to prove that Jesus is the Jewish Messiah. It achieves it's importance because the Christians say that these verses "specifically" mentions that "THE MESSIAH" is to come and die before the destruction of the Second Temple and for them they ask "Who else could that have been Jesus?". For Christianity as you can see this becomes a key text in their belief that Jesus is the Messiah. Of course Biblical Judaism has a completely different interpretation and understanding for these Hebrew Scriptures in Daniel chapter 9. As we study we will come to see clearly who has the right interpretation of these Hebrew Scriptures and who does not.

WEEKS AND WEEKS OF YEARS

To understand this prophecy correctly we need to become familiar with some Hebrew words and concepts. Daniel chapter 9 deals with some very important language that most Christians are not familiar with. Daniel uses a language unfamiliar to most Christians as we need only look at the verse and the Hebrew words within it to see this clearly.

25 Know therefore and discern, that from the going forth of the word to restore and to build Jerusalem unto one anointed, a prince, shall be seven weeks; and for threescore and two weeks, it shall be built again, with broad place and moat, but in troublous times.

The Hebrew word for "weeks" according to the Strong's Concordance:

7620 shabuwa` (shaw-boo'-ah); or shabua` (shaw-boo'-ah); also (feminine) shebu` ah (sheb-oo-aw'); properly, passive participle of 7650 as a denominative of 7651; literal, sevened, i.e. a week (specifically, of years): KJV--seven, week.

So we see that a "week" refers to "7" and as used by Daniel he is referring to 7 years to "one week." This terminology might be new to the reader but this is a literary technique used by Daniel to describe a "seven year" period of time. Thus we find Daniel using the terms "week" and "weeks." For us we think in 7 days periods but Daniel uses weeks of years (seven years/week) and not week of days.

- **One week for Daniel is 7 years**
- **7 weeks are 49 years**
- **Sixty two weeks are 434 years**
- **Sixty nine years are 483 years**
- **Seventy weeks are 490 years**

So we now understand when Daniel mentions "one week" he is referring to 7 years and when Daniel mentions "7 weeks" he is referring to 49 years and when Daniel mention "sixty-two weeks" he is referring to 434 years

and so forth.

Answer for yourself: Why would Daniel use such a bizarre language to describe 7 years, 49 years, 434 years, 483 years, and 490 years? Why not just say "seven" or "434" years?

Answer for yourself: Where does the Bible elsewhere describe concepts where the Bible describes years as weeks and not days? Where did Daniel get such a concept as he used in Daniel 9?

THE SPECIAL COMMANDMENT OF KEEPING AND OBSERVING THE SHEMITTAH

In Judaism we find a concept called the "Sabbatical Year" which is called in Hebrew "shemittah" which is the seventh year of rest for the land. The Bible proclaims every seventh year "a sabbath of the Lord" (Lev. 25:1-7, 18-22) during which the soil of the land of Israel must rest and lie fallow.

1 ¶ And the LORD spoke unto Moses in mount Sinai, saying: 2 Speak unto the children of Israel, and say unto them: When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD. 3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the produce thereof. 4 But in the seventh year shall be a sabbath of solemn rest for the land, a sabbath unto the LORD; thou shalt neither sow thy field, nor prune thy vineyard. 5 That which groweth of itself of thy harvest thou shalt not reap, and the grapes of thy undressed vine thou shalt not gather; it shall be a year of solemn rest for the land. 6 And the sabbath-produce of the land shall be for food for you: for thee, and for thy servant and for thy maid, and for thy hired servant and for the settler by thy side that sojourn with thee; 7 and for thy cattle, and for the beasts that are in thy land, shall all the increase thereof be for food. 8 ¶ And thou shalt number seven sabbaths of years unto thee, seven times seven years; and there shall be unto thee the days of seven sabbaths of years, even forty and nine years. 9 Then shalt thou make proclamation with the blast of the horn on the tenth day of the seventh month; in the day of atonement shall ye make proclamation with the horn throughout all your land. 10 And ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. 11 A jubilee shall that fiftieth year be unto you; ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of the undressed vines. 12 For it is a jubilee; it shall be holy unto you; ye shall eat the increase thereof out of the field. 13 In this year of jubilee ye shall return every man unto his possession. 14 And if thou sell aught unto thy neighbour, or buy of thy neighbour's hand, ye shall not wrong one another. 15 According to the number of years after the jubilee thou shalt buy of thy neighbour, and according unto the number of years of the crops he shall sell unto thee. 16 According to the multitude of the years thou shalt increase the price thereof, and according to the fewness of the years thou shalt diminish the price of it; for the number of crops doth he sell unto thee. 17 And ye shall not wrong one another; but thou shalt fear thy G-d; for I am the LORD your G-d. 18 Wherefore ye shall do My statutes, and keep Mine ordinances and do them; and ye shall dwell in the land in safety. 19 And the land shall yield her fruit, and ye shall eat until ye have enough, and dwell therein in safety. 20 And if ye shall say: 'What shall we eat the seventh year? behold, we may not sow, nor gather in our increase'; 21 then I will command My blessing upon you in the sixth year, and it shall bring forth produce for the three years. 22 And ye shall sow the eighth year, and eat of the produce, the old store; until the ninth year, until her produce come in, ye shall eat the old store.

The farmer is forbidden to plant, sow or plow, but has to rely on the bounty of G-d to provide him with a

threefold harvest in the sixth year to tide him over until the harvest of the eighth year becomes available (Lev. 25:22). The land was required of G-d to just lay there...you could not do anything to the land but let it rest and enjoy it's sabbath. The harvest of the seventh year is to be regarded as the common property of all -- rich and poor, stranger and slave. When all had had their fill, the remainder was to be left for the domestic and wild animals (Lev. 25:4). All debts were canceled in that year, the creditor being admonished not to dun the debtor or harbor the unworthy thought of refraining from lending him money because the sabbatical year was pending (Deut. 15: 1-11). As explained by Rabbi A.I. Kook, like the Sabbath itself, the Sabbatical year represents a respite from mundane toil, from getting and spending with everything tainted with business, when both land and people can spiritually recuperate -- "a foretaste of a utopian world where inequalities are erased" (Shabbat ha-Aretz, p. 8).

The Sabbatical year was originally part of a 50-year cycle (Lev. 25:8-17). The climax of this sevenfold seven cycle was the 50th or Jubilee year when all land was returned to its ancestral owners and Hebrew slaves who had insisted on remaining in service after the biblical six-year maximum, were released (Ex. 21:1-6). The Bible ordained exile as the punishment for neglect of the Sabbatical year; indeed, the Babylonian Exile was described as extending the "threescore and ten years (70 years) until the land had paid back its Sabbaths" [one year of captivity for each cycle of 7 years that the land was not allowed to lie fallow in that 7th year] (II Chr. 36:21).

21 to fulfil the word of the LORD by the mouth of Jeremiah, until the land had been paid her sabbaths; for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years [70 years in captivity to pay back one year for each 7 years the land was not allowed to rest and lay fallow...thus 70 years in captivity to pay back the 70 years the land did not rest during 490 years when Israel broke the commandment of shemittah]

The Jubilee years, however, lapsed with the return of the exiles from Babylonia and the rebuilding of the Temple, as it was regarded as binding only as long as the majority of the Jewish people were settled in Erets Israel and the tribal allocation of land was still in force. Nevertheless, the returning exiles solemnly undertook to "forgo the seventh year crop and the exaction of every debt" (Neh. 10:32). The Mishnah Shevitt reflects the attempts to institutionalize the observance of the Sabbatical year and apply it meticulously to the agriculture of the time. Alexander the Great and subsequent benevolent rulers are recorded as having waived the royal tax during that year. Hillel circumvented the problem of the reluctance to lend money as the Sabbatical year approached by instituting the prosbul. After the destruction of the Temple, rabbinic authorities waived the Sabbatical year observance when dire punishment awaited those who would refuse to pay the tax imposed by hostile rulers during these years. It was only with modern Zionist agricultural settlement beginning in the late 19th century that the practical observance of the Sabbatical year once again became relevant. The religious Zionist Mizrachi movement committed itself to the fictional hetter sale to a non-Jew during the Sabbatical year to allow cultivation to continue "so as not to endanger the whole Zionist enterprise." However, the heter was bitterly opposed by other rabbinical authorities, especially among the non-Zionists. In the State of Israel, the Ministry of Religious Affairs has been invested with the authority to execute the ritual sale of all state lands to non-Jews during these years. Modern agricultural techniques such as hydroponics, pre-sabbatical sowing, and multiple harvesting varieties of crops have been resorted to, in order to avoid violating the basic biblical prohibitions. Official planting ceremonies do not take place during the Sabbatical year (the last Sabbatical year was in 1986- 87). Harvesting and marketing operations of seventh-year produce is done in the name of the Israeli ecclesiastical court and the religious kibbutz movement allocates a percentage of its Sabbatical year produce to welfare causes in order to fulfill the spirit of the biblical ordinance.

DANIEL 9 IN A TYPICAL CHRISTIAN BIBLE

So we find the Jewish people went into captivity and the Hebrew Bible tell us the reason why the Jewish people went into captivity and exile is that they have abandoned and violated the law of 7 of shemittah therefore the Jewish people went into Babylon for 70 years. So Daniel uses the language of shemittah to express the

punishment given Israel for their transgression of Lev. 25:1-22. In using this unique language Daniels tell us as found in a typical Christian Bible that a special period of time consisting of 490 years has been decreed for Israel and her people and upon the holy city of Jerusalem to make reconciliation for the iniquity of breaking shemittah for 490 years and this punishment will be the exile of the Jewish people for 70 years where the land will be allowed to lie fallow one year for each 7 that Israel broke shemittah. Seventy years of captivity where the land lies fallow will be a pay-back to the land for the years she was not allowed to lie fallow during 490 years of Israel's history. Coupled with this is the prophecy that at the end of 483 years of another length of time consisting of 490 years that begins with the going forth of some sort of "word" will be a Messiah who will come and die for others!

"Who else" Christians ask "could this one who was to die for others be but Jesus"? On the surface it looks somewhat convincing until you begin to do some serious study.

Answer for yourself: Does this prophecy refer to Jesus and is Jesus the fulfillment of Daniel 9?

WHAT IS TO BE ACCOMPLISHED WITHIN THIS 490 YEARS/7 WEEKS?

This is the most amazing thing if you stop and think about it but Daniels' prophecy states that within this time frame of 490 years several things are to be accomplished:

- **to finish the transgression,**
- **and to make an end of sin,**
- **and to forgive iniquity,**
- **and to bring in everlasting righteousness,**
- **and to seal vision and prophets,**
- **and to anoint the most holy place.**

Since we now understand Israel's failure to observe and keep "shemittah" then the context of Daniel 9 becomes relatively easy to comprehend. The failure to observe "shemittah" would end upon Israel's captivity and exile and then the sin and transgression of failing to allow the land to lay fallow would cease upon Israel's captivity and removal from the land. Israel's captivity will bring to end this sin and the punishment for this sin along with Israel's repentance will bring forgiveness for this sin. Once Israel as G-d's Holy Nation and Royal Priesthood had atoned for her sins in this regard through the 70 years that she would spend in captivity then the Messianic Kingdom could begin and G-d could bring to mankind and the world everlasting righteousness and in so doing G-d would as well "fulfill" all the prophecies and visions given to Israel and G-d would once again return to the planet in form of the Shekinah as He had previously resided and in so doing He would anoint the Third Temple. Understand in closing that the Rabbi and the Jewish interpreters of the Hebrew Bible stress that "to seal the vision and the prophets" means that all the Biblical prophecies would be fulfilled. At least that was the plan but as you know it did not happen. We need to find out why and we have on other websites detailed the reasons behind the failure of the Messianic prophecies to be fulfilled. But that is another study and space does not allow for dealing with that in this article.

Well we now know "why" Israel went into captivity in Babylon and why it was seventy years. We also know now why Daniel chose such strange concepts to reveal his revelation as he was somewhat ironic in choosing the concept of shemittah which has been transgressed by Israel to express the punishment for such transgression (weeks of years and not weeks of days). As we move to the next article we will begin to examine the texts in various Christian Bibles as well as the Hebrew Masoretic text and look to see if our Christian Bibles are faithful to the Hebrew Scriptures in translating Daniel 9. Remember if our translations are incorrect or purposefully forged then our understanding is wrong as well as our religious belief systems. Such error leads us unknowingly into idolatry and blasphemy because of the replacement religious doctrines taught in place of the truth as found in the Hebrew Scriptures when rightly translated.



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DANIEL'S 70 WEEKS AND JESUS? FULFILLED OR UNFULFILLED? #3

It is assumed that you have read the first two articles in this series before you begin reading this third article as the background information previously presented is mandatory to your continued proper understanding of the texts to which we now turn our attention.

EXAMINING THE 20TH CENTURY KING JAMES BIBLE

Let us look at the text under consideration as found in the 20th century King James Bible: Daniel 9:25-27

Dan 9:25-27 25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto *the Messiah the Prince shall be seven weeks, and threescore and two weeks [69 weeks or 483 years]:* the street shall be built again, and the wall, even in troublous times. 26 *And after threescore and two weeks [62 weeks or 434 years]* shall *Messiah* be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. 27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate. (KJV)

So we see that after 483yrs after a command to build Jerusalem and the Temple the Messiah will be cut off or killed.

What we just read is one of the most exotic reconstructions of the Jewish Scriptures that exist today in our Christian Bibles. Yet millions read this text and have not one clue of the purposeful corruption of the Hebrew Scriptures that they just read.

We need to focus our attention first on the reference to "Messiah" as found in verse 25 and as found in verse 26. I will present only verse 25 as we can learn what we need to from the first presentation of the word "Messiah."

***"... unto the Messiah the Prince ..."* (v.25) The Hebrew word mashiach means "anointed."**

We need to look at this word "mashiach" as translated from the Hebrew:

First we will look at the Strong's Concordance:

4899 mashiyach (maw-shee'-akh); from 4886; anointed; usually a consecrated person (as a king, priest, or saint); specifically, the Messiah: KJV-- anointed, Messiah.

Next let us look at Thayer's Greek Lexicon:

4899 mashiyach- the anointed, the anointed one

- **a) used of the Messiah, Messianic prince**
- **b) used of the king of Israel**
- **c) used of the high priest of Israel**
- **d) used of Cyrus**
- **e) used of the patriarchs as anointed kings**

Answer for yourself: When reading the Bible done by Jewish transltors do you know how many times does the word "Messiah" [capitalized mashiach] appears in the Jewish Bible? ZERO

Answer for yourself: When reading the Bible done by Christian transltors do you know how many times does the word "Messiah" [capitalized mashiach] appears in the Christian Bible? TWICE....IN DANIEL 9:25 AND 9:26 ONLY!

The word "Messiah" is really a Latin word. Christos is a Greek word for "Messiah." The Hebrew word is "mashiach" and it is always uncapitalized.

Answer for yourself: How many times do we find the Hebrew word "mashiach" used in the Hebrew Scriptures? You only need to get out your Strong's Concordance and look up the word and the Strong's number [4899] and count the times. We find the Hebrew word "mashiach" used a total of 39 times in the Hebrew Scriptures.

In the above definition we find the word "mashiach" is used for the kings of Israel, the high priests of Israel, and of course the hoped for "messiah" of Israel. But notice also something rather strange. We find a Persian King named Cyrus that is responsible for allowing the Jewish people to return to their land following their victory over Babylon where the Jewish people had been exiled as punishment for failing to observe "shemittah" and letting the land lay fallow for 490 years.

Of the 39 times mashiach is used in the Hebrew Scriptures, the KJV translates it correctly as "anointed" 37 times correctly and does not capitalize it. In each of these 37 instances these same KJV translators translate this Hebrew word correctly as "anointed." Let us look at some of the examples.

- ***Exod 29:2 2 And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: of wheaten flour shalt thou make them. (KJV)***
- ***Exod 29:29 29 And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them. (KJV)***
- ***Isa 61:1 1 The Spirit of the Lord G-d is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; (KJV)***

In the references given above the word used for "anointed" is the same Strong's number [4886] that we find in Daniel 9 used twice. The KJV translators demonstrate that they know how to correctly translate the word "mashiach" and do so correctly 37 times in the KJV but as stated above they deviate from accepted laws of hermeneutics and interpretation twice in Daniel 9 by forcing a capitaliztion of the word only in these two instances!

Answer for yourself: Why?

Let us remember that the Hebrew Scriptures do not capitalize words but yet we find the Hebrew word "mashiach" translated as "Messiah" [CAPITALIZED] in the Christian translation of Daniel in verses 25 and 26 and strangely we find it capitalized only twice in the whole of the KJV and we find that it is here in these verses

in Daniel but these same traslators choose not to capitalize it in the other 37 uses.

Answer for yourself: Don't you think it rather strange that the uncapitalized words in the Hebrew Scriptures are capitalized in these "key" places in Daniel dealing with the Messianic age but the same translators did not choose to capitalize the same word in 37 other places?

Answer for yourself: Could we be deceived into falling into a certain theological agenda of the translators of the KJV and read into these verses certain concepts concerning "mashiach" that Daniel never intended?

We sure are because of this forced capitalization of uncapitalized works in the Hebrew manuscripts and we are led due to the theological agenda of the Christian Scriptures and the Gentile Church into reading the concept of the ultimate "Messiah" into these verses when this was never the intention of Daniel. Daniel made no distinction whatsoever in singling out the "anointed one" of which he wrote concerning in his letter. For Daniel this "anointed one" was no different from other "anointed ones." Daniel took no special pains as found in the Hebrew manuscripts to say "Look now...this is the long awaited Messiah of which we have yearned." Not only that but because of the christology surrounding Jesus who was made G-d at the Council of Nicea in 325 C.E. then we are brainwashed into connecting the capitalized "Messiah" with the prior teachings we have heard most of our lives that Jesus is G-d and that Jesus is "the" Messiah. So instead of exegesis where we draw out of the Biblical texts what it says we are led by the KJV translators to read into the passage concepts that simply don't exist in the passage in the original Hebrew. We end up with false religious beliefs about Daniel's Seventy Weeks let alone about the true Messiah of Israel and Jesus as well.

If we went back into Temple times and walked the streets of Jerusalem and approached a Jewish man or woman as asked: "Where is the "mashiach" they would ask us in return "Which 'mashiach' are you talking about?" The word "mashaich" only meant "anointed" ones and as shown above could have meant a reference to a Jewish King, a Sadducee Priest, or even a Gentile King like King Cyrus. We even find that the whole of Israel is called the "anointed" of G-d as seen in Hab. 3:13

13 Thou art come forth for the deliverance of Thy people, for the deliverance of Thine anointed; Thou woundest the head out of the house of the wicked, uncovering the foundation even unto the neck. Selah.

As we are so distant from the language of Scripture living in America today that we honetly don't have a chance of interpreting our Christian Scriptures properly when only read in the English.

The word "mashaich" is NEVER used in the Hebrew Bible about who you and me refer to as the "Messiah" who is to come at the end of days!

The very first time we find the word "mashaich" used for the person that we expect to come at the end of days is the first century BCE! The 54 translators of the KJV Bible knew that the concepts surrounding the Jewish Messiah were much different in their day than in the first century and they took full advantage of this by choosing to capitalize "mashaich" and introduce concepts and meanings into Daniel 9 that Daniel never intended. Understand when our Christian Bibles were translated by the KJV translators theology had been evolving concerning Jesus and the Jewish "Messiah" and these concepts were easily introduced into the KJV translation of Daniel 9 by the capitalization of "mashaich" when as shown above the Hebrew Scriptures never translated word let alone "mashaich." These KJV traslators Hey knew the word "Messiah" meant more in their day than before; that the word in their day referred to the one coming from the House of David that would usher in a utopian society and bring peace to the whole world.

So we find that in reading Daniel 9 in our Christain Bibles is that we are let to believe that we are speaking of the anointed one who is to come at the end of days and usher in the Messianic Kingdom when the original ideas of Daniel 9 as taken from the Hebrew words does not carry that idea whatsoever. We as Christians are led to believe we are reading about an eschatalogical anointed one who is to come as G-d's Messianic representative

and die when this idea is totally foreign to the Hebrew Scriptures and the Bible Jesus used. We have to wait for the forged Christian Bibles to get this idea and having inherited such corrupted translations then we rehearse error over and over again our whole lives.

Answer for yourself: Who is responsible for corrupting our Bibles? Why has not our Christian Pastors and teachers found this out in their study of G-d's Word? Do they even study..and if so are they really studying the texts in the original languages? If they are not qualified in Biblical languages and cannot deal with the Biblical texs in their original languages are they qualified to teach you?

In closing I have a few more things to bring to your attention. The Hebrew word "mashaich" does not mean "THE" Messiah. The word "ha mashaich" means "the mashaich" or "the messiah." But there is no "ha" in the texts in the original Hebrew. Yet in the KJV in verse 25 of Daniel 9 we see "the Messiah" with a capital "M."

Answer for yourself: Do you understand what is being done with the mind and souls of the readers by the traslators of the KJV? They are being lied to about G-ds' Word!

Because Christians cannot read Hebrew or are familiar with Jewish works expounding these Hebrew nuiances in the texts we are totally ignorant to what is going on behind the words of our Bibles. We grow up buying KJV Bibles and are brainwashed to think since childhood that the KJV is the "only" Bible from G-d. The debates about the primancy of the KVJ rage today. We are told since childhood that our Christian Bibles are inspired, infallible, and inerrant but when one gets serious about Bible study we find such problems as these and the countless others dealt with on this and other websites by Bet Emet Ministries.

You and I are guilty of only one thing. We want the truth but don't have it. And with the reinforement of antisemtic religious beliefs over and over in our Gentile Churches we are taught by bogus documents written after 180 A.D. that the Jews are blinded.

Rom 11:7 7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded (KJV)

Answer for yourself: Are you aware that Romans 9-11 was not in the first collection of Romans in 150 A.D. but only surfaced after 180 A.D. in reaction to Marcion's first New Testament? Documents like this that label the Jewish nation and scholars as "blinded" have achieve it's intended purpose. The Jewish people and their scholars and their Bible are not sought by Gentiles who need to know the truth about G-d.

Answer for yourself: What can you learn about G-d or should you even try from supposedly "blinded" Jews? Surely they don't have any "truth" do they since being "blinded" for not accepting this dying "Messiah" of Daniel 9 which just so happens to not be in the text at all..or do they?

Answer for yourself: Could it be that it is we Christians who are "blinded" by the antisemtic KJV translators who purposefully manipulated & corrupted the Biblical Hebrew texts to suit their pagan religious agendas which are grounded in dying solar G-dmen that all said "eat my body" and "drink my blood?"

Answer for yourself: Has this dying solar G-dman from Sun worship been written into Daniel chapter 9 in the Gentile's Christian Bibles through the purposeful mistranslation of the Hebrew word "mashaich"and it's forced capitalization and through the insertion of the definite article "the" before it?

Answer for yourself: Do you see the irony and the seriousness of this? I hope so.



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DANIEL'S 70 WEEKS AND JESUS? FULFILLED OR UNFULFILLED? #4

Now we must move on in our study as the problems involved in Daniel 9 are by no means over. We must not deal with the grammar and punctuation of Daniel chapter 9 as found in the Hebrew Scriptures as compared with our Christian Bibles.

COMPRESSION OF TIME

Let us look at Daniel 9:25-27 as found in the KJV and let us notice how time is measured by the KJV translators.

Dan 9:25-27 25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto *the Messiah the Prince shall be seven weeks, and threescore and two weeks [69 weeks or 483 years]:* the street shall be built again, and the wall, even in troublous times. 26 *And after threescore and two weeks [62 weeks or 434 years]* shall *Messiah* be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. 27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate. (KJV)

Answer for yourself: Don't you think it is a little odd to say the number "69" as 7 + 60 and 2?

Nobody talks like that. What the KJV translators did was compress two different time time periods into one and they accomplished this by using a "COMMA" between "seven weeks" and "threescore and two weeks." Instead of the "seven weeks [49 years]" being set apart from the "threescore and two weeks [483 years]" as found in the Hebrew Bible and Hebrew manuscripts the KJV translators added these two time periods together as if Daniel was prophesying about one long time period before the unveiling of "the Messiah."

You by now know from the previous article that through the artificial capitalization of "mashaich" and the insertion of the definite article "the" before the Hebrew word ""mashaich" the KVJ translators tried to make the passage in Daniel chapter 9 and the prophecy of the Seventy Weeks refer to the eschatalogical last days "Messiah" who was to come and bring peace to the world. But we saw that the Hebrew Scriptures contained no such idea and that the "anointed one" was not understood by Daniel to be this end time figure. But let us assume for the sake of argument that this "anointed one" is to be "the Messiah." That being the case for our futher discussion then we now see more clearly the rationale for the failure of the KJV translators to separate the "seven weeks [49years]" from the "sixty two weeks [434 years." The KJV translators had a problem on their hands in trying to make this prophecy of the Seventy Weeks come to fruition in the days of Jesus and in order to "stretch" the time period of Daniel 9 to the days of Jesus they resorted to creative dating of the beginning of the prophecy as well as creative punctuation of the texts. For this

reason they would not acknowledge that the "seven weeks [49 years]" was separated in time from the "sixty two weeks [434 years]" as found in the Hebrew manuscripts.

Answer for yourself: What was the KJV translators trying to make sure that the reader of Daniel 9 does not see? By such manipulation of the texts and the failure to recognize a separation in time beween the first 49 years and the second 434 years the KJV translators were not only trying to make the reader not see that these time periods were separated but that each of them has their own "anointed one" or "messiah." In other words Daniel 9 in the Hebrew Scriptures refers to two different "messiahs" or "anointed ones." Of course this is very problematic if you are looking to Jesus to be the "one" Messiah or at least the end days anointed one which is supposed to come. Daniel was referrring to the unveiling of two different "anointed ones" at two different times.

Answer for yourself: Does Daniel describe these two different "anointed ones" differently? He sure does.

The first "anointed one" which is to come after the first week [49 yeaers] is called a "prince."

The Strong's Number is:

5057 nagiyd (naw-gheed'); or nagid (naw-gheed'); from 5046; a commander (as occupying the front), civil, military or religious; generally (abstractly, plural), honorable themes: KJV-- captain, chief, excellent thing, (chief) governor, leader, noble, prince, (chief) ruler.

It is evident that this "first" anointed one that is to appear after 49 years is royalty. He is a captain, a special leader, or governor or leaders. He is royalty and operates in some sort of civil government. This surely does not meet the description of Jesus in the New Testament. When Daniel mentions the second "anointed one" then there is no reference to this royalty. This leads us to believe when coupled with the artificial punctuation and separation of the two periods of time to come to the conclusion that Daniel is definately speaking of two different "anointed ones" and not one.

Answer for yourself: Why is reference made in Daniel 9:24-27 to "mashaich" or "Messiah" twice? This is so simple as you are begnning to see when you learn these things. Daniel was speaking of "two" different "anointed ones" or "messiahs."

This again is a problem for Jesus. If this prophecy according to Christian exegesis is speaking of Jesus then there is only one "anointed" one but Daniel is speaking of two. This make is less likely that Daniel could have any reference in this prophecy concerning Jesus. Daniel is saying that the "first" anointed one comes after 7 weeks [49 years] and the "second" anointed one comes after 62 more weeks [434 years]. Daniel again teaches us that the "first" anointed one is royalty and the "second" anointed one is not.

WHAT DOES THE HEBREW SCRIPTURES DO WITH THE TIME PERIODS IN DANIEL CHAPTER 9?

We need to now examine the classical Jewish translation of these verses and notice any similarities and diversities and when we encounter differences in the Hebrew text from it's supposed faithful translations we need to stop and examine them and try to ascertain the reasons why the concepts in the Hebrew Scriptures were not translated correctly in the later Greek and English translation. Now the text:

25 Know therefore and discern, that from the going forth of the word to restore and to build Jerusalem unto one anointed, a prince, shall be seven weeks; and for threescore and two weeks, it shall be built again, with broad place and moat, but in troublous times. 26 And after the threescore and two weeks shall an anointed one be cut off, and be no more; and the people of

a prince that shall come shall destroy the city and the sanctuary; but his end shall be with a flood; and unto the end of the war desolations are determined. 27 And he shall make a firm covenant with many for one week; and for half of the week he shall cause the sacrifice and the offering to cease; and upon the wing of detestable things shall be that which causeth appalment; and that until the extermination wholly determined be poured out upon that which causeth appalment.'

There are many things to observe in the above Hebrew rendering of the verse. Notice first of all that between "shall be seven weeks" and "and for threescore and two weeks" we find a SEMICOLAN AND NOT A COMMAS as we do in many English translations. This is done because the writer of the Hebrew Scriptures is denoting a change in time periods in the Hebrew; instead of one long time period of 69 weeks (483 years) he is saying that this civil ruler or King will come after 7 weeks from the going forth of the "WORD" to restore and build Jerusalem and then another time period begins consisting of 62 weeks then another anointed one will be cut off.

Answer for yourself: Is there proof that this Hebrew interpretation is correct? Yes.

First of all direct your attention to the next verse.

What does it say: "After sixty-nine" weeks or "sixty-two" weeks? It says "and after threescore and two weeks" or sixty-two weeks and NOT sixty-nine weeks which tells us again that Daniel had already envisioned at this time that the first week or seven years had aleady elapsed therefore in the continual counting then we have only sixty-two weeks and the final week or 7 years remaining. The sixty-two weeks and seven weeks are not to be put together as one consecutive period of time but rather two different periods of time.

But as if that is not enought we also have what is called an esnachta in this verse when read in the Hebrew. In order to understand the function of this esnachta we need look at the KJV for one second more:

***"... shall be seven weeks, and threescore and two weeks:"* (v.25) Notice first of all that separating "seven weeks" & "and threescore and two weeks" is a "COMMA" in the KJV and most Christian translations of this verse. The use of a "COMMA" in this instance means that the periods of time run consecutively and are not broken. In the Hebrew Masoretic text however, there is a small diacritical mark called an esnachta which separates these two phrases. In order to understand this in your reading of the passage then you have to be able to read Hebrew which few Christians and Christian commentators are capable of it seems or at least know that this exists in the Hebrew manuscripts. An esnachta (a mark appearing as an inverted "u" beneath the next to last consonant of a word) is roughly equivalent to a semicolon and signals that a phrase ends at this point and that the next word is the beginning of a new thought.**

NOTICE again that in the KVJ the use of this semicolan is absent and the writer fails to separate these time periods by using a comma but the Hebrew translation and the Hebrew writers does not fail to use this diacritical mark to denote a change in time periods.

The presence of this esnachta in Hebrew teaches us that the Hebrew manuscripts, unlike like the Greek or Christian translations, definitely points to a BREAK IN TIME AND EVENTS BETWEEN THE FIRST "SEVEN" WEEKS AND THE FOLLOWING "SIXTY TWO WEEKS." In this verse the esnachta is found in the first occurrence of the word "weeks." In light of the reference in verse 26 to the sixty-two weeks as a separate unit of time with a completely different and separate "anointed one", then we should understand the separation of the phrases as indicated by the esnachta and this means that we are dealing with two different time periods of times and two different "anointed leaders" and not "one." We have in the Hebrew "two" anointed ones and not "one." Said another way we have "two messiahs" and not one.

What you just saw is what few Christians writers or preachers know or seem to acknowledge if they do; namely,

that the Christian translations of Daniel chapter 9 have been again forged on purpose to bring meanings totally foreign to the intent of Daniel. But Christianity is doing better it seems today for among the fifteen translations which take this into account and correctly punctuate the verse are the Revised Standard Version (RSV), New English Bible, Anchor Bible, the New RSV, and the Expositor's Bible.

Answer for yourself: What about the translation in the original KJV of 1611?

It is interesting to note that the original translation of the KJV (1611) separates the "seven weeks" from the "threescore and two weeks" correctly; sadly however it still capitalizes "mashiach" when the Hebrew does not but "one out of two" is not bad.

Answer for yourself: So what exactly is the Hebrew texts telling us that most Christian Bibles fail to translate properly?

What we find in the Hebrew Scriptures that Jesus read is that there are TWO DIFFERENT PERIODS OF TIME IN WHICH REFERENCES IS MADE TO TWO DIFFERENT "ANOINTED ONES" THAT WERE TO COME AND NOT ONE!

In fact, there is an esnachta in verse 27 as well. In this instance the KJV does take it into account and correctly separates the one week from the half-week in that verse. Let us look at the verse from the KJV:

Dan 9:27 27 And he shall confirm the covenant with many for one week: [COLON] and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate. (KJV)

Answer for yourself: Did you notice how the KJV translators in verse 27 interprets the esnachta correctly by it's use of a "COLON" after "for one week" thereby meaning a "separation" of time and events?

Answer for yourself: Do you find it strange that the KJV translators included the esnachta in verse 27 but chose not to in verse 25 yet there was one there as well? Was this done on purpose? Did they just not see?

Answer for yourself: Do you think that "theological agendas" were at play in the KJV translators failing to acknowledge this break in time in verse 25 and theesnachta which if they had they would have had to admit that the prophecy of the 70 weeks in Daniel chapter 9 vs. 24-27 referred to two "messiah" and that the time did not run consecutively?

Answer for yourself: Have all Christian translations of these Hebrew Scritpures omitted referencing this "esnachta." No..in fact the KJV 1611 version did not fail to notice it but included it. Let us see these verses from the KJV 1611:

Dan 9:25-26 25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince, shall be seven weeks; and threescore and two weeks, the street shall be built again, and the wall, even in troublous times.

Answer for yourself: Did you notice that the 1611 KJV translated the Hebrew correctly for following the "seven weeks" we find a "semicolan" and not a "comma" as we would later?

"mashaich"But did you catch the mistake that the 1611 KJV translators did make?

They capitalized "Messiah" when the Hebrew texts never did! Let us remember what was said before:

***"... unto the Messiah the Prince ..."* (v.25) The Hebrew word mashiach means "anointed." Of the 39 times *mashiach* is used in the Hebrew Scriptures, the KJV translates it "anointed" 37 times. Let us remember that**

the Hebrew Scriptures do not capitalize words but yet we find the Hebrew word "mashiach" translated as "Messiah"[CAPITALIZED] in the Christian translation of Daniel and strangely we find it only twice in the whole of the KJV and we find that it is here in these verses in Daniel.

As noted the KJV versions of the Bible we Christians and followers of Jesus carry today does not read like the 1611 KJV.

Answer for yourself: Who tamperd with and changed the 1611 KJV? Who changed it and why? Could it have been a "theological agenda" at work trying to pass off Jesus as the fulfillment of these passages when as I am showing you that was never the intention of the original writers. The later editors of the KJV altered it to compress these two different time periods together to stretch the time period to the days of Jesus. By compressing the seven week period with the sixty-two week period into one period of sixty-nine weeks by failing to take into account this Hebrew esnachta these later KJV translators make sure that when you are reading Daniel 9:26-26 that you don't see:

- **An anoined ruler come after 49 years (1 week)**
- **Another anointed one who is cut off following 434 years (sixty-two) weeks**

In failing to interpert the Hebrew corectly they fail to render accurately Gabriel's message to Daniel that there are two anointed ones spoken of in Daniel 9:25-26.

Answer for yourself: When did this revision of the KJV occur?

Well it is hard to state for sure but if you consult the 1885 revision of the KJV 1611 Bible you will find that this version is even more correct to the Hebrew than the original 1611 version. This 1885 revision has a "colon" following "seven weeks" and unlike the 1611 that artificially capitalized "mashaich" as "Messiah" this 1885 revision translates "mashaich" correctly as "anointed one" without such artificial capitalizations. So we see that this revision and corruption of the KVJ was done following 1885 A.D.

Answer for yourself: Could this continued tampering with the KJV and forced capitalization be for a "theological agenda"? You bet!

In this verse the word mashiach does not carry with it a prefix for the definite article ["THE"]; therefore, the correct translation should read, "an anointed one, a prince." This same error occurs in verse 26. Additionally, since there are no capital letters in the Hebrew alphabet we can conclude that this may have been an attempt by the translator to impose an interpretation which is not supported by the text.

What you just saw is what few Christians writers or preachers know or seem to acknowledge if they do; namely, that the Christian translations of Daniel chapter 9 have been again forged on purpose to bring meanings totally foreign to the intent of Daniel. But Christianity is doing better it seems today for not all of our Chistian Bibles today translate this verse incorrectly when compared with the Hebrew.

Answer for yourself: So what exactly is the Hebrew texts telling us that most Christian Bibles fail to translate properly?

What we find in the Hebrew Scriptures that Jesus read in his day is that there are TWO DIFFERENT PERIODS OF TIME IN WHICH REFERENCES IS MADE TO TWO DIFFERENT "ANOINTED ONES" THAT WERE TO COME AND NOT ONE!

In fact, there is an esnachta in verse 27 as well. In this instance the KJV does take it into account and correctly separates the one week from the half-week in that verse. Let us look at the verse from the KJV:

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of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate. (KJV)

Answer for yourself: Did you notice how the KJV translators in verse 27 interprets the esnachta correctly by it's use of a "COLON" after "for one week" thereby meaning a "separation" of time and events?

Answer for yourself: Do you find it strange that the KJV translators included the esnachta in verse 27 but chose not to in verse 25 yet there was one there as well? Was this done on purpose? Did they just not see?

Answer for yourself: Do you think that "theological agendas" were at play in the KJV translators failing to acknowledge this break in time in verse 25 and theesnachta which if they had they would have had to admit that the prophecy of the 70 weeks in Daniel chapter 9 vs. 24-27 referred to two "messiah" and that the time did not run consecutively?

Answer for yourself: How would they have been able to stretch the prophecy to the days of Jesus if they had acknowledged this correctly?

***"... shall Messiah be cut off, but not for himself ..."* (v.26) Once again, the verse should not read "Messiah," but "an anointed one" as we have discussed the absence of capital letters in the Hebrew texts above. Additionally, the Hebrew phrase translated here as "not for himself" should read, "and there will be nothing to him" or "he will have nothing." Even the conservative Christian scholar, Dr. John Walvoord, states that the phrase "is probably best translated 'There is nothing for him'" (Walvoord, John. Daniel, p. 230) The significance of this will be discussed further on.**

THIS SECOND ANOINTED ONE IS TO BE "CUT OFF"

There is also the issue concerning the Hebrew word karet, which means "to cut off." There are two instances in the Hebrew scriptures when this word refers to a righteous person (see 1 Kings 18:3,4; Jer. 44:7). Now hear this! In all other instances karet refers to an unrighteous person or to someone who has committed an unrighteous act. In the context of this verse, it seems clear that the one being "cut off" is not righteous, as the qualifying phrase, "he will have nothing," would be difficult to consider as referring to a righteous person.

Answer for yourself: Looking at the Bible itself and how the words are used within it does it not seem peculiar that this word for "cut off" that refers to one who is "unrighteous" is so eagely being applied to this "anointed one" by Christiaity which sees it's fulfillment in Jesus?

We will return to this point later in our studies when we deal with the identities of these two "anointed" ones.....one righteous and one unrighteous.

One last thought as we close. I find it rather amusing that the second "anointed" one that was "to have nothing" left to himself was unrighteous and that Christian commentators for centuries wish to make this be fulfilled in Jesus. Kind of ironic when you think of it.

Answer for yourself: So what have we seen here?

As Bet Emet has stated over and over again to our readership it is IMPOSSIBLE to arrive at the meaning of a Biblical text is one omits considering the context of the verse, the grammar of the passage, and the original meaning of the word and how the word under consideration is used in other places in the Hebrew Scriptures. As an ordained Pastor who knows of these things from years of study it pains me to say this but such poor exegesis is a trademark of Gentile Christianity and it is reinforced by our

forged texts which cause us to believe lies instead of truths. I challenge anyone to learn and look at the Hebrew texts and tell me that these things listed above are "not so" and that we as Christians and followers of Jesus have a faithful, truthful, and accurate translation of Daniel 9 in our beloved & forged KJV and the host of other Christian translations that are equally purposely fabricated.

We are dealing with G-d's Word here folks.....G-d does not need to be misquoted or lied about! I want the truth about what Jesus believed and his Bible. I don't want a fake and I don't want to believe untruths about Jesus or G-d's revelation to me. I want to know the truth about the Jewish Messiah and if the shoe fits Jesus "well and good" and if not then "why not?"

Answer for yourself: Do you want such truth...or is the status quo acceptable where you sit in your churches and hear half-truths to which you and your pastors give "amens" while G-d weeps in Heaven for what has been done to his Holy Word and the truth concerning His Messiah? Well such truth begins with the Jews like Jesus and their Holy Word and only this way will we come to see how the apostate Essenes of Alexandria, Egypt and later Rome butchered the Bible Jesus used.

I hope that this has not thrown you into a spin. If you decide to get mad at anyone after reading this then your anger needs to be directed to the antisemites and Essenes who first corrupted the Hebrew Scriptures and later taught the Greek and Latin fathers more of their heresies. I hope you take this to heart and tell your pastors, families, and friends of the efforts made by Bet Emet Ministries to recover the truth about Jesus and G-d's revelation to mankind in an age of religious pluralism we live in today. Shalom.



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DANIEL'S 70 WEEKS AND JESUS? FULFILLED OR UNFULFILLED? #5

Well we are moving on in study of Daniel chapter 9 and there is yet much to learn as we turn to the context of the passage in more detail.

Answer for yourself: Did you know that the prophet Daniel was confused over the books and certain prophecies of Jeremiah? He confused two prophecies of 70 years as if they were one and the same. We will see that in a minute.

Daniel has a very serious problem trying to understand the prophecies of Jeremiah. Daniel lived between the destruction of the First Temple and the building of the Second Temple. Unlike today when we don't know when the end day Messiah will come Hosea 3:4 says that it will be "many days" before the coming of the Messiah. It does not tell us how long but only that it will be a long time.

4 For the children of Israel shall sit solitary many days without king, and without prince, and without sacrifice, and without pillar, and without ephod or teraphim;

Today we don't really know when the end days "anointed one" of YHWH will come but in the days of Daniel he knew that Jeremiah has prophesied that it would be 70 years from the destruction of the First Temple until the destruction of Babylon. One year after Jeremiah's prophecy king Nebuchadnezzar come into Jerusalem and subjugated the whole city and the Jewish people lost all of their autonomy and this would be eleven years before all the prophets would be carried out and the First Temple destroyed. It was a total of eighteen years from Babylon's first entry into Jerusalem before the actual destruction of the First Temple.

DANIEL'S PROBLEM & THE NEED FOR DIVINE UNDERSTANDING

Daniel knows of two very important prophecies and these are the one giving Daniel a problem: Jer. 25:12 and Jer. 29:10.

Jer. 25:12 12 And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans; and I will make it perpetual desolations.

Jer. 29:10 10 For thus saith the LORD: After seventy years are accomplished for Babylon, I will remember you, and perform My good word toward you, in causing you to return to this place [restoration]

Each of these two verses speak of "seventy years" and each of them speak of the desolation of Babylon but only one of the verses speak of the restoration of the people of Israel back into their land (29:10). The verses look almost identical but are not. Daniel made a mistake in his understanding of these two prophecies. Daniel thought that Jeremiah's 70-year prophecies were identical. This misunderstanding caused Daniel to come to a number of conclusions that were in error.

- **Daniel had incorrectly thought that the point to begin counting the 70-years for both prophecies was the year 3320, when Babylon subjugated Jerusalem**
- **Daniel incorrectly thought that both those prophecies must therefore end 70 years after Jerusalem's subjugation in the year 3390, when Darius the Mede succeeded the throne**
- **Daniel incorrectly thought that because Jeremiah's second prophecy of 29:10 spoke of G-d restoring Israel after the completion of 70 years, Daniel anticipated that the second Temple would certainly be built in the year 3390, in the first year of Darius the Mede..and he saw nothing happening**

When Daniel saw the year 3390 was at hand, and there was no sign of the impending redemption, he became very upset. H thought the sins of Jewry had caused the date to be delayed, or worse - canceled. This terrifying thought forced Daniel to fast and pray (9:4-20) for the restoration of Jerusalem and it's Temple. It is therefore in this chapter that Daniel is made to understand that the two prophecies are NOT identical, and that they each speak of two separate 70-year periods of time. Whereas the prophecy of Jeremiah 25:12 was indeed referring to the 70-year time span that began in the year 3320, when Jerusalem was subjugated, the prophecy that referred to the restoration of the Jewish people to the land (29:10) was not.

So the Jews knew that after seventy years the Jews were going to go back to their land but this is where Daniel has his problem. Daniel was contemplating these two prophecies while standing in the first year of Darius the Mede's reign after Persia conquered Babylon. Daniel thought that the Jews should already be returning to their land but were not. The time frame was about 69 years following the subjugation of Jerusalem by Babylon and nothing was being done about returning the Jews to their land. Babylon had been destroyed as the prophecy of Jer. 29:10 had predicted but nothing was happening concerning the Jews. Daniel was worried that the return of his people had been delayed and that the "evil" spoken of in the Laws of Moses had been fulfilled concerning Israel.

WAS THE RETURN OF THE JEWS TO THEIR LAND POSTPONED OR CANCELED?

Lev. 26 and Deut. 28 are two difficult chapters in the Bible that describe horrible things that can happen to Israel if they turn away from G-d. Lev. 26:18 states:

18 And if ye will not yet for these things hearken unto Me, then I will chastise you seven times more for your sins.

Daniel feared Israel's punishment had been multiplied seven times by G-d. Daniel feared that G-d had thought that Israel continued to sin in Babylon and not the 70 year exile would be turned into a 490 year exile. Daniels begins to pray for his people and the sins of his people unknowing that Cyrus was coming in just one year. Daniel is confused but comes to understand the "counting" of the years that starts from the going forth of the "WORD."

Answer for yourself: What is the "context" of Daniel 9:1-20? Is Daniel concerned about the coming of the "last days" messiah or is he concerned about the sins of his people Israel and the payment of their sin debt to G-d and the return of Israel to their land and the restoration of the Temple? Well one has to read Daniel 9:1-20 to understand that answer so please take time now to read that for yourself.

Having read Daniel 9:1-20 you saw that the subject is not "the Messiah" but the sins of the people of Israel. Daniel make an abundant confession of sins and the guilt for the sins of the Jewish people and pleads for G-d's forgiveness and the return to the land of Israel and the rebuilding of the Temple. When the prayer is finished the angel Daniel comes to give Daniel a vision and wisdom necessary to understand the vision.

The angel Gabriel now related to Daniel that in order to correctly ascertain when the Second Temple would be built and to bring understanding to Daniel regarding his problem with these two prophecies of 70-years of Jeremiah, he must begin counting the 70 years "from the going forth of the WORD [debar[(9:25)," which is "the WORD of Jeremiah" that begins "at the destruction of Jerusalem (9:2)" in the year 3338. In fact, Jeremiah's prophecy of restoration (29:10) was fulfilled in the year 3408, 18 years later than Daniel had originally thought.

HOW THE KJV CONFUSES THE DATES

The KJV renders it differently:

***"... that from the going forth of the commandment ..."* (v.25) The Hebrew word for "commandment" is mitzvah. The Hebrew word translated here in this verse in Daniel 9 incorrectly as "commandment" is debar, which means "word."**

Answer for yourself: Has the KJV translators completely changed the word? Yes.

As we shall soon discover, this is a reference to G-d's word concerning the rebuilding of the Temple. We need to look at the Hebrew word used for "word" in the above text as it's importance will be readily seen:

1697 dabar- speech, a word, speaking, a thing a) speech b) a saying, an utterance c) a word, words d) business, occupation, acts, matter, case, something, manner (by extension) 1697 dabar- speech, a word, speaking, a thing a) speech b) a saying, an utterance c) a word, words d) business, occupation, acts, matter, case, something, manner (by extension)

THE TIME LINE AS DANIEL WAS TO UNDERSTAND IT

Gabriel responds to Daniel's prayerful inquiry of G-d by carefully describing to Daniel the course of events that were to unfold over a crucial period of time that was to span 490 years, or "70 weeks."

Nebuchadnezzar, the King of Babylon, destroyed the First Temple in the year 3338, 18 years after he subjugated Jerusalem in the year 3320.

The prophet Jeremiah envisioned (25:12) the termination of Babylon following a period of 70 years. The prophecy of Jer. 25:12 and it's 70 years began with Babylon's subjugation of Jerusalem in the year 3320, and ended when Cyrus called for the rebuilding of Jerusalem and a temple (Isa. 44:28-45:1) in the year 3391. Here we find the first 70-year prophecy of Jer. 25:12 being fulfilled but again this prophecy did not refer to the restoration of Jewry. Thus the prophecy of Jer. 25:12 was fulfilled in 3390 when Darius the Mede conquered Babylon and again Daniel had confused this 70-yr period with the other one in Jer. 29:10.

We need to remember that the punishment of Israel consisted not only of the Babylonian exile which was 70 years but also the 420 years that the Second Temple stood (490 years total). So we see Jer. 29:10 begins at 3338 with the going forth of 'the WORD" which coincided with the destruction of the First Temple and is fulfilled in the year 3408 at the building of the Second Temple (70 years).

Not only was the angel going to inform Daniel of when the Second Temple would be restored, but when it would

be destroyed as well. Gabriel also reveals to Daniel that once these Seventy Weeks were completed, the Messianic Age would begin. Thus in verse 24 the angel describes six elements that will characterize the world in the Messianic Age:

- **to finish the transgression,**
- **and to make an end of sin,**
- **and to forgive iniquity,**
- **and to bring in everlasting righteousness,**
- **and to seal vision and prophet,**
- **and to anoint the most holy place.**

Thus Daniel 9:24 decrees that 490 years are decreed upon Israel and Jerusalem, after which, the Messianic age can begin. The verses that follow are a detailed description of what would transpire during these 490 years, spanning from the destruction of the First Temple until the destruction of the Second Temple (3338-3829) in 70 A.D.

The angel Gabriel reassured Daniel that after a full "7 weeks," or 49 years had passed - counting from the "going forth of the WORD" (which is from the destruction of Jerusalem 9:2) - an anointed ruler would enable the Jewish people to return and rebuild Jerusalem (9:25). Indeed, a short time after 49 years had passed, Cyrus, who G-d declared as His "anointed one," (Isa. 45:1), gave the orders to return and rebuild Jerusalem and the holy Temple (Isa. 44:28-45:1; Ezra 1:2-3; 2 Chron. 36:22-23). This occurred in 3391.

Now the separate time of 62 Weeks begins or 343 years in the year 3391. Gabriel goes on to tell Daniel for a little less than four and a half centuries, the city of Jerusalem would be "rebuilt, street, and moat." Gabriel adds, however, that throughout these 62 weeks, the Holy City would constantly have to endure "troubled times" as part of the punishment of the 490 years. Indeed the Second Temple period was a time marked with spiritual and political disturbances. In verse 26, the angel goes on to inform Daniel how 62 weeks would tragically conclude with two terrible events.

- **First, an anointed one (the High Priests who were also anointed) would be cut off, and would no longer have any priestly function.**
- **Second, the "people of the prince" (the legions of Vespasian and Titus) would come to destroy the Holy City and its sanctuary.**

Both of these tragic events occurred simultaneously, shortly after the 434 years, or "62 weeks" were completed.

This left one "week" or 7 years remaining out of the 490 to be fulfilled. This was the last 7 years before the Temple was destroyed. Rome agreed to permit the Jewish rulers to maintain the Temple sacrificial services. The Romans did not abide by their promise or covenant in this matter. They broke their promise, abolished the sacrifices and the offerings 3 and 1/2 years before Titus razed Herod's Temple (Daniel 9:27).

And once these 490 years are completed, it would indeed be up to each subsequent generation to turn back to G-d in order to bring about the glorious arrival of the Messiah.

Now we better understand that Gabriel begins to inform Daniel that if you are to understand this prophecy correctly then you need to know that you are standing here in the first year of Darius, the son of Ahasuerus, and this first year of his reign is basically 50 years following the destruction of the First Temple and 69 years since the subjugation of Jerusalem. The time is almost here for Cyrus to come with his decree. Daniel's confusion between these two prophecies is almost over.

2 in the first year of his reign I Daniel meditated in the books, over the

number of the years, whereof the word of the LORD came to Jeremiah the prophet, that He would accomplish for the desolations of Jerusalem seventy years.

Answer for yourself: How long did the First Temple stand? It stood 410 years and was destroyed by Babylon.

Answer for yourself: How long did the Second Temple stand? It stood 420 years and was rebuilt after the return from Persian victory over Babylon in the 2nd year of Persian control.

Answer for yourself: How long was the Babylonian exile? 70 years

Answer for yourself: What is the total of these 70 years of exile and the standing of the Second Temple for 420 years? What is the significance of 490 years? It was the time period beginning with the Babylonian captivity to the destruction of the Second Temple in 70 A.D.....there is one of the 490 years.

Daniel was beginning to see that another 490 year period refers to the time period from the destruction of the First Temple which included the Babylonian captivity up until the destruction of the Second Temple

These times had to be fulfilled. Although the Jewish people deserved to be in captivity for 490 years G-d's mercy allowed the Second Temple to be rebuilt "but in troubled times." Thus even the Second Temple Period was part of the punishment.

24 Seventy weeks are decreed upon thy people and upon thy holy city, to finish the transgression, and to make an end of sin, and to forgive iniquity, and to bring in everlasting righteousness, and to seal vision and prophet, and to anoint the most holy place.

MORE KJV ERRORS

Before we continue, let's take a look at some of the errors in translation and interpretation surrounding verses 24-27 as found in the highly revered King James Version that are purposefully made for the purpose of theological agendas when compared with the Hebrew Scriptures:

"... and to anoint the most Holy." **(v.24) The expression translated "most Holy" which is often associated with Jesus should be translated "Holy of Holies," a reference to the inner sanctum of the Temple where the Ark of the Covenant rested and this means that this phrase is not supposed to refer to a man nor Messiah. I hope you remember that the 490 years again covered the time from the First to the Second Temple. So in keeping with the prophecy the expected anointing of the Holy of Holies was expected in 70 A.D. since during the Second Temple Period there as no Shekinah in the Holy of Holies as had been during the First Temple. The Messianic Age cannot begin until these 490 years are completed and the expected building of the Third Temple.**

Answer for yourself: Did Jesus live and die before 70 A.D. when according to Daniel the Messianic Age would begin?

Daniel 9:25 25 Know therefore and discern, that from the going forth of the word to restore and to build Jerusalem unto one anointed, a prince, shall be seven weeks; and for threescore and two weeks,

it shall be built again, with broad place and moat, but in troublesome times.

We saw the same word previously in the same 9th chapter of Daniel in verse 2:

2 in the first year of his reign I Daniel meditated in the books, over the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that He would accomplish for the desolations of Jerusalem seventy years.

Again this is the same word in Hebrew: 1697 dabar- speech, a word, speaking, a thing a) speech b) a saying, an utterance c) a word, words d) business, occupation, acts, matter, case, something, manner (by extension) 1697 dabar- speech, a word, speaking, a thing a) speech b) a saying, an utterance c) a word, words d) business, occupation, acts, matter, case, something, manner (by extension)

The "going forth of the word" begins with the destruction of the Temple and ruins of Jerusalem. The expected "first" anointed prince or ruler labeled "anointed one/messiah" [NOT CAPITALIZED in the Hebrew Scriptures] is expected to appear 49 years later.

Answer for yourself: Who is this anointed ruler of royalty that we saw earlier that appears? It is none other than King Cyrus.

Answer for yourself: Is Cyrus called a "mashiyach"? Yes he is.

ISA. 44:28 28 That saith of Cyrus: 'He is My shepherd, and shall perform all My pleasure'; even saying of Jerusalem: 'She shall be built'; and to the temple: 'My foundation shall be laid.'

ISA. 45:1 1 ¶ Thus saith the LORD to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him, and to loose the loins of kings; to open the doors before him, and that the gates may not be shut:

ISA 45:13 13 I have roused him up in victory, and I make level all his ways; he shall build My city, and he shall let Mine exiles go free, not for price nor reward, saith the LORD of hosts.

Let us look at the Hebrew word used for "anointed" in the above verse from the Strong's Concordance.

4899 mashiyach (maw-shee'-akh); from 4886; anointed; usually a consecrated person (as a king, priest, or saint); specifically, the Messiah: KJV-- anointed, Messiah.

This above is a derivative of the other Hebrew word used for anointed we saw earlier as used in Daniel 9: 25 & 26 as seen below.

4886 mashach (maw-shakh'); a primitive root; to rub with oil, i.e. to anoint; by implication, to consecrate; also to paint: KJV-- anoint, paint.

Cyrus was a king and it was customary to consider kings "anointed" by G-d as His rulers by proxy.

Answer for yourself: What other testimony do we have to Cyrus being the "first" anointed that Daniel prophesied about?

1 ¶ NOW IN the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus king of Persia, that he

made a proclamation throughout all his kingdom, and put it also in writing, saying: 2 'Thus saith Cyrus king of Persia: All the kingdoms of the earth hath the LORD, the G-d of heaven, given me; and He hath charged me to build Him a house in Jerusalem, which is in Judah. 3 Whosoever there is among you of all His people--his G-d be with him--let him go up to Jerusalem, which is in Judah, and build the house of the LORD, the G-d of Israel, He is the G-d who is in Jerusalem.

THE KJV ALTERS THE ORDER OF THE OT BOOKS FOR A REASON

Answer for yourself: Why did the KJV translators move the book of Ezra from after Daniel as found in the Hebrew Bible to after 2 Chronicles in their Christian Bibles?

If someone were to read Ezra chapter 1:1-3 which speaks of the ***"And in the first year of Cyrus, the king of Persia, at completion of the WORD [1697 dabar] of the Lord from the mouth of Jeremiah"*** after reading Daniel 9 ***"Know therefore and discern, that from the going forth of the word to restore and to build Jerusalem unto one anointed, a prince, shall be seven weeks; and for threescore and two weeks, it shall be built again, with broad place and moat, but in troublous times"*** then there would be no doubt to the identity of the first "anointed one" in Daniel 9 and all hopes of it referring to Jesus would be dashed. But remember it was never meant to refer to Jesus in the first place! This is why the Gentile Church rearranged their Bibles and buried Ezra out of it's proper sequence of books in the Old Testament.

2 Chronicles 36:21-23

21 to fulfil the word [1697 dabar] of the LORD by the mouth of Jeremiah, until the land had been paid her sabbaths; for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years. 22 ¶ Now in the first year of Cyrus king of Persia, that the word [1697 dabar] of the LORD by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying: 23 `Thus saith Cyrus king of Persia: All the kingdoms of the earth hath the LORD, the G-d of heaven, given me; and He hath charged me to build Him a house in Jerusalem, which is in Judah. Whosoever there is among you of all His people--the LORD his G-d be with him--let him go up.'

These are the last words of the Bible. Daniel was now understanding that his count was to begin "when the word goes forth" [3338 and not 3320] and Daniel 9:2 tells use explicitly that this is at the destruction of Jerusalem & the Temple as he had mistakenly thought the count began 18 years earlier but it had not. Having done this Daniel thought the exile had been extended. So Daniel fears that G-d had prolonged the exile in Babylon were unfounded once he came to understand this revelation. Daniel now understood that there were two different periods of 70 years; there is Daniel's mistake. Daniel had mistakenly counted from Jer. 25:12 which also mentions "seventy years" but there is no "debar" in that passage and no promise of return for the Jewish people. Daniel came to realize the count for these "seventy years" begins as Jeremiah 29:10 stated in Daniel 9:2 at the ruins of Jerusalem and not the subjugation of Jerusalem which was much earlier.

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DANIEL'S 70 WEEKS AND JESUS? FULFILLED OR UNFULFILLED? #6

THE SECOND "ANOINTED ONE" WHO WAS CUT OFF

Well now; we know who is the "first anointed" who was to come after 49 years so now let us focus out attention on the "second" who was to be "cut off" at or near the destruction of the Second Temple at the culmination of the 490 years.

The KJV translators render v. 26 the following way:

***"... shall Messiah be cut off, but not for himself ..."* (v.26). Once again, the verse should not read "Messiah," but "an anointed one" as we have discussed the absence of capital letters in the Hebrew texts above and past articles. Additionally, the Hebrew phrase translated here as "not for himself" should read, "and there will be nothing to him" or "he will have nothing." Even the conservative Christian scholar, Dr. John Walvoord, states that the phrase "is probably best translated 'There is nothing for him'" (Walvoord, John.Daniel, p. 230) The significance of this will be discussed further on.**

There is also the issue concerning the Hebrew word karet, which means "to cut off." Although there are a couple of instances in the Hebrew scriptures when this word refers to a righteous person (see 1 Kings 18:3,4; Jer. 44:7), in all other instances karet refers to an unrighteous person or to someone who has committed an unrighteous act. In the context of this verse, it seems clear that the one being "cut off" is not righteous, as the qualifying phrase, "he will have nothing," would be difficult to consider as referring to a righteous person. We will return to this point later in our studies when we deal with the identities of these two "anointed" ones.....one righteous and one unrighteous; one royalty and one not.

I find it rather amusing that the second "anointed" one that was "to have nothing" left to himself was unrighteous and that Christian commentators for centuries wish to make this be fulfilled in Jesus. Kind of ironic when you think of it.

26 And after the threescore and two weeks shall an anointed one be cut off, and be no more; and the people of a prince that shall come shall destroy the city and the sanctuary; but his end shall be with a flood; and unto the end of the war desolations are determined.

This 62 week period begins with Cyrus's (the Lord's first anointed) one year after Darius roughly in the year 3389. If we are to count these 434 years we come roughly to 3823 or so which is about 7 years before the destruction of the Second Temple. Without an understanding of who is anointed and Biblical history of the period then it is impossible to understand the events that unfolded in the fulfillment of this prophecy.

The original Hebrew refers to "an anointed" or a "messiah" first coming after 49 years following the decree and not some 483 years later as the Christian interpretation of these same Hebrew texts leads up to believe. The Hebrew texts also refer that 62 weeks or 434 years following this first "anointed one" that a second "anointed" will be cut off. This happens 3 1/2 years into the last week of years when the Temple sacrifices were stopped by Rome and the function of the Priesthood ceases. More on that in a minute.

Another major difficulty is that according to the simple, untwisted translation of verse 26, two events were to occur after the 62 weeks:

- **another anointed one would be cut off,**
- **and the city and the sanctuary would be destroyed.**

We must stop and notice that again the grammar is very important for Hebrew translation we find a "comma" used connecting two events in the same time period: the cutting off of an anointed at the same time the sanctuary is destroyed.

As you know, Jerusalem was destroyed in 70 A.D., which is 38 years after the death of Jesus which is more than five "weeks" off [over 38 years late]. The death of Jesus and the destruction of the Temple & Sadducee Priesthood were not a the same time period and passage as you can see cannot refer to Jesus as the fulfillment. Besides that Jesus did not come 49 years following the decree to restore and build Jerusalem. So on both counts so far Jesus cannot be the fulfillment of the Hebrew Scriptures according to the Hebrew Scriptures.

There is no acceptable answer for these missing five weeks according to the Christian interpretation and this other event of an anointed being cut off as applying to Jesus cannot possibly be the fulfillment at it happened 38 years too early!

Another difficulty is that the Jewish year is not really 360 days long. While the months are based on the lunar patterns, the years must coincide with the solar system. You only need consult Maimonides, Laws of Kiddush HaChodesh 1:1, 2 to see this, or simply study the Jewish calendar. You will see that since the solar year exceeds the lunar year by around 11 days, there will be an extra month added around every three years. Thus 445 B.C. plus 483 years (69 X 7) ends up 38 A.D., and by then everyone admits that Jesus was already dead.

BUT WHAT ABOUT THAT LAST WEEK...THAT LAST 7 YEARS?

Answer for yourself: So knowing this who is this "anointed" who is to be "cut off" in 70 A.D.?

Answer for yourself: When the Temple was destroyed in 70 A.D. what else ceased?

Well it should not be that hard to figure out when you realize that only 3 things were anointed by the L-rd in the Old Testament times:

- **Prophets**
- **Kings**
- **Priests**

Answer for yourself: So since Israel did not any longer have a King and since according to the Rabbis the Spirit of Prophecy has ceased in Israel then what remains as the only possible thing that was "anointed"? The

Sadducee priesthood ceased at the same time as the destruction of the Temple. There you have the complete understanding of the "anointed" which was "cut off" in 70 A.D.

In closing let us look at the Hebrew word of "cut off":

If we look at the Strongs' Lexicon we find:

3772 karath (kaw-rath'); a primitive root; to cut (off, down or asunder); by implication, to destroy or consume; specifically, to covenant (i.e. make an alliance or bargain, originally by cutting flesh and passing between the pieces): KJV-- be chewed, be con- [feder-] ate, covenant, cut (down, off), destroy, fail, feller, be freed, hew (down), make a league ([covenant]), X lose, perish, X utterly, X want.

Answer for yourself: What do you see in this word study? You should see two basic ideas:

- **destruction and utter consumption of something**
- **covenant**

No where in this word is the idea of murder or killing of an individual that can be applied to a person but instead we find the idea of the destruction of a covenant.

Answer for yourself: Did the Sadducee Priesthood have their own special covenant with G-d? They sure did and it goes all the way back to the Levites and their refusal to worship the golden calf and G-d separated them out for His very own ever since. And following 70 A.D. the Sadducees (the Priests) & their Covenant with G-d ceased to exist as did their function in Israel since the Temple was destroyed. Since Priests were anointed then we clearly see how these "anointed ones" were destroyed along with the Temple and both events happened at the same time as the Hebrew prophecies said they would. To make this refer to Jesus again makes such fulfillment occur some 35 years or so too late! The Priesthood vanished along with the Temple and the prophecy of Daniel 9 was fulfilled: first with Cyrus in 49 years and the Priesthood being destroyed much later.

Another difficulty is that the Christians, for lack of a better answer, claim that the 70th week will take place when Jesus returns in his second coming as a king. The problem was caused because Daniel mentioned a total of 70 weeks, and then he specified 7 plus 62, leaving one remaining. The traditional Christian interpretation says that the first 69 weeks were consecutive, then there is at least a 1900 year gap, and sooner or later the 70th week will occur. This is obviously a very forced explanation, born of desperation. Again not only the grammar and punctuation of the Hebrew Scriptures reveal no break in the sequence of time here as it did before with the use of a "semicolon." The time runs consecutively according to Hebrew exegesis.

Answer for yourself: But what of the last 7 years period?

Well this is where you need to know Biblical history in order to understand this part of the prophecy. Roman and Jewish history records for us that 7 years before the 2nd Temple was destroyed Rome, who was occupying Palestine, agreed to allow the Jewish people and priests to maintain the sacrificial system and services. Joseph records that Nero wanted to stop these sacrifices and the sages of Israel pleaded with Nero that they be allowed to continue the sacrifices. Nero relents and allows Israel and the priesthood to continue the sacrificial system. Then 3 1/2 years later, in the middle of the Hebrew week of years, Rome broke that covenant and agreement that they had made with Israel and the priesthood.

27 And he shall make a firm covenant with many for one week; and for half of the week he shall cause the sacrifice and the offering to cease; and upon the wing of detestable things shall be that which causeth appalment; and that until the extermination wholly determined be poured out upon that which causeth appalment.

What we find here is that again this prophecy was fulfilled when Rome violated their agreement or covenant if you wish with the priests of Israel. "He" refers in this passage to the picture of Rome in the use of a singular pronoun which is not uncommon in Hebrew. It is recorded that the Jews often traded with the Romans for lambs so that they could continue the sacrifices but as the soon as the lambs ran out the only animal that they had was pigs and the sacrifices was stopped. This [only having pigs to offer as sacrifices] refers to the *"destestable things shall be that causeth appalment"* to the sad condition to which Israel and the Temple had fallen. But this was not the end. The *"extermination wholly determined"* upon Israel had yet to be played out and this further degradation of the Temple and Israel causes *"appalment."* Hadrian would erect upon the site where the Temple had stood and idol worship would not take place on the very spot where G-d's Shekinah had once resided.

Now you know the truth about Daniel 9.

Please share this article as well as our other articles with your friends and Pastors as it is way past time to find out about the corruption of the Hebrew Bibles in it's translation and the forgeries and doctored versions we have today that force "fulfilled prophecies" and apply them to Jesus when they never referred to or were fulfilled by him in the first place. Let us both desire to want to know the truth about Jesus, the true Messianic prophecies, and why they were not fulfilled by Jesus or anyone else for that matter and what implications that holds for Jesus as the possible Messiah in waiting....waiting for us to merit the Kingdom of G-d and Israel's King.

BUT WHAT OF THE CHRISTIAN DATING?

At least three possible decrees may serve as the "terminus pro quo" (starting point) of the 70 "weeks"

- **1) The decree of Cyrus (539-538 BC) - cf. Ezr 1:1-4 a) To rebuild the temple (and the city, cf. Isa 44: 26-28; 45:13)**

This is the viewpoint that I believe is most accurate and discussed in this paper.

- **2) The decree of Artaxerxes (457 BC) - cf. Ezr 7:13-14**

a) For Ezra to restore the Law and its worship b) Starting here, 490 Julian years would end the 70 weeks around 33 A.D. c) But 490 lunar years end the 70 weeks around 26 A.D. (seven years too early for Jesus' death) -- This decree is preferred by some amillenialists who hold to a literal 490 years, but not lunar years (Haley's Bible Handbook) But if we take into consideration what we learned in the Hebrew texts about the breaks in the 490 years by the diacritical Hebrew markers then such dating is worthless.

- **3) The second decree of Artaxerxes (445-444 BC) - cf. Neh 2:1-8**

a) For Nehemiah to build the city b) Starting here, 490 lunar years end the 70 weeks around 38 A.D. c) This would place the start of the 70th week near the beginning of Jesus' public ministry (ca. 30 A.D.) d) There are problems with the first 7 weeks ending around 396 B.C., which some contend is too late for the restoration of the city. But if we take into consideration what we learned in the Hebrew texts about the breaks in the 490 years by the diacritical Hebrew markers then such dating is worthless.

So for obvious reasons I believe the Jewish interpretation of their own history and Bible is the most correct!

CONCLUSION

Over the last several articles we have seen how Christendom claims that the "end days Messiah" had to have come before the destruction of the Second Temple and this Messiah could only be Jesus of Nazareth. They used Daniel 9 in the KJV and other Christian translations for their understanding of this belief. The problem with this as I have shown repeatedly in these articles is that the texts of the Christians are manipulated and altered in order to slant the reader to assume these prophecies refer to Jesus when they don't. But when reading Daniel 9 and not knowing the Hebrew language nor reading the Hebrew Bible and texts and only reading the KJV or other Christian translations then it is easy to read these altered English translations and assume Jesus is the fulfillment of the passage.

However, we have seen repeatedly in these articles that upon close scrutiny and examination we found that Daniel 9 is a prophecy that deals mainly with the Babylonian exile, the punishment upon Israel for breaking the Sabbath year, and culminates with such punishment with the destruction of the Second Temple. Along the way we saw G-d's mercy and his justice; namely releasing Israel to return to their land in only 70 years but again enduring punishment during the Second Temple period that finally culminates in its destruction as well as the anointed Priesthood (the second anointed that is cut off). , Any allusion to the Messianic Age is secondary and nowhere do we find any reference to the person of the "end days Messiah" or his death. Therefore, Daniel 9 cannot be used honestly to demonstrate a Messianic prophecy fulfilled by Jesus.



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WHEN DO WE BEGIN THE COUNT IN DANIEL 9 CONCERNING THE SEVENTY WEEKS?

25 Know therefore and discern, that from the going forth of the word to restore and to build Jerusalem unto one anointed, a prince, shall be seven weeks; and for threescore and two weeks, it shall be built again, with broad place and moat, but in troublous times.

The Hebrew word used for "word" in Daniel 9:25 above is: 1697 dabar- speech, a word, speaking, a thing a) speech b) a saying, an utterance c) a word, words d) business, occupation, acts, matter, case, something, manner (by extension)

WHAT AND WHEN WAS THIS "WORD" & WHEN DO WE BEGIN THE COUNT?

Up front understand that most Christian translations purposefully mistranslate the word as "commandment" instead of "word" for reasons that will become most obvious in just a moment. Let us look at the NIV for another example of "creative translation."

Daniel 9:25: "Know and understand this: From the issuing of the decree to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven 'sevens,' and sixty-two 'sevens,' It will be rebuilt with streets and a trench, but in times of trouble. NIV

According to Sir Robert Anderson (Robert Anderson, The Coming Prince, Kregel. Reprinted in 1984) the time that the prophecy begins is in Nehemiah in which he asks for a letter from the King for safe passage to Jerusalem. Notice that in Nehemiah 2:7 he asks for a letter. However, when we get to Daniel 9:25 we find that in many Christian translations the Hebrew word for "word" [dabar] has been translated as "decree" as seen in the above quote. As many point out, this "letter" from the King can hardly be called a decree, so we must assume that it must be another decree that Daniel is talking about. This rules out Nehemiah 2 and the second decree of Artaxerxes being the starting point of the prophecy which so many choose in order to try to get the years to overlap with the time that Jesus lived. But more on that in a minute

When we look at the meaning of the Hebrew word "dabar" that Daniel uses in 9:25, we find that the word can be used for decree but this word is usually translated as "word" or "command". Daniel uses the proper words for "decree" in Daniel 6:26, 6:15, 6:13, 6:12..., however, these earlier chapters were written in Aramaic. So if the writer of Daniel wanted to express the idea of a "decree" he has already demonstrated that he knows

the Hebrew word for "decree" but chooses not to use it here in Daniel 9:25 as he has already done earlier in the book. Hebrew uses different words for decree. Daniel 2:4-7:28 was written in Aramaic which is a close cognate language to Hebrew.

Answer for yourself: When do we begin the counting for the Seventy Weeks of Daniel? When did this "word" go forth and what exactly is this word?

The answer to the above question determines if you get the understanding of the prophecy correct.

Let it be said in the beginning that if you remember in the former articles Daniel was concerned not about a future prophecy of Cyrus or his "word" that would later come to allow the Jews to return, or of a first or second decree of Artaxerxes(THINK!). Daniel was confused about two prophecies of Jeremiah the Prophet as we saw earlier: Jer. 25:12 and Jer. 29:10 and we saw that it was in Jer. 29:10 that we find the Hebrew word "dabar" which is translated " WORD"! We will see in a minute that this Hebrew "word" [dabar] is connected with Jeremiah and not with Cyrus or Artaxerxes.

CONFUSION EXITS AS TO THE TIME TO START THE COUNT

It seems that we have to have Jesus fulfill everything in the Bible as if everything is about him. Well everything is not about Jesus as you have seen if you read the prior articles on Daniel alone let alone the many articles dealing with the corruption of the Hebrew Bible. That being the case let us look at the various decrees or going forth of "words" to build and restore Jerusalem to determine when the clock starts ticking. This is so very important because of the unique and creative attempts to shorten the time of this prophecy to coincide with the days in which Jesus lived as we shall quickly see.

At least four different scenarios exist that serve as the "terminus pro quo" (starting point) of the 70 "weeks"

THE DECREE OF CYRUS (539-538 BC) - cf. Ezr 1:1-4

1 ¶ NOW IN the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be accomplished, [NOTICE AGAIN THE REFERENCE TO DABAR BY JEREMIAH] the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation [NOT A "DABAR"] throughout all his kingdom, and put it also in writing, saying: 2 'Thus saith Cyrus king of Persia: All the kingdoms of the earth hath the LORD, the G-d of heaven, given me; and He hath charged me to build Him a house in Jerusalem, which is in Judah. 3 Whosoever there is among you of all His people--his G-d be with him--let him go up to Jerusalem, which is in Judah, and build the house of the LORD, the G-d of Israel, He is the G-d who is in Jerusalem. 4 And whosoever is left, in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill-offering for the house of G-d which is in Jerusalem.'

Cyrus' decree involves the rebuilding of the temple (and the city, cf. Isa 44: 26-28; 45:13). If one starts here, then the 70 weeks could not be 490 literal years, for that would place the end of the 70 weeks around 55 B.C. which is much too early for the destruction of the Temple as the whole of the prophecy declares. The appeal of using this decree as the starting point consists in that it is the most well-known decree regarding the restoration of Israel and it was given about the time Daniel received his vision of the 70 weeks. This decree is preferred by many who do not hold to a literal 490 years but that is what Daniel said and again we need not forget that

dating from Cyrus means we end up the 490 years about 15 years too soon.....15 years before the destruction of the Temple in 70 A.D. when the "second" anointed one is to be "cut off" at the same time the Temple is destroyed. Therefore this dating cannot be correct.

THE DECREE OF ARTAXERXES (457 BC) - cf. Ezr 7:13-14

13 I make a decree [NOT A DABAR], that all they of the people of Israel, and their priests and the Levites, in my realm, that are minded of their own free will to go with thee to Jerusalem, go. 14 Forasmuch as thou art sent of the king and his seven counsellors, to inquire concerning Judah and Jerusalem, according to the law of thy G-d which is in thy hand;

This decree concerns the restoration of the Law and its worship. If one starts with this decree by Artaxerxes in Ezra 7:13-14 then 490 Julian years would end the 70 weeks (490 yrs) around 33 A.D. Now we have a match to Jesus...almost! But the 490 years prophecy also included the destruction of the Temple and the Temple was not destroyed in 33 A.D. so this dating is not what Daniel had in mind and the "decree" or "word" is not the first decree of Artaxerxes!

Answer for yourself: But what is our other big problem? The Jewish people counted years in "lunar years" and not "Julian years." Such a 490 lunar year period ends the 70 weeks around 26 A.D. which is seven years too early for Jesus' death and again does not take into consideration the destruction of the Temple which coincides with the "cutting off" of the anointed one.

Answer for yourself: But what about the 69 weeks if counted in succession which makes 483 years?

We demonstrated conclusively in earlier articles that in the Hebrew manuscripts and language there is a definite "stop" after the first 7 weeks or 49 years so the time period cannot be counted as if consecutive or even two different periods (69 then 7). The Hebrew shows us conclusively that there is "7" followed by "62" plus "1" week totaling 490 years.

But regardless of this the Christians commentators paid no attention to the Hebrew and reckon time the way they want to in order to make the years "overlap" with Jesus if possible.

The decree of Artaxerxes to rebuild Jerusalem was given, according to profane history, BC 457. Gentile Christian commentators have frequently multiplied 69 (weeks) by 7 (years) to give a period of 483 day/years that were to elapse before this "anointed one" was to be "cut off." Again notice they do not recognize the "break" in the Hebrew language after the first 7 years nor take into consideration the whole of the events that were prophesied to occur within these 490 years which included the destruction of the Temple and we all know the Temple was not destroyed in 33 A.D. nor in 40 A.D. if one adds the "last week" or 7 years.

However, as stated, Jewish time is often reckoned in Lunar cycles rather than Solar, as Europeans are accustomed to. On the basis of Lunar time, 69 weeks of years comes out at 486.5 Lunar years. Allowing for a BC/AD calendar inaccuracy of 4 years, this brings us to AD 33.5 for the time of Jesus' death (being cut off); which is exactly when Jesus was crucified, 33.5 years after his birth but again fails to take into account the destruction of the Temple.

But in order to arrive at this scenario they have to do several things that are not proper:

- **They choose to neglect that the Hebrew has a break after the first 7 weeks (49) years when the**

first "anointed" is revealed who is Cyrus as shown in prior articles

- **They choose to run the time consecutive in order to deal with only "one" anointed one which is for them Jesus when there are two "different anointed ones" as shown in the prior articles**
- **They choose to arbitrarily choose as the "word" a decree by Artaxerxes which allows for proximity to the date for the death of Jesus while neglecting the "word" of Jeremiah which was the real problem facing Daniel that prompted the angel Gabriel to come to explain this confusion**
- **They choose to use Julian years instead of Lunar years which Israel used and in so doing arbitrarily fix the end of the 490 years since Artaxerxes decree ends around Jesus' death but yet they neglect that the death of the "anointed one" was to coincide with the destruction of the Temple which was in 70 A.D.....37 years later; thus the Julian year dating is unworkable**
- **Others convert to Lunar years to stretch the 69 weeks (483 yrs) of years out to 486.5 Lunar years which comes again close to Jesus' death but in so doing they again run the time consecutively and not allow a break for the first "anointed" after the first week (49 years until Cyrus) nor allow for the fact that the dating of such lunar conversions from the date they select falls in 33.5 A.D. but in order to do so they do not explain why they separate the death ("cut off") of the anointed from the destruction of the Temple...again some 37 years later; therefore this Lunar year dating is also unworkable**
- **They choose to neglect the fact that in the Hebrew "cut off" as used throughout the Hebrew Bible in all but 2 places refers to one who is "unrighteous" and this is supposed to be the end days Messiah and Jesus no less...is "the" Messiah to be "unrighteous"?**

As we see very clearly then the first decree of Artaxerxes is not what Daniel had in mind to start the count and since the prophecy does not line up with the years and time of both Jesus' death as well as the simultaneous "death/cutting off" of the anointed at the same time of the destruction of the Temple...then this prophecy is not about Jesus.

THE SECOND DECREE OF ARTAXERXES (445-444 BC) - cf. Neh 2:1-8

1 ¶ And the word of the LORD came to me, saying: 2 Go, and cry in the ears of Jerusalem, saying: Thus saith the LORD: I remember for thee the affection of thy youth, the love of thine espousals; how thou wentest after Me in the wilderness, in a land that was not sown. 3 Israel is the LORD'S hallowed portion, His first-fruits of the increase; all that devour him shall be held guilty, evil shall come upon them, saith the LORD. 4 Hear ye the word of the LORD, O house of Jacob, and all the families of the house of Israel; 5 Thus saith the LORD: what unrighteousness have your fathers found in Me, that they are gone far from Me, and have walked after things of nought, and are become nought? 6 Neither said they: 'Where is the LORD that brought us up out of the land of Egypt; that led us through the wilderness, through a land of deserts and of pits, through a land of drought and of the shadow of death, through a land that no man passed through, and where no man dwelt?' 7 And I brought you into a land of fruitful fields, to eat the fruit thereof and the good thereof; but when ye entered, ye defiled My land, and made My heritage an abomination. 8 The priests said not: 'Where is the LORD?' And they that handle the law knew Me not, and the rulers transgressed against Me; the prophets also prophesied by Baal, and walked after things that do not profit.

Answer for yourself: Now notice we have a "dabar" in this verse but is it the one that Daniel was concerned over? Let us see if it was.

We have a decree before us for Nehemiah to build the city. By starting here, the 490 lunar years end the 70 weeks around 38 A.D. and we know the Temple was not destroyed then not the "anointed" one "cut off" at that time. This dating of Nehemiah would place the start of the 70th week [last 7 years] near the beginning of Jesus' public ministry (ca. 30 A.D.) but in so doing we force the destruction of the Temple around 37 A.D. and we know that is not correct.

Each of these three starting dates has its problems as you can see but as shown in the previous articles when you consult the Rabbis then the problems disappear as I will now reiterate.

THE JEWISH RECKONING OF THE TIME

To understand a passage, one must always study it in context. In the beginning of Daniel chapter 9, we find: Daniel 9:2

In the first year of Darius' reign, I, Daniel, considered in the books the number of years about which the word of the L--rd came to Jeremiah the prophet, which must pass before the end of the ruins of Jerusalem, namely seventy years.

Daniel was living in Babylon in the exile after its army destroyed Jerusalem and the First Temple. The prophecies Daniel was considering were: Jeremiah 25:12 & Jeremiah 29:10. In Daniel 9:3-20 Daniel prays for the Jewish people, praising G-d and imploring Him to end the exile and rebuild the Temple and Jerusalem. He concludes: Daniel 9:21-23

While I was speaking in prayer, the man Gabriel [an angel], whom I had seen in the vision at the beginning, came to me in swift flight about the time of the evening sacrifice. He made me understand, and talked with me, and said: "O Daniel, I have now come forth to give you wisdom and understanding. At the beginning of your supplications, a word went forth, and I have come to tell it to you, for you are greatly beloved; therefore, consider the word, understand the vision."

The angel Gabriel then explained the major events that would occur during the first 490 years after the destruction of the First Temple:

Daniel 9:24 ... Seventy weeks are decreed upon your people and upon your holy city....

A "week" is a seven--year period:

Leviticus 25:8 ... And you shall number seven weeks of years, seven times seven years; and there shall be to you the days of seven weeks of years, even forty--nine years.

Therefore, "seventy weeks" equals 490 years.

Daniel 9:24 ...to finish the transgression, and to make an end of sin, and to atone for iniquity, and to bring in everlasting righteousness....

During this 490-year grace period, the Jewish people could have proven its loyalty to G--d and His Torah by repenting. Had the Jews done so, the Messiah would have ushered in the Messianic Era and these blissful promises would have been fulfilled. Unfortunately, this opportunity was squandered. Consequently, 490 years later, the then-rebuilt Temple was destroyed and they were again exiled

from the Holy Land.

Daniel 9:24 ...and to seal vision and prophet....

During this 490-year period, vision and prophecy ceased with Malachi.

Daniel 9:24 ...and to anoint the most holy place.

This was the building of the Second Temple.

Daniel 9:25 Know, therefore, and discern that from the going forth of the commandment to restore and build Jerusalem until an anointed prince, there shall be seven weeks....

Seven weeks of years after the destruction of the First Temple, this anointed prince was revealed:

Isaiah 45:1 Thus says the L--rd to His anointed, to Cyrus....

When Cyrus, king of Persia, conquered Babylon, where the Jews were exiled after the destruction of the First Temple, G-d chose him to proclaim their liberty:

Isaiah 45:13 I have aroused Cyrus in righteousness, and I will straighten all his ways; he shall build My city and set My exiles free, neither for price nor for reward, says the L--rd of hosts.

This prophecy was fulfilled:

Ezra 1:1, 3 Now in the first year of Cyrus, king of Persia, in order that the word of the L--rd by the mouth of Jeremiah might be accomplished, the L--rd stirred up the spirit of Cyrus, king of Persia, and he made a proclamation...."Whoever there is among you of all His people, his G--d be with him and let him go up to Jerusalem, which is in Judah, and build the House of the L--rd, the G--d of Israel; He is the G--d Who is in Jerusalem."

Daniel 9:25 ...then for sixty--two weeks, it shall be built again, with broad place and moat, but in troublous times.

Jerusalem endured this entire period, despite the troubles caused by the surrounding enemy nations.

Daniel 9:26 And after the sixty--two weeks, an anointed one shall be cut off and be no more....

JEWISH INTERPRETATION IS DIVIDED HERE

If you remember we found out that only Priests, Prophets, and Kings were anointed by G-d. That being so and with the cessation of prophecy in Israel we need look at only two; namely a Priest or a King which was anointed which was to be "cut off." In this instance we find that the events of 70 C.A. "cut off" both the Priesthood and the King. We have mentioned the Sadducees and their total destruction at 70 A.D. with the destruction of the Temple previously so now I want to deal with the Jewish understanding of King Agrippa II of Judah and his demise.

According to many Rabbinical sources this second "anointed one" was King Agrippa II of Judah. Rashi, one of the leading Rabbis of Jewish history. writes that this was he of whom the prophecy spoke. At the destruction of Jerusalem and the slaughter and exile of its inhabitants in 68 C.E. , Agrippa's rule came to an abrupt end. Josephus, in Wars of the Jews, book 6, chapter 9, sec. 3 says: Now the number of those that were carried captive during this whole war was 97,000; as was the number of those that died during the whole siege, 1,100,000,...

Daniel 9:26 ...and the people of a prince who shall come shall destroy the city and the Sanctuary....

Jerusalem and the Second Temple were destroyed by the Roman army, which was under the command of this third prince, Vespasian, the king of Rome.

Daniel 9:26 ...and its end shall be with a flood; and until the end of the war, desolations are determined. Jerusalem's end was like a flood.

Compare:

Nahum 1:8 But with an overrunning flood, He will make a full end of its place....

Daniel 9:27 And he shall make a firm covenant with many for one week; and for half the week he shall cause the sacrifice and the offering to cease....

Vespasian made a peace agreement with the Jewish leaders in the seventieth "week," which concluded the total period decreed (9:24). However, the Romans violated this covenant after the first half week (three-and-a-half years) and prohibited sacrifices. Hence the Jews were forced to resort to bribery, lowering two baskets of gold coins daily over the wall to the Roman soldiers, who in turn hoisted up two lambs. Thus the obligatory daily offering continued until the destruction of the Temple (Jerusalem Talmud, Taanith 4:5). For the remaining week, Jerusalem was under siege for three years by Vespasian, and for half a year by his son, Titus.

According to the Hebrew Bible, these weeks of years begin with the destruction of the First Temple. We saw that in the previous articles if you remember. Therefore, since Jesus died about 27 C.E. which was forty-one years (six weeks of years) before the destruction of the Second Temple then he could not have been any one of these two "anointed" individuals; let alone the one "cut off" in 70 A.D. at the destruction of the Temple. Jesus was born prior to 4 B.C.E., the year in which Herod died (Matthew 2:1). And he was about 30 years old when he started his public ministry (Luke 3:23). Most scholars say that he died one year later.

CALCULATION OF DATES ACCORDING TO JEWISH RECKONING

Jewish dates have been used (rather than the Christian ones) because they can be verified by means of the Hebrew Bible.

After Creation

3338 TO 3408 The "70 years" prophecy from the destruction of the First Temple to the rebuilding of the Second Temple. (Jeremiah 25:12, 29:10; Daniel 9:2)

The exodus from Egypt occurred in 2448, as is clear from the lifetimes of the following men (as recorded in Genesis and Exodus): Adam (1-930), Methusaleh (687-1656), Shem (1558-2158), Jacob (2108-2255), Amram (2255-2392), Moses (2368 + 80 [his age at the time of the exodus] = 2448). So we see according to the Bible that the Exodus occurred in the year 2448. Construction of the First Temple began in the fourth year of King Solomon's reign, i.e., 480 years after the exodus (I Kings 6:1). Solomon reigned for another thirty--six years, (I Kings 11:42) whereupon a succession of kings occupied the throne for 374 years, until the First Temple was destroyed (II Chronicles 12:13 to 36:11). Thus, 2448 + 480 + 36 + 374 = 3338. Thus the year of the destruction of the First Temple is 3338.

Let us also remember these 490 years were to be from the destruction of the First Temple to the destruction of the Second Temple.

3338 TO 3828 70 weeks (490 years) from the destruction of the First Temple to the destruction of the Second Temple. (Daniel 9:24--27) Thus we see that the destruction of the Second Temple was in the Jewish year 3828 which is exactly 490 years since the destruction of the First Temple.

This year (2002) coincides with the year 5762. The Second Temple was destroyed in 68 C.E. (1,922 years ago). 5762–1,922 = 3840.

Of these 70 weeks:

3338 TO 3390 7 weeks (52 years was the actual time) from the destruction of the First Temple to the Edict of Cyrus, the first Prince. (Daniel 9:25) [7 weeks x 7 = 49 years. The remaining 3 years (52–49) are carried forward.]

3390 TO 3828 Plus 62 weeks (438 years) From the Edict of Cyrus to King Agrippa II-The second anointed. (Daniel 9:25--26) [62 weeks x 7 = 434 years. The extra 4 years (438–434) are carried forward].

3821 TO 3828 The last 7 years of the 70th week involved the third prince, Vespasian, and the destruction of the Second Temple. (Daniel 9:26--27)

The above 7 surplus years (3+4) make up this last week of years. This 70th week does not fit in with Christian calculations, therefore, they have -- without Scriptural foundation -- assigned it to the time of Jesus' "second coming". The failure of Christianity to see and accept the Jewish interpretation of their own history and fulfillments of this prophecy has necessitated the casting into the future of the last week of 7 years in order to hold out hope that Jesus might yet be the fulfillment of this prophecy but in so doing they turn their heads and minds from the facts given in these series of articles. Such is willful blindness to the facts and the "blind follow the blind."

AGRIPPA II OR THE PRIESTHOOD?

I have shown you that Rashi and other Rabbis see that the "second anointed" referred to King Agrippa II. Other Rabbis see the destruction of the Priesthood at the Temple's destruction the fulfillment of the "cutting off" of the second "anointed one" of Daniel's prophecy. Regardless the events happened almost simultaneously so for me it makes little difference since both were "anointed." What we need keep in focus is that the the 490 years were to run up until the destruction of the Second Temple and this precludes any chance of Jesus being the fulfillment of this prophecy. We must rightly divide and interpret the Word of G-d.

As you can see for yourself as we have extensively looked at the Hebrew in determining the "truth" concerning Daniel 9 and the identity of the "anointed ones" or "messiahs" and we found that neither of them were the "last days" Messiah hoped for by Israel. We have looked at the dates of the prophecy in detail and seen that the decrees of Cyrus and Artaxerxes (first and second) cannot be used for the dating of the prophecy and none of the above three can be honestly made to "fit" the days of Jesus nor make him the fulfillment of this prophecy. One last thought. I find it shameful what has been done to the Word of G-d in trying to make Jesus the fulfillment of such prophecies when they were never meant to refer to him in the first place. G-d surely hates His Word being butchered and manipulated for theological agendas and all the while the blind follow the blind and miss the truths that G-d so loved the world that He wished to share with His children. May we find the courage and the love for G-d to demand the truth and never settle for lies. Surely belief in such lies neither honors Jesus nor G-d. Let us think on that for a while. Shalom.



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IS DANIEL'S 70 WEEKS FULFILLED WITH JESUS & DID JESUS AGREE WITH DANIEL?

If you are not familiar with Daniel's 70 Weeks prophecy of the 490 years let me summarize for you how Christianity interprets these passages:

- **Daniel's 70 Weeks Prophecy of the 490 years is taught by Christianity to specifically mention the Messiah**
- **Daniel's prophecy, as Christianity interprets it, supposedly says that the Messiah had to be executed before the destruction of the Second Temple in 70 CE**
- **Christianity maintains that Daniel's prophecy is a countdown to the exact year that the Messiah had to be executed.**

I don't assume that the reader of this article is well versed in the various interpretations of this prophecy that can be found in various Christian literary works but you would be amazed at the various starting dates and the ingenious counting done by various Christians down through history in trying to arrange the years in such a way as to apply to Jesus and the time in which he live. At present I can think five different explanations of the countdown, using slightly different starting points for the countdown and slightly different dates for the Crucifixion, and some employing a 360-day "prophetic year", which seek to show that Jesus of Nazareth died at exactly the right time to fulfill the prophecy. Now, the sheer diversity and multiplicity of these explanations and interpretations (exegeses) by Christian commentators over the centuries argues against any of them being right.

Luke says something rather important that we need to look at. Luke's gospel has Jesus explaining the prophecies to the disciples after his resurrection, as it is written:

Luke 24:27

"And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself"

Since the New Testament had not been written yet the "all scriptures" refers to the Hebrew Scriptures that existed in that day. Presumably, this would have included Daniel 9, and the correct interpretation of Daniel 9 would have been handed down by oral tradition through the Apostles and their successors. In a perfect world devoid of antisemitism then every Christian today would thus have the correct interpretation of Daniel 9, but as mentioned previously the multiplicity of interpretations in use in the Church proves beyond question that the aforementioned scenario cannot have occurred. This knowledge means without question that a more careful study and analysis of the prophecy itself is needed. I have attempted to do just that in the prior articles dealing with the Daniel 9 prophecy of the 70 weeks on this website. I wish to continue with such an analysis in this article as well.

First, let us familiarize ourself again with the prophecy as it appears in the King James Bible as seen in Daniel

9:24-27:

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."

It is assumed that you have read the prior articles in the Daniel series before reading this one. If you have not then stop right now and do it as it is mandatory to obtain this prior knowledge and understanding before going any farther in this article. Having done so and aware of the Christian forgery above when compared with the Hebrew then you should now see how Christianity has worked over the Hebrew and added foreign punctuation to adjust the time period mentioned by Daniel in order to get it to end in the days of Jesus. To one not familiar with this knowledge then at first glance, this rendition of Daniel 9 as taken from the Christian's KJV definitely looks rather "Christian" and not "Jewish."

Answer for yourself: How can anyone, let alone a Jew, possibly reject Jesus in the face of a prophecy like this? Could it be any clearer that the Messiah's death was foretold by the prophets?

It is time we look to the Hebrew text to learn some truth for a change. The word rendered "Messiah" in verses 25 and 26 is "moshiach", which in modern Hebrew does mean "Messiah" but which in ancient Hebrew meant simply "anointed". All throughout the rest of the scriptures, wherever "moshiach" appears, it is rendered "anointed" and not "Messiah" with a CAPITAL "M". Yet in all the uses of this word as translated by the KJV translators we find they do not capitalize the word except here in Daniel chapter 9 and they do it TWICE. This is the ONLY place in the Christian Bible that the word is capitalized. The priests are called "moshiach"; all the kings are called "moshiach"; King Cyrus, a Gentile king, is called "moshiach" in Isaiah 45:1; and David consistently refers to Saul as "moshiach" even after the spirit of G-d departs from Saul. It wasn't until around the second century BCE - a couple of centuries after the time of Daniel - that "moshiach" began to be used to refer to the Redeemer who is coming at the end of days.

We must look as well at the phrase rendered "but not for himself" which in Hebrew is "v'ein lo", which really means "and he shall have nothing." The King James lists this as an alternative translation. We see, then, that there is no real reason to suspect that the anointed one is the Messiah or that his being cut off will atone for our sins.

WHAT ABOUT THE TIME PERIOD?

Answer for yourself: What about the time that this anointed one was to be cut off?

Christians will tell you that the word rendered "week", "shavuah", could also be rendered "unit of seven", and indeed it is as common in Hebrew to speak of a week of years as a week of days. Thus far they are in agreement with Jewish commentators.

But then some Christians and their scholars cite Artaxerxes II's letters to Nehemiah (Neh. 2:1-6) authorizing the rebuilding of Jerusalem as the point at which the countdown was to begin. By secular chronology, this decree took place in the middle of the fifth century BCE (historians differ on the exact year, and dates range from 445 BCE to 465 BCE). Seven weeks and threescore and two weeks is 69X7=483 years; picking one of the dates for Artaxerxes's letters to Nehemiah and adding 483 years puts you around the time of Jesus's death. Those who hold to the date of 445 BCE believe in something called the "prophetic year". This doctrine, which says that a year in symbolic prophecy is really 360 days, isn't mentioned or even hinted at anywhere in Scripture [this includes the New Testament]. Nor can it be held that the Hebrew year is 360 days long. The Hebrew calendar is lunisolar, which means it has 6 months of 29 days each and 6 months of 30 days each, for a total of 354 days; but every so often there is a "leap month" of 30 days, so that on average the year contains 365-1/4 days.) There are two problems with the above Christian interpretation:

The first and most obvious is that of the seventieth week. After the anointed one was cut off, the prince who was to come was to make a firm covenant with the many for one week, but break the covenant in the midst of the week, causing the sacrifice and the oblation to cease; and at the end of the week a complete destruction was to be poured out upon the desolate. None of this happened within the first seven years after Jesus's death, no matter what date you settle upon for his death. The Jewish scholars tell us that the 490 year punishment of Israel was to end at 70 C.E./A.D.; that being the end of the prophecy. The last week will be the prior 7 years leading up to 70 C.E. We must take heed of the events that occurred as historical facts during this last week of 7 years. The High Priest was removed from office, "cut off", in 63 CE. which is 7 years before the ending of the 70 Weeks or 490 years of Daniel's prophecy. Nero, the emperor at this time, made an agreement with the Jews NOT to prevent them from offering sacrifices in the Temple; but Nero broke this agreement in 66 CE when the Jewish Wars began. This timing is perfect for Daniel's last 7 years [week]; a little over 3 years into the last 7 years [week] we find Nero's rescinding his agreement that the Temple sacrifices could continue and this is done in "the middle of the last week" as prophesied by Daniel. This is your fulfillment of which Daniel spoke!

In 70 CE, the Temple was destroyed, along with all of Jerusalem, and the Jewish nation was dispersed. This sequence of events mirrors Daniel's seventieth week exactly.

ONE OR TWO DIFFERENT ANOINTED ONES/MESSIAHS?

It is noteworthy that in both occurrences of the word "Messiah" in the King James, the word is "moshiach", "an" anointed one, as opposed to "hamoshiach", "the" anointed one.Christians must claim that the two anointed ones are both the SAME Messiah; but it makes no sense, after having already introduced the Messiah, to refer to him as "an anointed one". It would make far more sense to say something like, 'An anointed one is coming etc., and after the sixty-two weeks "the" anointed one shall be cut off and have nothing." The absence of the definite article proves that the two anointed ones are different people; but we have already proven this in an earlier article if you remember. This fact helps to explain why Daniel wrote, "seven weeks and sixty-two weeks", rather than simply, "sixty-nine weeks". The compression of the seven weeks with the 62 weeks is a rather recent development among Christian translators. In the 1611 edition of the King James Bible, the beginning of the prophecy reads, "Know therefore and understand, that from the going forth of the commandment to restore and to build *Jerusalem unto the Messiah the Prince, shall be seven weeks; and threescore and two weeks, the street shall be built again, and the wall, even in troublous times."* Notice the time is not compressed as will be done later. Other respected translations, such as the New Revised Standard Version and the Anchor Bible, follow suit in so translating the passage that the first anointed one is clearly coming at the end of seven weeks and that the second anointed one is clearly coming 62 weeks later. It wasn't until 1885 that the revisers of the King James saw fit to change the text so that it appears as if there is only one anointed one.

Answer for yourself: **Why was this change made?**

Because if there are two anointed ones, and the Hebrew in Daniel teaches us that is his intention to specify two different and separate "anointed one" separated by hundreds of years. Understanding this then the first anointed one is clearly not Jesus (because he came way too early), and nothing special is said about the second anointed one (in fact, it is only the first anointed one who is called a prince), then there is no real reason to suspect that the second anointed one is Jesus either.

ONE MORE TIME: WHEN DO WE START THE COUNT?

In the beginning of the prophecy, where Gabriel says, *"from the going forth of the word"*, the Sages have held since Daniel's day that the "word" referred to is not the word of any king, but Jeremiah's prophecy (Jer. 29:10), given immediately after the inhabitants of Jerusalem were exiled, that the Babylonian exile would end after 70 years. This makes sense: *"from the going forth of the word, to restore and to build Jerusalem unto an anointed prince shall be seven weeks".*

Answer for yourself: **Which word? The word foretelling the restoration and rebuilding of Jerusalem unto an anointed prince. Secular chronology, as used in the Abington Bible Commentary, dates the issuance of Jeremiah's prophecy and the exile of Jerusalem at 586 BCE and the rise of Cyrus the Mede, whose decree ended the exile (2 Chronicles 36:22-23), at 538 BCE. Taking 586 to be the first year and counting forward yields 538 as year 49, the end of the seventh week.**

Answer for yourself: **Isn't that amazing? You just saw that the first anointed that is to come is King Cyrus, the Persian King who releases the Jews to return home exactly 49 years later which just happened to be one week of years or 49 years as Daniel had predicted in the first place. The first part of Daniel's prophecy is just fulfilled before our eyes. It is clear, therefore, that Cyrus is the first anointed one and not Jesus and that there is two "anointeds" or "messiahs" in Daniel's prophecy.**

It should be mentioned here that, around this time period, there is a 166-year inconsistency between secular history and Jewish ecclesiastical history, with the secular dates earlier. Thus, the ecclesiastical history dates Jeremiah's prophecy and the exile of Jerusalem at 420 BCE and the rise of Cyrus at 372 BCE. I submit that the Jews were there and know exactly when these events took place, whereas the secular historians must extrapolate from the archaeological evidence at hand. Given that the Jews kept detailed genealogical records, it is difficult to see where the Jews could have simply misplaced 166 years of our history; therefore the more correct thing to do I feel is to hold to the ecclesiastical history. Continuing to count forward from 420 BCE and remembering that there was no year 0, we see that the 490th year, the end of the seventieth week, is 70 CE, the year Jerusalem was destroyed. This is the Jewish explanation of Daniel 9, and it is far more consistent than the Christian explanation. If you are Jewish or has been exposed to Judaism, then you should remember that the First and Second Temples were both destroyed on the 9th day of the Hebrew month Av, fulfilling the prophecy right down to the day. At this point, the Christian should recall that in Matthew 24, when Jesus foretells the destruction of Jerusalem, he makes reference to *"the abomination of desolation, spoken of by Daniel the prophet"*, a reference to Daniel 9. Thus it appears that Jesus agreed with the Jewish interpretation of Daniel 9; that Daniel's 490 year prophecy will terminate with the destruction of the Temple in 70 C.E./A.D.

Answer for yourself: **Is Jesus wrong or could your Christian Gentile teachers be in error? It is not even close!**

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SO THEN...HAS GENTILE CHRISTIANITY LED ME TO BELIEVE IN THE WRONG JESUS?

It is assumed that you have read this website and studied the evidence presented. In so doing them a summary of sorts is in order based upon the huge amount of evidence we have seen.

The New Testament embodies a Christian myth of salvation as attached supposedly to a "literal" and "historical" person. But that is not to say that there is not "hidden" Mystical revelation behind our "Jesus Story"; the only problem is that it was never intended to be understood "literally" and "historically" let alone "limited and confined" to but one person. This becomes abundantly clear when you do such studies from this "literal" perspective when examining the hidden truths behind the "Jesus Story".

The previous statement introduces a familiar word, "myth," in an unfamiliar sense. In ordinary speech, a myth is an untrue story. When we say such and such is a myth, we mean that it is untrue and baseless. When scholars who study religion use the word, they understand it rather differently: they mean a story or group of images in which religious energy and emotion are invested. The story tells the members of the community who they are, giving the community its identity and distinguishing it from others. The myth is the charter of the religious community, the energy center by which it lives. This Christian myth deeply colors all we read about Jesus in the gospel story. But the Gospels could not altogether escape from history into myth, for the subject of their myth was a historical person. This fact makes it possible for critical history to recover at least the outlines of the real "Christ" and to compare him with the way the myth depicted him. When we do so, we can see that even at the comparatively early stage in its development reflected in the Gospels, the myth was already strongly anti-Jewish which should alert you to the fact that something is "amiss".

Answer for yourself: Are you confident, as you understand Jesus, that there is not a great difference between the Jesus of the Christian myth and the real historical Jesus? Is there actually a real "historical Jesus" or has the ancient Spiritual Wisdom of the ancients been so tragically and radically reinterpreted that we have lost the whole idea of the "descent" of the Divine Mind and "Christ Mind" into "matter" and foolishly reduced it all to one supposed Jewish teacher from Galilee?

Answer for yourself: Are you currently aware that there is, despite what you have heard most likely in your church, a great gulf of historical and factual discrepancies that separate the Christ of faith from the Jesus of supposed history?

Answer for yourself: What will you do when you see these differences, which brings the Christ of faith and its truthful representation into question? What are we to do when our supposed "Jesus of history" evaporate before our eyes in light of such evidence seen on this website?

By the time the Gospels were being written, near the end of the first century and even much later, the stories about Jesus had taken on a transcendent and cosmic dimension. No longer a Jewish healer and teacher, but a triumphant hero and a savior figure, Jesus defeats his enemies on the supernatural plane, though defeated

by them on the plane of history. Having conquered sin and death, he supposedly reigns as King on the right hand of God, while his followers await his triumphant return to history, still imminently expected.

As this myth took form, under various historical pressures, it came to level a deadly case against the Jews.

The case against the Jewish people turned on two charges:

- **It was the Jews (not the Romans, as in historical reality) who were Earthly enemies of the "Divine Christ", agents in fact of his supernatural foes, the forces of evil. They rejected the more spiritual teaching he brought them because they were attached to their old Law and could not see that Jesus' message of love and forgiveness had made it obsolete.**
- **Though their own Bible had clearly foretold his birth, death, resurrection, and all his doings, they rejected him as their Messiah because they found his claim to divinity blasphemous, condemning him to death and persuading the Romans to carry out the sentence, since they could not. And so they became the Christ-killers.**

This is the standard story we hear today to explain away the Jewish Nation's rejection of such a "free salvation" offered by Jesus.

The myth sets Jesus and his own people at odds with each other, as bitter and irreconcilable opponents. As the developing myth came to exalt Jesus to divine status, his alleged quarrel with Judaism became a divine judgment on a faithless people. Critical history does not find such a quarrel: instead it finds Jesus a typical Jew, a prophetic teacher who loved the Torah, who wished that everyone would follow it from the heart. And it does not find Christ-killers, but at most, disagreement between Jesus and some other Jews on how best to reclaim sinners. Such arguments simply do not apply.

These are not just academic questions. Because Christians read the New Testament uncritically, through the myth, they came to distrust and often to hate Jews. Seeing the Jews as the Christ-killers, they saw them as belonging to the forces of evil, capable of all kinds of crimes. Viewing them as evil licensed them to inflict evil upon them in their turn. The modern secularized world abandoned the myth, but retained the "knowledge" that the Jews were bad. This "knowledge" made the Holocaust possible.

The rediscovery of the truth about this supposed historical Jesus in modern times strikes a blow at the roots of the anti-Jewish myth. That is why it is important for both Christians and Jews, and even for secularized people, to know something of the findings of critical history about the real story of Jesus and the "Divine Christ" who incarnated into the whole of humanity and was never limited to but one person.

The best historical scholarship now available shows beyond reasonable doubt that both the charges the myth brings against the Jews are false.

Regardless of what your Pastor or Church has taught you, the real Jesus, or should I say "Christ Mind" personified in the New Testament did not teach anything against the provisions of the Torah his people lived by; "this Christ Mind" teaches than man is to live by them by modeling observance of the Torah and Laws of God himself-and therefore could not have been opposed by his fellow Jews for what he taught. Had he been a real person he could not have been convicted of blasphemy in their highest court for any messianic claims and his people did not encompass his death on that account, or any other.

In the New Testament, however, the above Christian myth has been read back into the story of the life of a supposed historical person: many of the details of the story have been altered in the retelling to fit the new demands of the myth, thus producing a false picture of radical opposition between this supposed Jesus and other Jews, especially the Pharisees. Later beliefs about Jesus' messianic

status were read back anachronistically, so that Jesus is depicted as claiming in his own lifetime to be what Christian theology would make him after his death. How convenient! The Gospels speak for the Church, already a predominantly Gentile body, fast becoming in its own eyes the true Israel, the inheritor of all the promises, now lost by the Jews because of their unbelief in their Messiah.

All four of the Gospels in the New Testament were written, it now seems likely, by Gentile writers for Gentile audiences belonging to a movement that from its inception had abandoned the Jewish way of life and was unfamiliar with it. They take the stories about Jesus their predecessors had remembered out of their original Jewish context, putting them into a new one, the context of the rapidly growing salvation myth.

Even the original oral traditions, their sources, had no doubt often taken for granted the Jewish context of the stories, and therefore did not need to record it. This context would naturally have been familiar to those who originated the traditions, and to their first hearers, themselves Jewish. Later, Gentile readers of the gospel stories knew little of it. In reporting events in Jesus' life, the gospel writers sometimes display their own ignorance of Jewish beliefs and customs. At other times, they pass over or misunderstand them. They view the traditions they have received about Jesus through the situation of their own church in their own time, a Gentile movement now facing a radical breach with its Jewish parent.

Until modern times, Christians had always read the story of Jesus through this myth. They had learned the myth from parents and teachers before they began to read the New Testament; when they began to do so, their reading strongly reinforced the myth through which they read it. Most Christians still do read the Gospels in this way. Only those belonging to an instructed minority, conversant with the results of critical scholarship, have begun to question the old reading.

For the most part, profoundly ignorant of Judaism, Christians fail to understand the allusions to Jewish faith and life remaining in the Gospels and do not know how to supply them where they are missing. Thus the mythological aspects of the story seem plausible to them. Jewish readers are able to make these corrections, but until modern times they were discouraged from opening the New Testament at all. Even today they are liable to take the New Testament view of Jesus' relationship to his own people as correct, though they will evaluate the apparent conflict in a different way from Christian readers of the Gospels.

To read the stories correctly, we need knowledge and an imagination open to a Jewish world along with comprehensive knowledge in such areas of the Hebrew Religion, their religious texts and their purposeful alterations by Rome, other areas of study like Gnosticism, Comparative Religions, and the ancient Divine Mysteries if we are ever to separate fact from fiction concerning the "Jesus Story".. We must now learn to extract the accounts of this supposed Jesus' sayings and doings from the later context of the myth and restore them to their original Jewish context. We will then find that authentic memories of the real "Christ" which is only personified in the "Jesus Store" that we have inherited and so tragically misunderstood as "literal" and "historical". Only in these other studies can we ever hope to obtain a credible picture of what lies behind our "Jesus Story". One thing is for certain as we have seen from this website, the "Jesus" of the New Testament is not the "fulfiller" or Jewish Messianic Prophecy.

Answer for yourself: Are we guilty as Christians in falling into the trap of believing and following a religion based on what we have heard most of our lives in Church, only to find upon diligent study that we have been lied to and misled by our spiritual authorities?

Answer for yourself: Have we listened to others who have read back into the story of Jesus' life inherited fictional details created by the early Anti-Semitic Church?

Answer for yourself: Have we as Christians bought into the false picture of radical opposition between Jesus and other Jews, especially the Pharisees, when knowledge of Judaism reveals otherwise?

Answer for yourself: Have we put our faith into beliefs about Jesus' messianic status which were erroneously

read back into the life of some supposed "historical" and "literal" person and in so doing accepted a false Jesus? Have we accepted Gentile Anti-Semitic Christian theology created long after the death of such a supposed Messiah?

Answer for yourself: Have we learned, before we learned to read and study for ourselves, the Jesus Christian myth from our parents and teachers, only to find when we study for ourselves, that previous beliefs given to us as children has strongly reinforced the myth through which we read the New Testament?

Answer for yourself: Have we been previously programmed to accept a lie foisted upon us by the anti-Semitism of the early Gentile Church?

Answer for yourself: When reading the New Testament, are we aware that the writers of the Gospels are Gentiles instead of Jews, and are we aware that such writers frequently reveal their own ignorance of Jewish beliefs and customs as recorded in the New Testament?

Answer for yourself: When reading the New Testament, are we aware that the Gentile writers of the Gospels frequently reveal their ignorance of Judaism, and that this brings into serious question any attempts to regard this literature as infallible, inerrant, or inspired?

Answer for yourself: Do you, as one who senses the seriousness of what we discuss, desire to go further in your studies in order to know for yourselves the truths concerning the Spiritual Concept passed off to humanity as a supposed "literal" and "historical" Jesus?

The Gospels speak for the Church, already a predominantly Gentile body, fast becoming in its own eyes the true Israel, the inheritor of all the promises, now lost by the Jews because of their unbelief in their Messiah (or at least how it is depicted in the New Testament). Such as you now see is not true.

We need to consider some of the most important of Jesus' recorded sayings and doings. Many of the sayings of Jesus have been taken to mean that he intended to supersede standard Jewish teaching with a new message and that he was bitterly opposed for it. This is again the great error of the Christian myth. You will quickly find out for yourselves that those aspects of the Christian myth that present the Jewish people in a hostile light are devoid of historical foundation. Such is the great lie which undergirds all Christian theology today.



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THE HISTORICAL JESUS...OR THE CHRIST OF FAITH....WHICH IS REAL?

Answer for yourself: Which Yeshua/Jesus are we to believe in? That's right; the New Testament teaches two very different and distinct depictions of Jesus. Let us investigate.

In the Western world, Christians imagine Jesus as tall, probably with blond hair and beard, blue eyes, and wearing a white robe and an other-worldly expression. But this is pure fantasy not supported by an accurate historical analysis of the Jewish people and the time frame allotted for the appearance of Yeshua/Jesus.

Almost certainly, Yeshua/Jesus was short by modern standards and dark-skinned. His black beard was long and untrimmed. He undoubtedly wore earlocks, the peyot that are displayed today not only by the ultra-Orthodox but were once worn by all Jews as a matter of course. It is legitimate to infer this from the fact that Yemenite Jews, who had been separated from the mainstream of Judaism for many centuries, turned out to be wearing the earlocks when they were brought to Israel in 1948. The practice of cutting the rest of the hair close in order to emphasize the earlocks is modern and is not followed by the Yemenites. The New Testament is silent on the point, which was doubtlessly taken for granted at the time. We know from the Gospels that Yeshua/Jesus wore fringes on his garments like other Jews. Like other Jews, he wore tefillin (called "phylacteries" in the Gospels) when he prayed formally, and perhaps at other times, and he took it for granted that others would do the same. He objected only when they were ostentatious in wearing them in public, as some did in his day. He observed the feasts and fasts, and he must have gone to the ritual bath on appropriate occasions to purify himself (before each Sabbath and before celebration of festivals and feasts; totaling at least 59 baptisms or immersions a year...to a Jew this was being "born from above" on a continual basis), for we know from archaeological findings that the ritual bath (mikvah) was in common use in Jesus' time. He said the customary blessings when he drank wine (KIDDUSH) and when he ate bread (ha-motzi). He washed his hands whenever he sat down to eat (considered a type of immersion), thought apparently his disciples sometimes neglected to do so, without being reproved by him. Contrary to what the Gospels report this was only a "Priestly duty" until long after the destruction of the Temple and the time of Rabbi Akiba when this practice was extended to the common man.

He personally obeyed all the commandments, ethical and ritual, and took part in the sacrificial worship of the Temple when he was in Jerusalem. Like the prophets in whose tradition he stood, he objected to these things (ethical and ritual obedience to Torah) only when they were done mechanically, without the intention toward G-d that made them valid, and without the social morality that G-d demanded above all.

Jesus was a faithful and observant Jew, according to the halachah, the interpretation of the Torah, accepted in his day. He did not regard the Jewish Law itself as mechanical and ritualistic, or those who kept it carefully as spiritually decadent. He love the Torah and observed it with the deepest faithfulness and spiritual dedication. He lived by it until his last breath.

The "real" Historical Jewish Jesus was in no way like the gentle "Gentile Christian Jesus," seen always as a meek and non-offensive teacher as portrayed in the Christian tradition. While he advocated the

transcendence of anger to the point of loving enemies, he evidently did not always avoid it himself (take for instance the cleaning of the Temple). His criticism of all religious phoniness is as direct and even brutal as anything to be found in religious history. In this, he was the toughest of teachers. Yet his compassion for sinners is rightly regarded as remarkable, and it is this that marked him out as the bearer of a distinctive message concerning divine compassion.

If this message aroused opposition, and it seems that it did, it was not because it was un-Jewish. It was not. Rather, Jesus' convictions concerning the compassion of G-d for sinners and the way human beings should imitate it went even beyond what some of the devout of his day had been able to imagine of G-d. And if Jesus was scathing in his criticism of religious phoniness, it was not because he was opposed to Judaism, or regarded it as intrinsically defective, but because he wanted the Torah to be fulfilled by everyone as completely and perfectly as possible, from the heart.

His personal name was Yeshua, in the Aramaic he spoke, or Yehoshua in Hebrew, a very common name usually translated as Joshua. We get the form Jesus from the Greek rendering of the Aramaic name Yeshua, which comes out as Iesous, which is Jesus in Latin and also in English. His parents were Yossef and Mariam, or Miriam. He had brothers called Yaakov (James), Yoset, Shimon (Simon), and Yehudah (Judah). He also had sisters, but their names were not remembered.

Jesus was probably born a few years before the date usually reckoned as the beginning of the Common or Christian era, during the reign of Herod the Great (4 B.C.E.). Unfortunately, we have no reliable means of ascertaining the exact date. The methods usually employed depend on the birth stories in Matthew & Luke, which have many obviously legendary elements, and in any case do not agree with each other (check it out for yourself). He died during the rule of the Roman governor, or Perfect, Pontius Pilatus, which lasted from 26 to 36 C.E. It seems certain that the Romans executed him because they regarded him as an insurgent, on account of his reputation as a claimant to the title of Messiah, whether or not he actually made the claim. The Gospels do tell a story of growing conflict between Jesus and his fellow Jews, ending in a religious trial before the highest and most solemn court of his people, which condemns him for blasphemy on account of a claim to be the Messiah and hands him over to the Romans for execution. This is the basis of the ancient and long-standing belief that the Jews killed Christ.

Answer for yourself: Is this depiction of events in the New Testament truthful? Did the Jews kill Christ (Messiah)?

There are many stories in the Gospels that suggest that they did, but upon close examination seem exceedingly improbable. The Jews did not kill Jesus because they had no reason to do so. He was not guilty of any religious offense regardless of what is written in the New Testament. Much contained in the New Testament is artificially created "fiction" to separate Jesus from Judaism so that Jesus can be made to look as if he is rejecting his faith and his faith is rejecting him; such was necessary to present Jesus as the author of a new religion that will take the place of Biblical Judaism. This was very necessary if Rome was to succeed in her bid to replace Ethical Monotheism with adaptations of sun-worship with which she was deeply involved. Jesus was for Rome a new sun-g-dman and was marketed as such to the Gentile world. It worked!

Back to the trail for an instant. It is in the highest degree improbable that such a trial before the Sanhedrin as we read of in the Gospels of Mark and Matthew ever took place. What we read in the Gospels about the trial of Jesus is the product of later Christian imagination, and it reflects Christian, not Jewish, views of the nature of the Messiah.

It was not the Jews but the Romans who killed Christ. They did it for their own political reasons; evidently, the Romans did believe him to be a claimant to the title of "The Messiah", although he made no such claim (such as promise to be the Messiah who would liberate Israel from Roman bondage). No doubt, the Romans correctly understood that from their own point of view a Messiah must be a rebel and an insurgent, since he is expected to deliver the Jewish people from pagan domination. In any case, enough people thought

Jesus was the Messiah (both Jewish and Romans) to constitute a political danger to Roman rule. No one should any longer imagine that it was the Jews who were the Christ-killers.

We cannot reconstruct the *order of the events* in Yeshua's life from the Gospels, because the writers of the Gospels did not know what it was themselves, as was already recognized in the second century. Nevertheless, it is possible to discover the kind of person Jesus was and what he stood for, by a careful comparison of the gospel stories about him with what we know of the religious environment in which he lived.

To imagine Jesus in a thoroughly Jewish way is very difficult even for Jews, most of whom have been conditioned to think of him as some kind of Christian. Jesus was not and never would be a Christian or adhere to traditional Christian doctrines of today. For Jesus to believe the Christian doctrine over Apostolic doctrine of the first century would be out-right sin in many instances. For Christians, it takes real effort to see and understand Jesus within the Judaism of his time. The degree of effort required reveals the anti-Jewish prejudice with which all Christians have been inflicted, including those who do not think they have such prejudices.

DID JESUS FOUND CHRISTIANITY?

Even as recently at the late 1970's, a justly celebrated New Testament scholar entitled one of his books The Founder of Christianity. Like almost everyone else at the time, he assumed that Jesus had been its founder.

Answer for yourself: But can we really imagine the Jewish Jesus founding Christianity when its core religious teaching are directly opposite to what Judaism had taught for over 2000 years? This is the first assumption we have to call in question.

Answer for yourself: How could this authentic and faithful Jew, living according to the *halachah*, have thought of founding a new religion in opposition to the one he loved and lived? To do so would have been absurd, not to mention sin!

The Prophets of the Bible were very critical of the Jews of their day, much more critical in fact than the Gospels represent Jesus as being, but they never dreamed of founding a new religion. They envisaged a national repentance from all the sins they reviled, followed by divine forgiveness and the full restoration of Israel to its status as G-d's beloved people.

Answer for yourself: Could it have been otherwise with Jesus?

Nevertheless, no new religion was founded in the name of any of the biblical prophets, and it is a fact that a new religion did grow out of Judaism in the first century. It was called Christianity. The name of Christianity comes from the title Christ (Christos, the Greek form of the Hebrew word meshiach, our word Messiah), but not from Jesus' personal name. By the time the movement received the name by which it has ever since been known he was already most often referred to simply as Christ, Messiah. But there was no doubt which Messiah was meant.

There were also other first-century messianic claimants. No large-scale religious movement emanated from their careers, however. In the case of Christianity, its early leaders acted "in the name of Jesus of Nazareth," whom they proclaimed as Messiah, or Christ.

Answer for yourself: Were they justified in invoking his name to legitimate their action in spreading a new religion? The very name of Christianity shows that in its earliest days it was understood by everyone to be inseparable from the belief that Jesus was the Messiah (Christ).

Jesus could not have founded Christianity. The new religion that emerged from the events of the life

and death of Jesus contained too many divergent movements to have been the product of a single creative mind. At any rate, if Jesus had intended to found a new religion, he did not succeed in doing so in any coherent form. Much more probably, he had no intention of doing so. The "real" Jewish Jesus is not likely to have founded the movements that collectively constituted early Christianity.

Historians used to suppose that early Christianity was united in the legacy left by Jesus; only later did disunity arise, as new and unorthodox interpretations of the tradition developed. We now think it was otherwise. Early Christianity moved in several divergent directions, and it was not possible to unify them by appealing to the authoritative teaching of a founder.

Only in the second century did it begin to be unified around a form of Gentile Christianity, as a result of strenuous efforts by some of its leaders, most of them associated with the Church of Rome. The effort was never completely successful, and in later centuries new forms of disunity set in. But Christianity never again became as diverse as it had originally been.

If we look back to the state of the Christian movement at the end of the first century and the beginning of the second, we find amazing variety and diversity. Scholars usually group Christianity into three main tendencies, only one of which is at all familiar to us today.

- This is Gentile Christianity, sometimes called by historians Early Catholicism, since it represents the earliest form of the Catholic church of history. It is the ancestor of all modern forms. But alongside it were two other movements, equally popular at the time, and in some places certainly more so, but not destined to survive. It would not have been obvious to an observer in the year 100 that early Catholicism, at that time largely a religion of urban slaves, and the underprivileged, was the movement of the future.
- One of these competing movements was Gnosticism, which has come into public attention recently as a result of new discoveries.
- Another, now lesser-known movement was composed of Christian Jews, remaining faithful to their Jewish heritage, while adding to it a belief in Jesus as the Messiah. Scholars refer to the various movements that attempted to remain faithful to Christianity's original basis in Judaism as Jewish Christianity.

Obviously, there were sharp disagreements between these movements. Gentile and Jewish Christianity soon parted company. In the second century, the Gentile or early Catholic church fought a sharp, and in the end, largely successful battle to rid itself of Gnosticism and to put down the independent Gnostic communities. At the same time, it stigmatized as "heretical" all those groups that still held on to Jewish observance. In other words Jewish Christianity was considered as heretical by Early Gentile Catholicism.

GENTILE CHRISTIANITY

Christianity began with the preaching of the earliest Apostles of Christ, all of whom were Jewish. It made its appeal to Jews, and as a movement it differed from other forms of Judaism only in its belief that Jesus was the Messiah. Soon its members began to preach to Gentiles and met with success, creating a distinct branch (Gentile) of their movement. Let us never forget that it was not Paul but Peter who was sent to the first Gentile after Yeshua as a prophetic symbol for the Jewish outreach to the Gentile nations that would come soon. Before long, its leadership was assumed by Paul, the great Apostle to the Gentiles. As the name the historians give it indicates, its members were Gentiles, and following the teaching of Paul, they did not consider conversion to Judaism a possible option. Obedience to the Torah as the Word of G-d was too much for the majority of them, let alone circumcision; thus when given the opportunity of all it's privileges without the responsibilities, they majority readily accepted. Such was a big mistake and would later cause the irrevocable severing of the Jews from the Gentiles as the people of G-d.

The Gentile community interpreted Paul's writings as meaning that Judaism was seriously defective, considering that the new faith had superseded Judaism in the plan of G-d. In other words, Sinai,

Moses, etc., was not sufficient because G-d had made a mistake giving them His teaching, but all would be corrected by rescinding the Torah with Grace. Gentile Christianity soon came to think that the Jews had been rejected by G-d and lost their place as his chosen people, because of their rejection of their Messiah (read Hosea again). They erroneously regarded those Jewish Christians who attempted to continue their membership amidst the Jewish people as neither Jews nor Christians, and they fought other Gentile Christians who wanted to retain within the later Catholic church customs practiced by Jesus and the early Jewish-Gentile Church such as keeping the festivals of Passover, Pentecost, First-Fruits, Rosh HaShannah, Yom Kippur, and Sukkot. The Catholic church's substitution of pagan holidays for Jewish and Biblical holy days was blatant Idolatry and broke the first Two Commandments.

Gentile Christianity differed from the earliest form of the new faith in more than one important way as detailed above. From the beginning Gentile Christianity had rejected the Torah, together with its commandments constituting the human side of the covenant with G-d. At the same time, it had radically reinterpreted the Jewish Bible (the book that Jesus said that in the Law and the Prophets it was written of him), reading it as a complex web of prophecy of Christ (Messiah) & a presenting it as a systematic slander of Jews and Judaism.

Gentile Christianity soon developed beliefs concerning the role of Jesus that differed greatly from those of the earliest Christians (Jewish as well as Early Gentile Christianity). Later Gentile Christians (following the first century) believed that Jesus had brought forgiveness to individual sinners through his death, and they came to see him also as a cosmic redeemer, irrespective of the role or repentance in the Bible. These beliefs were largely based on the teachings of Paul, who had begun the systematic adaptation of an originally Jewish message to a Gentile audience. He, like them, mush have been influenced by ideas drawn from the surrounding culture and environment which had paganism as its core.

The earliest Christians (first century Jewish believers) themselves, had not thought of Jesus' death in this way. Jesus' death was something that required explanation in the light of their overriding belief that he was the Messiah; on the face of things it was incompatible with it, since it was not part of the destiny of the expected Messiah to be put to death. They believed, however, that with the resurrection of Jesus the general resurrection of all the dead had begun. Perhaps they also saw his death as a martyrdom (the death of a righteous man "tzeddek"). They would not have regarded Jesus' suffering on the cross as a unique way of obtaining forgiveness for their sins, since (like Jesus himself) they knew that forgiveness was already freely available within the existing covenants to repentant sinners. **The changes introduced by Gentile Christianity were therefore of major consequence, a fact masked from modern people due to their lack of understanding and study of the events of the first century.**

Answer for yourself: Does it not sound preposterous to believe that Gentile pagans, once accepting the Messiah, are better interpreters of the Jewish Bible than the Jewish scholars and sages, since they had never seen it before, let alone studied it for hundreds of years as had the Hebrews? Salvation is of the Jews, was of the Jews, and will always be of the Jews.

Gentile Christianity gained further momentum at a period near the end of the first century, when the original expectation of the Jewish originators of the new movement, that Christ would very shortly return and do all that had been traditionally expected of the Messiah (which was not done by Jesus in his first coming), had died down. Instead of a literal return of Messiah Yeshua, they came to understand his Parousia as a spiritual coming or presence in 70 C.E. with the destruction of the Temple and the deliverance of the Messianic community of Jerusalem before the annihilation of the Jews by the Romans.

Jesus had preached the imminence of the kingdom, or kingship, of G-d. After his death, his followers preached the arrival of the messianic age under his auspices. All the earliest Christians, whatever their other differences, were united in the ardent belief that the end of history had come, that it had only a few months or years to run before being utterly transformed into a new age. Such an age began after the destruction of the Temple in 70

C.E. as "the age of the Gentiles."

The Jewish Christians did not think of themselves as originators and shapers of a new religion but as those upon whom the duty had fallen of announcing this new age to their fellow Jews, in the name of Jesus. But Jesus did not physically return, and as the years passed, it became impossible to sustain the original tension of anticipation of his physical coming. Gradually, the new movement settled down into history to await the judgment of 70 C.E. as had been prophesied by Daniel.

The expectation of a new age was too fundamental an element in the original Jewish heritage of the Church to be simply discarded by Gentile Christianity. It had to be retained in some form. In its original form, it meant very little to Gentiles, who had not learned to share the Jewish expectation that G-d would assert his sovereignty over a rebellious world and deliver his own people. And it did not seem that the expectation would not be fulfilled very soon, in any case.

The expectation of a new age, called eschatology by scholars, was reinterpreted by the Gentile church, now assuming the shape of a new religion. The original contrast between the present age and the new age to come, already dawning in the life of the Christian movement, became transformed into a contrast between the natural and the supernatural. Such a contrast was much easier to understand for pagans, especially the philosophically educated.

Now the Gentile Church thought of itself as privileged to be the bearer of a new supernatural life of grace, stemming from the incarnation of G-d in Christ, a divine-human life to which the sacraments of the church gave entrance. The Church could then contrast itself with Judaism, which lacked this supernatural element of grace, stemming from G-d incarnate. Thus, a Jewish contrast between two historical ages in time became transformed into a Greek contrast between two metaphysical levels, this material world and an invisible, spiritual one.

The new Gentile Christianity became greatly assimilated to the Graeco-Roman culture in which it lived, as it rethought the whole Jewish heritage of Christianity, stemming from the Bible, in the terms of Greek philosophy. Soon the theology of the early Catholic Church would be expressed exclusively in Greek philosophical language, even when it was translated into Latin, and the simpler and more concrete language of the Jewish Bible reserved for popular preaching and devotion.

Greek philosophy was often monotheistic in its theology and ethical in its teaching about personal conduct, but it was pagan in origin and had no natural affinity with Jewish ways of thinking and acting. Gentile Christianity felt much more at home with this kind of pagan philosophy than with the Jewish heritage mediated to them through the original Christian preachers (Jewish), and through the Jewish Bible that had been bequeathed to them as the foundation of their faith. The Jewish Bible in Greek translation was for a long time their only Scripture, but they read and interpreted it in ways Jews would not have done.

The reinterpretation of Jewish eschatology into Greek metaphysical terms led to extremely important changes in the pattern of religion by which the church lived. So effective and sweeping were these changes that it is now hard to imagine Christianity without them. Gentile Christianity, now developing into Early Catholicism, changed the whole pattern of religious life by its introduction of the sacramental system, to become the core of later Catholic Christianity. The sacraments are rituals (significantly called "mysteries" by Greek Christianity) believed to have a supernatural effect on the believing participant.

Like Jews themselves, which indeed they were, the earliest Christians knew nothing of sacraments. They did, of course, possess rites and rituals, especially immersion (mikvah) an the breaking of bread (ha-Motzi associated with Sabbath services), soon to be understood in a sacramental sense. Ideas that may have been the precursors of sacramental theology can be found as early as the writing of Paul. However, the rites which would become sacraments for the Gentile church were originally understood in a Jewish way. Indeed, Paul may have been the one responsible for transforming them into something Gentiles could understand and respond to, in the light of their experience of the pagan mystery religions of

their own culture. In other words they paganized Judaism and called it Catholic Christianity.

Greek ways of thinking in a Gentile church led to radical reinterpretation of rites originally understood with a Jewish frame of thought. It is most likely true that, as many historians have supposed, the model for the transformation was the Hellenistic mystery religions. These promised the initiate a new life through mysterious rituals of death and rebirth. Instead of understanding the words of Jesus that a man must be "born again" in their Jewish context, they removed them from association with renewal and enhancement of one's relationship with G-d through the mikvah immersion bath, and translated the meaning to a mystical, heavenly experience patterned after the pagan mystery religions. Being "born again" was a Jewish concept that pre-dated John chapter 3 and was not created by Jesus. G-d gave the concept as far back as the Garden of Eden and we see Adam was the first to be "born-again". Due to erroneous Gentile Christian teaching we have lost much of the truth G-d had given to his people, and we must diligently study to recover that truth for our generation.

The Jewish rites of incorporation into the community, circumcision and immersion, are not comparable in meaning to Christian baptism as it came to be understood by the Catholic church, and later by the Protestant church. They more closely resemble naturalization to citizenship of a new country. The earliest Christians must certainly have interpreted the "breaking of bread" as comparable to the Jewish common meals of religious significance, such as the meals taken together on the Sabbath (called the Lord's supper), or the Passover Seder.

Gentile Christians soon came to think of these rites as having a supernatural effect. They were supposed to transform the believer invisibly, bringing about spiritual effects humanly impossible to accomplish through the identification of the believer with Paul's Cosmic-Christ. Membership in a sacramental church meant participation in a supernatural or divine-human life of grace, sharing in fact the divine-human life of this now Cosmic-Christ.

The center of this transformation of Jewish into Greek, or in fact pagan, ways of thinking was the new Greek doctrine of Christ, now thought of as fully divine. From the second century on, theologians became centrally interested in the relationship of Christ to G-d and preoccupied with questions about the divine nature. This is not a typically Jewish concern, since Jews regard the divine nature as beyond human comprehension, and suspect attempts to explain it as idolatrous.

Now the developing Gentile Christian myth presented a problem for monotheists. Many questions remained to be answered.

Answer for yourself: How could two persons be divine? Yet Gentile Christians were convinced that their redemption had been the work of no one less than G-d. It was now axiomatic to them that Christ was nothing less than divine. Indeed, it was his human nature, originally taken for granted, that now became problematic.

The model on which the theological solution was arrived at was Platonic and Stoic. The Greek philosophers of these schools had already though of a Logos, or creative Word, the pattern on which the whole universe had been created, its immanent rationality or logic. Since the New Testament had described Christ as the Word of G-d, it was not difficult to identify this Word with the Word or Logos already spoken of in Greek philosophy.

Answer for yourself: Have you ever asked yourself if Jehovah (YHWH) wanted to share with the Jewish people a Platonic concept from Greek philosophy? Does not sound right does it?

The author of the Fourth Gospel had already done so in his prologue.

Answer for yourself: Would John, a Jew, familiar with Jewish religion, write a letter to Jewish believers and use Greek concepts let along continually say "which being interpreted mean" as if Jewish concepts would not be

common knowledge to a Jewish audience? Thus the theologians came to teach that G-d had created the world through his Logos, Christ, and had then redeemed it through him also. The Word or Logos was divine, but in a derivative sense. As long as this concept remained allegorical we do not have a problem; but when connected to Jesus and the new "literal" understanding which makes Jesus the Logos then we enter into idolatry since the Logos is G-d. This is the great sin of Gentile Christianity that goes unnoticed today by most.

In the second century, we find the theologians of the Gentile church thinking of Christ primarily as the Word, or Logos, of G-d, and even as a "second G-d". This was primarily due to the influence of Plato and Philo; himself a Jew who sought a synthesis between Judaism and Greek philosophy. The latter term was too risky and threatening to the monotheism to which the church intended to adhere, and it was soon abandoned. Eventually, though not until the fourth century, the complex theology of the Trinity, which also incorporated the Holy Spirit on the same level of divinity, was worked out.Such a Trinitarian ideas goes completely against Jesus and his declaration of the Greatest Commandment in Mark 12, where he states..."Hear of Israel, I Am the Lord G-d, I am One".

Eventually this transformed Gentile church became the state religion of the Roman Empire, dominating the world in which Jews had to live. Now there arose a remarkable synthesis between Graeco-Roman culture of classical antiquity and the beliefs of the Christian movement, already transformed by the impact upon them of Greek and pagan ways of thinking. The Catholic church of history, including its Eastern wing that later became the Orthodox church, was the bearer of the synthesis into the Middle Ages. This classical Christian civilization is in turn the basis of modern culture.

From the pagan world from which they had come, Gentile Christians had inherited many prejudices against the Jews, and these prejudices played in to the anti-Jewish reading of Paul to create a very anti-Jewish outlook in the Gentile church from early times. Christian anti-Semitism is not the same thing as pagan anti-Semitism, though they are often thought to be continuous with one another. The destructive energy of Christian anti-Semitism is inconceivable without the myth that the Jews killed Christ, a myth absent from pagan anti-Jewish calumnies, many of which were also leveled against the early Christians. Nevertheless, there was little or nothing in the form of Christianity that these Gentiles were receiving to rid them of their preconceived attitudes of hostility and contempt toward Jews, or to cause them to read Paul's writing otherwise than as confirmation and intensification of these existing attitudes.

Gentile Christianity saw itself as a new and superior religion, intended for Gentiles, and adapted to their situation. It is not surprising that very soon theologians were arguing that the Jewish Bible should be discarded, and no longer incorporated in the Christian Scriptures. Looking back, it is in fact astonishing that it was not discarded in the second century by Gentile Christianity. The reason it was not discarded was its grounding Judaism, which was necessary to give Christianity a pedigree deriving from an ancient past that people of that day thought a religion ought to have. And of course it was already basic to Christian faith that Jesus had been the Jewish Messiah and that he had died on the cross and thus become the Savior of the world as a result of the rejection and hostility of the Jewish people. Such ideas, un-Jewish as they are, would have been unintelligible without the Bible as their background.

Because Gentile, or Early Catholic, Christianity has had this immense influence on the culture in which we all live today, Jews, Christians, and secularists alike, it is hard to imagine other forms of early Christianity except in this image. Yet, other forms did exist, and at the turn of the first and second centuries they were formidable rivals to Gentile Christianity. In a following newsletter, we will look in depth at Jewish Christianity and Gnosticism, which vied with Gentile Christianity for authority in the Second century. Shalom!

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the historical jesus or chirst of faith...which is real?



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THE SECOND TRANSFIGURATION OF JESUS...WHICH JESUS SHOULD YOU BELIEVE IN AND FOLLOW?

The historical Yeshua is of interest for many reasons. Not least of these is his towering cultural significance in the nearly two thousand years since his death. No other figure in the history of the West has ever been accorded such extraordinary status. Within a few decades of his death, stories were told about his miraculous birth. By the end of the first century, he was extolled with the most exalted titles known within the religious tradition out of which he came: Son of G-d, one with the Father, the Word become flesh, the bread of life, the light of the world, the one who would come again as cosmic judge and Lord. Within a few centuries he had become Lord of the empire which had crucified him.

For over a thousand years thereafter, he dominated the culture of the West: its religion and devotion, its art, music, and architecture, its intellectual thought and ethical norms, even its politics. Our calendar affirms his life as a dividing point in world history. On historical grounds alone Yeshua is the most important figure in Western (and perhaps human) history. Thus, simply as a matter of intellectual or historical curiosity, it is interesting to ask, "What was this towering cultural figure like as a historical person *before* his death?" Other questions naturally follow to those of keen perception:

Answer for yourself: Is the message attributed to Yeshua by the Gentile church the authentic message preached by Yeshua in the first century, or has it been modified and changed by unscrupulous men who followed?

Answer for yourself: If the Yeshua' message was changed (and it was), to what should I focus my attention and my life if I am to imitate Yeshua?

Answer for yourself: Is my life adhering to the ethical and moral teachings of Yeshua or have I unwittingly allowed myself to follow another Gospel?

To these questions we must have the answers, for our very own position and reward in the world to come will be determined to the answers given to those questions.

For Christians, these questions are significant for an additional reason. Yeshua is not simply a historical person, but considered by many to be the founder and central figure of their religion. Millions of Christians confess him each Sunday to be both Lord and Christ. Moreover, within the church, Christians talk about "following Yeshua," about "the life of discipleship" (which means to follow after Yeshua), and about "imitating Yeshua."

Thus what Yeshua was like as a historical figure would seem to be not only interesting but important, for what he was like, what his belief system consisted of, and what his priorities to life were provides the content of what following him means.

Answer for yourself: If we adhere to alternate belief systems that cause us to conduct ourselves differently than him, then how can we justify that we imitate Yeshua or follow Yeshua?

Simply, we cannot. Let me say it again for emphasis. It stands to reason that if our image, concept, and belief system concerning Yeshua is incorrect, then our "following" and "imitating" Yeshua is suspect, and quite possibly we have been led astray into disobedience instead of obedience by those who failed to discern the "real Yeshua."

"No way" you say, then please read on.

Yet, despite the fact that "Yeshua" is a household word, and despite his importance for the Christian life, what he was like as a historical figure before his death is not widely known, either in our culture or within the church itself. Instead, what he was like is seriously obscured by two dominant images of Yeshua: the first dominates the POPULAR IMAGE OF JESUS within both the church and our culture, the second has dominated much of New Testament SCHOLARSHIP in this century. Both scholarship and popular traditions concerning Yeshua have provided their own answers to the three central questions about the historical Yeshua:

- **His IDENTITY (who was he)?**
- **His MESSAGE (what was central to his proclamation or teaching)?**
- **His MISSION (what was his purpose, what did he himself hope to accomplish)?**

Unfortunately the answers provided by BOTH the popular traditions about Yeshua circulating in the churches as well as the dominant scholarly images hide rather than reveal what the "real" Yeshua was truly like. In order to be able to see Yeshua afresh, and truthfully correctly for the first time for many of us, we need to become aware of the images that obscure our vision.

THE POPULAR IMAGE OF YESHUA WITHIN THE CHURCH

The popular image is most familiar to Christian and non-Christian alike: the image of Yeshua as a divine or semi-divine figure, whose purpose was to die for the sins of the world, and whose life and death open up the possibility of eternal life. This popular image of Yeshua in the churches answers to the three questions of identity, purpose, and message. As the divinely begotten Son of G-d, he was sent into the world for the purpose of dying on the cross as a means of reconciliation between G-d and humankind, and his message consisted primarily of inviting his hearers to believe that what he said about himself and his role in salvation was true.

This popular image is widespread as attested by billboards and multiple evangelists which proclaim, "Yeshua died for your sins," suggesting that this was his purpose in a nutshell. Much of Christian preaching takes the popular image for granted. The celebration of the major Christian festivals (Easter) in our culture reinforces the image. Likewise, Christmas, with wise men and shepherds and angels, a manger and a star and a virgin, tells the story of his wondrous birth and thus calls attention to his divine identity; Easter focuses on his triumph over death.

The popular image has its roots deep in the past, indeed in the language of the New Testament itself as well as multiple pagan accounts of gods miraculously coming to earth only to die and resurrect. Among the gospels, the popular image of Yeshua finds its genesis in the Gospel of John, probably the most loved and familiar gospel. There Yeshua speaks of his identity in the most exalted terms known in his culture, especially in the magnificent series of "I am" statements: "I am the light of the world," "I am the bread of life," "I am the resurrection and the life," "I am the way, the truth, and the life," "Before Abraham was, I am." The self-proclamation of his

own identity in the "I am" statements is buttressed by other passages in John: "The Father is in me and I am in the Father," "He who has seen me has seen the Father," "I and the Father are one." In a single verse, the fourth gospel sums up Yeshua' identity, purpose, message, and the proper response to him: "For G-d so loved the world that he gave his only Son, that whoever believes in him should not perish but have everlasting life."

The roots of the popular image also lie in the development of Christian theological thought and piety in the centuries following the composition of the New Testament. The creeds of the church express that development. The Apostles' Creed proclaims that Yeshua was "G-d's only son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; on the third day he rose again from the dead; he ascended into heaven from which he shall come to judge the living and the dead." In the Nicene Creed, Yeshua is spoken of as "the only begotten Son of G-d, begotten of his Father before all worlds, G-d of G-d, Light of Light, very G-d of very G-d, begotten, not made [that is, not *created*]; being of one substance with the Father." There, his purpose is described very simply, "Who for us men and for our *salvation* came down from heaven . . . and was crucified for us under Pontius Pilate."

Throughout the Middle Ages and into the modern period, this image of Yeshua as divine savior and Lord dominated Western worship, thought, art, and devotion. Centuries of Christians have taken it for granted that this image depicts what he was like as a historical figure. No wonder this image is so deeply rooted in the Christian imagination, as well as in our culture generally. Christian and non-Christian alike share it; what separates them is not the image, but whether or not they believe the image to be true.

SADLY THE POPULAR IMAGE OF JESUS CANNOT STAND THE TEST OF SCRUTINY

The popular image, certainly, is widely accepted. Yet as an image of the historical Jesus-of what Yeshua was like as a figure of history before his death-the popular image is not accurate. Indeed, it is seriously misleading. This statement, surprising though it is to many people (including the many unsuspecting within the church), is a bedrock conclusion of mainstream New Testament scholarship. It cannot be denied upon study and scrutiny of language, culture, and history.

Unknown to the majority within the church, "mainstream" biblical scholarship is the approach to Scripture taught in the seminaries of the mainstream churches in our country today. It is the product of using a historical method on the books of the New Testament, treating them as human documents rather than as divine documents guaranteed to be infallible by G-d. The reason being is that in depth study of the New Testament will result in discovery of fables, inaccuracies, as well as multiple contradictions that escape the attention of the casual reader of the Bible. Beginning in the seventeenth century and accelerating through the nineteenth and twentieth centuries, frank historical study and evaluation of the Bible is now the approach to Scripture taught in the theological schools of the majority of Christian churches (including, for example, Roman Catholics, Presbyterians, Methodists, United Church of Christ, Disciples of Christ, Episcopalians, the majority of Lutherans, and some Baptists). It is utterly foolish to our witness to claim infallibility and inerrancy in the light of conflicting facts and data which reveal otherwise. To do so you only deceive yourself as you have previously been deceived, as well as destroy any credibility to your message and witness.

The above conclusion flows out of the meticulous study of the New Testament documents over the past two centuries, most of it done by Christian scholars. Again this in unknown by the majority of those in the church. Of primary importance for the collapse of the inaccurate, yet popular image of Yeshua in scholarly circles is the sharp contrast between the portraits of Yeshua in John's gospel and the other three gospels (Matthew, Mark, and Luke), collectively known as the *synoptic* gospels (from the Greek root "seen together") because of their many similarities. John differs sufficiently that his gospel must be seen separately. If you will be honest with yourself, the portrait of Yeshua in John differs substantially from that given in the Synoptic Gospels. Which one is the "real" Yeshua? They cannot be the same man!

The contrast between the Yeshua of the Synoptic Gospels and the Yeshua of the Gospel of John was first developed by Johann Gottfried Herder in 1797. Through the influence of David Friedrich Strauss's two-volume *Life of Yeshua* (1835) the dichotomy of the conflicting images of Yeshua became one of the foundational conclusions of Yeshua scholarship. The reason for preferring Mark to John as more *historical* is quite simple. It is easier to account for a *theological development from a Yeshua who did not explicitly proclaim himself or his identity (Mark) to a portrait in which his identity is explicitly proclaimed (John) as the very essence of his message.*

Answer for yourself: The message of Yeshua changed, or did it?

Answer for yourself: Who changed his message from Mark to John? Or have we been led to focus upon the wrong message?

Answer for yourself: Has the popular message of Yeshua replaced the real message of Yeshua?

Answer for yourself: Do you know the difference?

Answer for yourself: If Yeshua did consistently proclaim his identity, as John reports, what motive could an early Christian author such Mark have had for saying that Yeshua did not preach about who he was? There is none.

According to the Gospel of John Yeshua spoke often and openly about his exalted identity and purpose. However, the synoptic Gospels contain a very different picture. According to Mark, still judged to the earliest gospel by most scholars, Yeshua never proclaimed his exalted identity; it did not constitute part of his public teaching or preaching. Chapter 10 of Mark records for us where Yeshua was addressed as "Good Master." Familiarity with Judaism teaches us that this is a synonym for G-d Himself. Notice that only one verse attributed to Yeshua address his identity out of a total of 52 verses in the chapter. It would seem to me that his identity was not of paramount importance to him, or deemed by him to be important to others by the lack of discourse concerning correcting the mistaken assumption by one who came running to him. Only one verse deals with who he feels he is, but notice he deals exclusively with what one must do...not what one must believe to inherit eternal life. The silence of Yeshua about his own identity is matched by a corresponding silence on the part of the others who knew and followed him in Mark's narrative. This should strike you as remarkable as you have spent the majority of your Christian experience focusing on the identity of Yeshua as the way to salvation instead of his belief system which is understood as beliefs that lead to proper conduct, behavior, and obedience that leads to salvation. Indeed, on only two occasions was there an exchange between Yeshua and those he encountered regarding who he was. Both occasions were private, not public, and both were near the end of the ministry.

Answer for yourself: Does it again not seem strange to you that if our salvation is to be tied to believing a set of beliefs about Yeshua for salvation, that he only reveals a little abut such and only to two people out of all mankind?

Answer for yourself: Have we missed the real purpose, mission, and message of Yeshua?

The two occasions are reported in Mark 8:27-30 and 14:53-65. In the first instance, shortly before Yeshua and his disciples began the final journey to Jerusalem, and in a setting where his disciples were alone with him, Peter said, "Thou art the Christ" (Mark 8:29; "Christ" is the Greek word for the Hebrew "Messiah," which means roughly "the anointed one of G-d"). This, the first time that any follower of Yeshua in Mark called him by an exalted title, contrasts sharply with John 1:29-51, where already in John's opening chapter both John the Baptist and several of Yeshua' disciples applied the grandest titles to Yeshua: Lamb of G-d, Son of G-d, Messiah (Christ), King of Israel. Strikingly, Yeshua responded to Peter's affirmation by ordering the disciples to say nothing about it to anyone (8:30), a restriction that was to last until after Easter (see Mark 9:9). Thus in Mark, neither Yeshua nor his disciples proclaimed Yeshua' identify during the ministry.

The second occasion in Mark was at the secret hearing before the high priest the night before Yeshua was executed; in response to the high priest's question, "Are you the Christ, the Son of the blessed?", Yeshua said, "I am" (Mark 14:61-62). Noteworthy is the fact that the high priest virtually had to "drag" the statement out of Yeshua, plus the fact that the Greek and Aramaic phrase behind "I am" can be translated either "I am" or "Am I?" It is interesting that both Matthew and Luke interpret Yeshua' response as ambiguous (see Matthew 26:64 and Luke 22:67-68).

Regardless of how one interprets Yeshua' response, the fact remains that *Mark nowhere portrays Yeshua proclaiming his identity as part of his message.* It should be noted that the *spirit world* knows who Yeshua was, even during his ministry; the voice "from heaven" at his baptism and transfiguration speaks of him as G-d's "beloved Son," and evil spirits recognize him as "Son of G-d' and "holy one of G-d." But it remains true there is no human proclamation of Yeshua' identity in Mark's gospel, either by Yeshua or others.

Throughout, Mark's gospel is dominated by "the Messianic secret"; though Mark clearly believed that Yeshua was the Messiah, his Messiahship was a secret during the ministry. As difficult it is to admit by a Christian, in Mark the proclamation of Yeshua' own identity and of the saving purpose of his death was not the message of Yeshua. He did not proclaim himself.

When once this fundamental contrast between John and Mark was seen, a great historical "either/or" presented itself to scholars. Either the historical Yeshua openly proclaimed his divine identity and saving purpose (John), or he did not (Mark). To put the issue most directly, Yeshua could not *consistently* proclaim his identity and at the same time *not* do so.

Answer for yourself: Thus the question became, "Which image of Yeshua is more likely to be like the historical Yeshua, John's or Mark's?"

The nearly universal answer given by scholars was "Mark." With that answer, the popular image's basis *as a historical image* disappeared.

The image of Yeshua as one who taught (as the essence of his message) that he was the Son of G-d who was to die for the sins of the world is not historically true.

The historical preference for Mark, with the implication that John is not very historical, is disturbing to some Christians. Indeed, it was to me when I first encountered it. John's gospel and the image of Yeshua which derives from it seemed to be the core of what I as a Christian was supposed to believe.

Answer for yourself: But is this the correct image and the "real Yeshua," or, is this a image of Yeshua projected by the "Gentile church" which found its compromising belief system included in writings which later could be considered "Scripture" by the Catholic Church?

The first Bible verse I learned was the famous John 3:16: "For G-d so loved the world that he gave his only begotten Son . . ." The notion that Yeshua would not say that, and that he did not proclaim himself as a divine figure, is unsettling. Moreover, it seemed to invalidate John's gospel, implying that in many ways the Gospel of John was a "false" account of the ministry of Yeshua.

In one sense, that is true; for the most part, John's Gospel cannot be used as an infallible source of information about the historical Yeshua. But rather than invalidating John's gospel completely, that realization enables us to see more clearly what John's gospel truly is as it is immersed among accurate teachings of Yeshua as well as teachings that were never a part of Yeshua' message . John's Gospel, instead of being a picture of the historical

Yeshua, it is about the risen living Christ of Christian experience. John's gospel comes out of the experience of the Gentile Christian community in the decades after the resurrection as well as after the destruction of the Temple in 70 C.E.. In it, the historical traditions about Yeshua are thoroughly transformed by the early Christians' ongoing experience of the risen Christ. John's gospel is the church's memory transfigured.

In their own experience (like today), these Christians knew the living Christ as the light of the world who brought them out of darkness, as the bread of life who nourished them with spiritual food, as the vine whose life coursed through them, and as the way and the truth which brought them to new life. And thus John portrayed Yeshua as all of these: as light, bread, vine, the way and the truth, G-d's "Word" become flesh. The remarkable affirmations about Yeshua in John's gospel are a powerful testimony to the reality and character of the resurrected, ascended, and living Christ. Rather than being the self-proclamation of Yeshua, they flow out of the post-resurrection experience of the early church, and their truthfulness is testified to by the experience of Christians ever since. John's gospel is "the spiritual gospel," as was recognized already by the Christian writer Clement of Alexandria near the end of the second century; it speaks of the significance of Christ in the spiritual life of Christians.

What is true of John's gospel is true of the popular image in general.

Both John's Gospel and the popular image of Yeshua are the product of projecting later Christian convictions, grounded in the experience of Christ through the centuries as a living divine reality, back into the period of the ministry itself.

The risen living Christ does possess the qualities of divinity; one with the Father, and therefore everywhere-present, all-powerful, and all-knowing. But though these statements are true about the risen Christ, they are not true about the historical Yeshua. Clearly, Yeshua as a figure of history was not "omnipresent," but was always in some particular place-in Nazareth, on the road, in Jerusalem, or elsewhere. Also, even though remarkable powers flowed through him, he was not "omnipotent," as even the gospels recognize. Neither should we suppose that he was "omniscient." As a first century Jew who learned what he knew in the context of his own culture and experience, presumably he shared many of the beliefs of his contemporaries, including beliefs about the world which we now think of as erroneous. The risen Christ, "seated at the right hand of G-d," does share all of the qualities of G-d. But the historical Yeshua did not.

The projection of divine qualities back onto Yeshua is very ancient. Not only can we see this to some extent in the New Testament itself, but it became especially prominent in what are known as the "apocryphal" gospels. The "apocryphal" gospels were gospels written by early Christians in the first few centuries of the church which did not make it into the New Testament. There Yeshua as an infant is already portrayed as having superhuman knowledge and power. From his crib, he points at the animals and makes them talk; on his journey into Egypt as a baby, he saves his parents from a dragon by killing it; as a five year old, he makes clay birds and then turns them into real birds. Clearly, what is happening here is that the experiential knowledge that the risen Christ is divine is unreflectively projected back onto the human Yeshua.

The tendency continues in the modern world. Some years back, a well-known evangelist suggested that Yeshua would have been the world's greatest athlete, and speculated about how quickly he could have run the mile. Behind this somewhat strange suggestion is the notion that Yeshua was a divine being with superhuman powers. But the portrait of Yeshua as a divine "superhero" has nothing to do with historical reality. Indeed, to the extent that the popular image sees Yeshua as a divine being who merely seemed to be human, the popular image is not only non-historical but also was declared to be heretical by the early church. The heresy is known as "docetism, " from the Greek word *dakeo,* which means "to appear" or "seem." Docetism is the notion that though Yeshua *appeared* to be human, he was really G-d. Ironically, one of the earliest heresies is still thought and believed by many people, Christians and non-Christians alike. In fact, remarkable it has become not only the popular position attributed to Yeshua, but considered to be the orthodox Christian position

regardless that at one time it was considered heresy by those who lived closer to the real historical Yeshua.

In short, the image of the historical Yeshua as a divine or semi-divine being, who saw himself as the divine savior whose purpose was to die for the sins of the world, and whose message consisted of proclaiming that, is simply not historically true. Rather, it is the product of a blend produced by the early Gentile church-a blending of the Gentile's church's memory of Yeshua with the church's beliefs about the risen Christ. The former was seen through the window provided by the latter. They remembered Yeshua with the "eye of faith," that is, in the light of Easter and afterward.

The blend was both natural and legitimate. It is what happens when a religious community looks back on its founder in light of their ongoing experience of him; and it is legitimate in that it speaks of what Christ is in the Christian life. Moreover, the image has nurtured the lives of millions of Christians over the centuries. However, if what is wanted is a reasonably clear image of the historical Yeshua, then one must use a historical method which seeks to separate out the church's later beliefs from the traditions about Yeshua found in early Christian documents. If one wants historical answers to the questions of Yeshua' identity, mission, and message, one must first set aside the answers given by the popular image.

All of this is old news to anybody who has attended seminary or divinity school in the mainstream churches. It is also familiar to most people who have taken a religion course in a nonsectarian college. Yet it is still news to many (and perhaps most) people in our culture and in the church. In part, this is simply because of the endurance which popular images possess. But it is also because mainstream biblical scholarship has not generated a persuasive alternative image of the historical Yeshua. Instead, the image which has dominated New Testament scholarship throughout much of this century has made Yeshua seem both strange and irrelevant.

THE DOMINANT SCHOLARLY IMAGE OF JESUS

The realization that the popular image is not historical, accurate, or truthful led to the "quest for the historical Yeshua" in biblical scholarship. The beginning of the theological and historical movement known as the "quest for the historical Yeshua" is typically dated in 1778 with the anonymous and posthumous publication of an essay by Hermann Samuel Reimarus (1694-1768). His work is yet available as "Concerning the Intention of Yeshua and His Disciples" in H. Reimarus, Fragments, edited by C. H. Talbert and translated by R. S. Frank (Philadelphia: Fortress, 1970), 59-269. For a history of the quest up to 1900, Albert Schweitzer's The Quest of the Historical Yeshua is the classic work.

Answer for yourself: If the historical Yeshua did not proclaim himself as the Messiah and the Son of G-d, the divine savior who was to die for the sins of the world-if that was not his purpose and the content of his preaching and message-what then was he like, and what was his mission and message?

Though the quest in the twentieth century produced a wide diversity of answers to these questions, two traits emerged as dominant emphases in mainstream scholarship.

INCREASING HISTORICAL SKEPTICISM-CAN WE REALLY KNOW THE TRUTH CONCERNING JESUS?

First, there was an increasing historical skepticism about whether we can know the answers to these questions with any degree of probability. To some extent, this skepticism flowed out of the increasingly meticulous study of the origins of the gospels, especially form criticism and redaction criticism.

This century's scholarship has made it clear that not only John but also the Synoptic Gospels reflect the experience and beliefs of the early church. *Form criticism*, emerging after World War I, studied the way the traditions about Yeshua were shaped during the three or more decades that they circulated in oral form before

being written down. *Redaction criticism*, developing largely after World War II, analyzed Matthew, Mark, and Luke as individual documents, as well as carefully comparing how each handled individual texts. Correctly treating the gospels as the products of particular authors writing for particular communities, redaction criticism focused attention upon the meaning intended by the, gospel writers themselves, and not upon the history behind the gospel.

Together with form criticism, redaction criticism has made it even more clear that every story and word of Yeshua has been shaped by the eyes and hands of the early church. By making us more aware of the ways the gospel writers and the early Christians before them during the oral period shaped their material in accord with their own needs and purposes, form and redaction critics have also made us more aware of the difficulties involved in using gospel texts as sources of information about the historical Yeshua.

The historical skepticism ignited by the careful study of the texts has been fueled by the multiplicity of diverse portraits of Yeshua constructed by scholars, ranging from a fairly traditional understanding of Yeshua as the servant and Son of G-d to Yeshua as a political revolutionary, or as one who expected the immediate end of the world.

These widely divergent portraits, all claiming to be based on the use of an objective historical method, have reinforced the notion that we really cannot know much about Yeshua at all, and the corollary notion that it is possible to construct almost any portrait of Yeshua one wishes. Prudent scholars thus tended to avoid the quest for the historical Yeshua and the middle portion of this century is commonly described in the history of scholarship as the period of "no quest."' All that we can know directly, it was affirmed by many of these scholars, is "the Christ proclaimed in the preaching (or *kerygma)* of the early church." *Kerygma* is a Greek word which means "preaching" and has become a technical term referring to the early church's post-Easter message about Yeshua. It is often emphasized that the purpose of the gospels is essentially kerygmatic and non-historical, and whatever history they may contain has been thoroughly overlaid by the *kerygma* of the church. Scholars during the "no quest" period affirmed both the near impossibility as well as the theological unnecessity of trying to go behind the *kerygma.* Obtaining knowledge of the historical Yeshua thus was seen as both exceedingly difficult and theologically irrelevant. They were wrong!

THE IMAGE ITSELF: YESHUA ...THE ESCHATOLOGICAL PROPHET

This strong mood of historical skepticism was accompanied by a near consensus concerning what little can (and cannot) be known about Yeshua. Despite the diversity of portraits, there was considerable unanimity within the scholarly mainstream. This majority opinion of scholarship provides answers to the three questions of Yeshua' identity, message, and mission together comprise an image of Yeshua which became almost taken for granted in much of scholarship over the past sixty years.

Regarding Yeshua' own sense of identity, the growing historical skepticism produced a consensus. Whether Yeshua thought of himself as having any special exalted identity-as "Messiah" or "the Son of G-d"-we cannot know because of the very nature of the documents. When we do find such statements in the gospels (and they are few in our earliest sources), the careful historian (even if he or she is also a Christian) must suspect them as the post-resurrection perspective of Yeshua' followers projected back into the ministry. They may well be *theologically* true-that is, statements which appropriately describe what Yeshua had become in the life of the post-Easter church-but they may not be taken as historically accurate statements of what was said during the ministry itself. So also with the statements speaking of "dying for the sins of the world" as Yeshua' purpose or intention. Thus the image of the historical Yeshua as the divine savior who knew himself to be such, and whose mission was to complete that purpose, disappears. How Yeshua thought of himself and his purpose must be inferred from his message, not from statements of other's

perceptions to whom he was. His message reveals his mission.

According to the consensus, from such an examination of Yeshua' message and mission we may surmise that he was an "eschatological prophet" or perhaps even "the eschatological prophet." The phrase needs some explanation. Eschatology is that branch of theology which concerns the "end time"-the end of the world, last judgment, and the dawning of the everlasting kingdom. An eschatological prophet is one who announces the end (Matt. 24). There is some evidence that some in the Jewish tradition near the time of Yeshua anticipated such a prophet, "one like unto Moses" or perhaps even greater than Moses, who would appear immediately before the end of time. To say that Yeshua was the eschatological prophet is to say that he saw himself as the prophet of the end who proclaimed the end of the world (age) *in his own time* and the urgency of repentance and obedience to the commands of G-d before it was too late. That was the core of his message and mission.

The consensus image of Yeshua as "the" eschatological prophet was grounded in the claim that the "Kingdom of G-d" was at the center of Yeshua' own message. So Mark describes Yeshua' mission in his advance summary at the beginning of his gospel: "The Kingdom of G-d is at hand, therefore repent!" (Mark 1:15). These are the first words attributed to Yeshua in Mark, his "inaugural address," and presumably Mark intends them as a shorthand summary of Yeshua' message and mission. It is Mark's answer to the question, "What was the *core* of Yeshua' proclamation?"

However, the consensus image also depends upon a *particular interpretation* of the phrase "Kingdom of G-d," namely that "Kingdom of G-d" is to be understood eschatologically as referring to the "final" Kingdom which would bring an end to earthly history as we know it, the "end of the world. "

This eschatological understanding of Yeshua and of the Kingdom of G-d had its re-discovery primarily in the work of Albert Schweitzer (1875-1965) at the beginning of this century. He is most familiar to us as a world-famed medical missionary, Nobel prize recipient, and a modern "saint." But as a young man Schweitzer, prior to going to Africa, wrote two brilliant books that decisively shaped Yeshua studies for the rest of the century.

Calling attention to element of crisis running throughout the gospels and the statement about the coming of the "Kingdom of G-d" and "the Son of man" who would bring all earthly history to a close, Schweitzer taught that Yeshua expected these events in the immediate future and saw his death as playing a decisive role in bringing about the end. In Schweitzer's opinion Yeshua was mistaken; the end did not come, and he died perhaps realizing his miscalculation for the new age did not materialize. For Schweitzer, however, the story of Yeshua did not end there. Instead, Schweitzer spoke movingly of the spiritual Christ who still speaks to us, concluding his treatment of Yeshua with what have been called the most famous words of twentieth-century theology: He comes to us as One unknown, without a name, as of old, by the lake-side, he came to those men who knew him not. He speaks to us the same word: "Follow thou me" and sets us to the tasks which he has to fulfill for our time. He commands. And to those who obey him, whether they be wise or simple, he will reveal himself in the toils, the conflicts, the sufferings which they shall pass through in his fellowship, and, as an ineffable mystery, they shall learn in their own experience who he is" (Quest. 403).

For Schweitzer, the living Christ called him to Africa, even though Schweitzer's understanding of the historical Yeshua was of one who was profoundly misled by the eschatological beliefs of his day. For Schweitzer, the historical Yeshua thus became theologically irrelevant; only the Christ who still speaks to us is relevant for theology.

This, I feel, is a tragic mistake on his part, for without the correct understanding of the historical Yeshua' message and mission, it is far too easy for his message to be distorted today as a casual look at the diversity within the 2,000 different Christian denominations testify. Far too many have heard "Yeshua speak" things that contradict his historical teachings; many of which also contradict and distort his mission.

Though Schweitzer's work initially created a sensation and strikes many as outlandish when they first hear of it, his image of Yeshua as an eschatological prophet gradually became the consensus understanding among

scholars. It is this image of Yeshua that became the dominant image in German New Testament scholarship and, through the influential role played by German scholarship, in much of North American scholarship. It is found in the work of Rudolf Bultmann (1884-1976), arguably the most influential New Testament scholar throughout much of this century; in Gunther Borokamm's *Yeshua of Nazareth* (New York: Harper, 1960; originally published in German in 1956), probably the most widely read scholarly book about Yeshua written in the last thirty years; and, in various forms, in the work of such influential scholars as Joachim Jeremias, Werner Kummel, Hans Conzelmann, R. H. Fuller, and the early works of Norman Perrin.

To be sure scholars also recognized that Yeshua spoke of the Kingdom as present and not only future, but the future imminent Kingdom continue to be emphasized. The image of Yeshua as one who proclaimed the end of the world and the urgency of repentance remained. Yeshua was one who expected the end of the world in his generation and called for men everywhere to repent in preparation for its coming.

Though the scholarly image of Yeshua as eschatological prophet is known only in relatively narrow circles, it has had its effect upon the life of the church, primarily through the education provided to the clergy. In addition to learning that the popular image is not historical, students in the seminaries of mainstream churches over the past several decades have basically learned two things about Yeshua: one, we cannot know much about him; and two, what we can know is a bit shocking and largely irrelevant to the life of the church. The image of Yeshua as mistakenly expecting the end of the world in his own time and calling people to repent because the end was near does not lend itself well to Christian preaching and teaching. Never have I heard a preacher say in a sermon, "The text tells us that Yeshua expected the end of the world in his time; he was wrong, but let's see what we can make of the text anyway."

As a consequence, among mainstream clergy there is often a strange silence about what Yeshua was like as a historical figure. Christian preaching about Yeshua is left to those who still think of the popular image as historical and who can therefore proclaim that image with confidence. When mainstream clergy do preach about Yeshua, understandably they tend to emphasize the *kerygma,* the message of the early church ABOUT Yeshua, and not Yeshua himself. No wonder the popular image has remained so dominant, for Christians are typically not exposed to a persuasive and compelling alternative image.

What is known is an unhistorical image, believed by some, disbelieved by others. Thus the two dominant currents of twentieth-century scholarship on Jesus-historical skepticism and eschatological emphasis -have made the historical Yeshua seem irrelevant. There is a widespread impression that what the historical Yeshua was like is not only difficult to know but also of no theological consequence-that is, of no significance for us today, whether we are in the church or outside it. Schweitzer said so explicitly, and much of subsequent New Testament scholarship has essentially agreed: the historical Yeshua is irrelevant.

There is some truth to this position.

Knowledge of the historical Yeshua is not essential but very beneficial if obedience to his message is of importance to you and your family.

Being a Christian does not require having accurate historical information. Generations of Christians, taking the gospel portraits at "face value" as historical accounts, have had incorrect historical beliefs about Yeshua that have done (without their knowledge) harm to their faith and piety.

In fact, failure to discern and correctly understand the historical Yeshua, his historical mission, and his historical message have led multitudes of Christians to be deeply seated in idolatry, observe pagan religious festivals in Yeshua' name, as well as robbing G-d in tithes and offerings all the while their clergy assures them that they are "right with G-d" if they believe and do as they are told by their church. For after all, Christianity does not concern itself with or consist primarily of having correct beliefs about the historical Yeshua, but consists of having a relationship with the 'theology created" living Christ.

There is one major problem!

Due to a mistaken image, mission, and message of the historical Yeshua and the acceptance of the erroneous popular image of Yeshua...we fool and deceive ourselves if we believe we have a good relationship with Yeshua and G-d if we (due to our misunderstanding) adhere to and practice a belief system contrary to what the historical Yeshua both believed and followed. His message was one of repentance and love for G-d and man as exhibited through a life-style that modeled ethics and morals based upon the Laws of G-d. Failure to understand correctly the historical Yeshua will guarantees you being led astray by your spiritual leaders who lack such knowledge and rely on their own inadequate understanding in presenting to you a mistaken image of the "real" Yeshua and his message. Faith without works or mistaken works is dead.

Let me stress that what the historical Yeshua was like is not irrelevant to the Christian faith, even if historical knowledge about him is not essential for salvation. Correct historical knowledge about Yeshua is necessary for blessings and rewards both in this world and the world to come. But be not mistaken any longer. Historical knowledge about Yeshua is necessary for understanding G-d's desired obedience and thereby attaining blessings from G-d. Because we lack such critical and necessary knowledge about the historical Yeshua which modeled accepted belief and obedience as a model for all today, we who have accepted the popular image of Yeshua and "faith only" have, in the lack of blessings, attributed and relegated to the blaming of Satan our lack of blessing. Sadly we fail to ask ourselves in the presence of unanswered prayer and the lack of blessings "is it I Lord?" Lacking such knowledge that would correct our belief system and our conduct, as well as our behavior, we are forced to designate Satan as our "scapegoat."

There are signs that the extreme historical skepticism that has marked most Yeshua study in this century is abating. Though it is true that the gospels are not straightforward historical documents, and though it is true that every saying and story of Yeshua has been shaped by the early church, we can in fact know as much about Yeshua as we can about any figure in the ancient world. In some respects, the quest for the historical Yeshua as a historical pursuit is no different from the quest for the historical Caesar. Though we know of these figures only in traditions preserved by their respective communities, we do not therefore conclude that we can know nothing about them. Our sources for the historical Yeshua are at least as good. To be sure, there is more of a "theological overlay" in the sources about Yeshua because of the early church's convictions regarding his ultimate stature, but this does not render historical knowledge impossible.

Though we cannot ever be certain that we have direct and exact quotations from Yeshua, we can be relatively sure of the *kinds* of things he said, and of the main themes and thrust of his teaching. We can also be relatively sure of the kinds of things he did: healings, association with outcasts, the deliberate calling of twelve disciples, a mission directed to Israel, and a final purposeful journey to Jerusalem.

Likewise, we can be relatively certain of the kind of person he was: a charismatic who was a healer, sage, prophet, and revitalization movement founder. By incorporating all of this, and not preoccupying ourselves with the question of whether Yeshua said *exactly* the particular words attributed to him, we can sketch a fairly full and historically defensible portrait of Yeshua. It is to this portrait we turn to lead a more meaningful Biblical life-style.

Sages, known in all traditional cultures, are teachers; they are "the wise" who teach a way of life. Prophets know the "mind" or "will" of the other world and announce that to their people. Finally, a revitalization movement founder stands within a tradition and either calls it to return to some earlier form or to a radicalized form. Yeshua, we shall see, was all of these.

By looking at the traditions about Yeshua we will not only be able to see him with considerable clarity as a historical figure, but we will also be able to see his extraordinary relevance for both contemporary culture and

the church.

This relevance comes from his message and not the message about him formulated by the Gentile church long after his death.

Yeshua provides us with a way of seeing reality that is very different from and yet more comprehensive than the modern vision, and a model of being human at sharp variance from the modern model. The church's failure to recognize his true message [centered at obeying the Laws of G-d] and their blind acceptance of the "transformation" of his message [faith in Yeshua instead of living the faith of Yeshua] has led us to the sorry state of affairs we find today: the lack of miracles, the lack of prosperity, the failure and deceit of our spiritual leaders, etc.

When the message of Yeshua was replaced by a message about him the church lost its power, its obedience and the fear of G-d

Thus Yeshua has an intellectual as well as spiritual relevance. Indeed, he challenges much of what we take for granted. For Christians who seek to mold their lives of discipleship around what it means to follow Yeshua, what Yeshua was like when contrasted with the distorted image of him handed down by the Gentile church should be of more than a passing interest to those who wish to follow Yeshua.

To follow Yeshua means in some sense to be like him," to take seriously what he took seriously, to believe what he believed, to do those things which he did, and to renounce those things that are contrary to truth

Answer for yourself: I challenge you to be truthful with yourself: are there things Yeshua believed and taught that you don't [such as observance of Festivals, Sabbath, righteous giving to people instead of institutions], and if so...why?

Answer for yourself: If you believe things that Yeshua' didn't...why do you? Finally, if Yeshua believed, taught, and modeled things you don't...what stops you from changing?

This is the heart of the religion of Yeshua...repentance and obedience to the Law of G-d

Though this article is primarily a historical study, it is done with the recognition that the figure of Yeshua has been significant to generations of Christians, and with the conviction that he is of continuing and indeed crucial importance to the life of both church and culture. With this conviction in mind, Bet Emet Ministry as well as other ministries like it seek to recover the vision of the "real" historical Yeshua, a vision which can provide us with an alternative vision of life that is much more pleasing to G-d than one which accepts man-made traditions and leaves undone the very issues of a life pleasing to G-d that come only from accurate historical understanding of Yeshua and his belief system. This involves literally "how" and "what" we worship as pertaining to Biblical Feast Days and Sabbaths as well as worship in our giving [correct Tithing]. We do not gain G-d's pleasure when we give erroneously by giving to churches which fail to allot your gifts to the specific places commanded by G-d in His Word. This is where we must begin before we go on to the deeper teachings of Yeshua.

We must address the issues of the heart as manifested through correct conduct, attitude, and behavior; all the time realizing that if we contradict

Yeshua in our experience we are not pleasing to G-d.

For that reason, and that reason alone, it is of paramount interest we understand the "real" historical Yeshua and his belief system and what it means to you today regardless of what you have been instructed by the traditions of your Gentile Roman church or denomination. Yeshua is the model and it is he to whom we are to identify with, and if your church or denomination blurs his image, you must seek to discover the only Yeshua which you can securely put your faith and trust in...the historical Yeshua...the Christ of history and not the Christ of faith created by an anti-Semitic Gentile church who rejected his faith and religion and does so today some 2000 years later as well. Shalom.



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SO YOU THOUGHT YOU WERE A REAL FOLLOWER OF JESUS? YOU MIGHT NOW NEED TO RECONSIDER

Let me begin with a quote from the New Testament…from an epistle written to non-Jews like most of our readers.

2 Cor. 13:5

Examine yourselves, whether ye be in the faith; prove your ownselves……

I think that this is a very good idea to prove to ourselves that what we believe is true; in fact I have practiced self-examination of such religious beliefs in light of the facts regarding the "real historical Yeshua" for over a decade. Because of such self-examination in light of my discoveries as I combed through 2000 years of Biblical history, culture, as well as in-depth analysis of Biblical language, I have been forced to change much of my religious belief system along the way. It is my desire that this article challenge you to scrutinize your religious beliefs as I have been challenged over the years. May G-d witness truth to your soul.

Answer for yourself: Was Yeshua a Christian and would he ascribe today to the vast majority of doctrines taught in his name in churches which go by his name as well?

Well let us investigate. But first we need to set the stage for what is coming next. Try and be as honest with yourself as possible in answering these next questions.

TO WHICH RELIGION WOULD A PERSON BE A MEMBER IF HE DID THE FOLLOWING?

- **Was circumcised on the eighth day.**
- **Kept Sabbath from Friday sundown to Saturday sundown.**
- **Attended a synagogue regularly.**
- **Kept the Biblical Festivals such as Passover, Hag Ha Matzah (Unleavened Bread), Shavuot (Pentecost), Rosh HaShanah, Yom Kippur (Day of Atonement), Sukkoth (Tabernacles) and Hanukkah.**
- **Was a citizen and friend of Israel and believed Israel is the example for all non-Jewish people in the world**
- **His Bible contained the Torah, the Prophets and the Writings ONLY!**
- **Quoted passages as authoritative from the Mishnah (the Oral Law).**
- **Taught that Deuteronomy 6:4 was the most important commandment.**
- **Wore a tallith and phylacteries in religious services**
- **Did not eat unclean foods**
- **Taught the eternalness of G-d's Covenants and His Laws**
- **Taught that faith without works is no faith at all**

- **Taught that salvation is more concerned with events in the here and now than what occurs beyond the grave**

I suppose that most of you came up with the same answer…..you don't have to be a scholar to recognize that one that practiced such a faith does not practice Christianity.....he holds to the teachings of Judaism.

NOW, LET'S TAKE A LOOK AT ANOTHER PERSON. SEE IF YOU CAN IDENTIFY THE RELIGION OF THIS PERSON

- **Keeps the Sabbath on Sunday which is the legacy of Sun worship today.**
- **Attends a church which most likely rejects most things Jewish.**
- **Keeps Easter and Christmas which were pagan festivals made to look religious to those who don't know the difference.**
- **Carries a Bible containing an Old Testament and a New Testament which ironically contradicts the Old.**
- **Stresses a person's beliefs over his actions.**
- **Teaches that people had to be "saved" by acknowledging a creed or an established set of beliefs in order to go to heaven.**
- **Teaches that they are not under the law and that the Law has passed away and they are under grace.**
- **Teaches that the church had replaced Israel as G-d's people and sees itself as the fulfillment of prophecies given to Israel.**
- **Teaches that you can eat anything…even Biblically unclean foods**
- **Attaches no special significance to circumcision**

I bet you got the right answer again – a Christian.

GOING DEEPER THAN YOU POSSIBLY HAVE EVEN GONE BEFORE

Now let's take this discussion one more step by answering this question.

Answer for yourself: If a Jew wanted to become a member of a Christian religion could he continue practicing Judaism in the church?

The answer is so simple. You would only have to ask your Pastor that one question to get the answer. Probably in the 99.9% of the cases the answer would be - NO!

TURN ABOUT IS FAIR PLAY

Answer for yourself: If a Christian wanted to become a convert to Judaism could he continue practicing Christianity and the items listed above? Again the answer is rather obvious.

Now, the percentage moves upwards, probably in 100% of the cases the answer would be - NO!

It is very apparent that not only are Judaism and Christianity different religions, they are exclusive in many ways. This reveals an amazing fact which can be seen by asking one very simple question –

WHICH RELIGION DID YESHUA BELONG TO...CHRISTIANITY OR JUDAISM?

- **Was circumcised on the eighth day.**

- **Kept Sabbath from Friday sundown to Saturday sundown.**
- **Attended a synagogue regularly.**
- **Kept the Biblical Festivals such as Passover, Hag Ha Matzah (Unleavened Bread), Shavuot (Pentecost), Rosh HaShanah, Yom Kippur (Day of Atonement), Sukkoth (Tabernacles) and Hanukkah.**
- **Was a citizen and friend of Israel and believed Israel is the example for all non-Jewish people in the world**
- **His Bible contained the Torah, the Prophets and the Writings ONLY!**
- **Quoted passages as authoritative from the Mishnah (the Oral Law).**
- **Taught that Deuteronomy 6:4 was the most important commandment.**
- **Wore a tallith and phylacteries in religious services**
- **Did not eat unclean foods**
- **Taught the eternalness of G-d's Covenants and His Laws**
- **Taught that faith without works is no faith at all**
- **Taught that salvation is more concerned with events in the here and now than what occurs beyond the grave**

Now for the easy part. The answer to the above question is a matter of historical record which is easily attested to by the New Testament itself-- Yeshua was a Jew, not a Christian and he was certainly not both. It is clear that Yeshua was a practicing Jew who lived a very observant Jewish life-style.

In fact we cannot find any instance whatsoever where Yeshua ever: Kept the Sabbath on Sunday, attended or affiliated with any group which rejected things Jewish, kept the pagan festival of Ishtar/Easter or the sun god's birthday (Saturnalia…December 25th….Christmas) which were pagan festivals made to look religious to us today, ever taught anything that contradicted the Old Testament as does much in the New Testament, ever stressed a person's beliefs over his actions, ever taught that people had to be "saved" by acknowledging a creed or an established set of beliefs in order to go to heaven, ever taught that people are not under the law or that the Law had passed away and they were under grace alone, ever taught that the church had replaced Israel as G-d's people, and ever taught that you can eat anything…even Biblically unclean foods.

YESHUA NEVER RENOUNCED JUDAISM OR QUIT BEING A JEW

An amazing discovery for any Christian is the fact that there is simply no evidence that Yeshua ever renounced Judaism and quit being a Jew. Also, his teachings do not indicate that he ever wanted any Jew to renounce their Judaism and join a new religion. If this revelation every breaks into your conscious mind then you will have to confront Gentile Christianity for what it has actually become despite Yeshua's wishes or example set for us.

Answer for yourself: How then, did Yeshua get credited with the distinct label that he was the person responsible for creating a new religion?

Answer for yourself: How did Yeshua get credit for creating another religion which opposed the religion and way of life he continued to live…even up to his death?

Let us try to answer questions raised by such an assumption:

LOOKING THROUGH THE EYES OF A JEWISH RABBI NAMED YESHUA

Answer for yourself: Would a rabbi prohibit circumcision or downplay its significance?

Answer for yourself: Would a rabbi change the Sabbath to another day…let alone to the day set aside for sun worship by the pagans?

Answer for yourself: Would a rabbi create a replacement for the synagogue?

Answer for yourself: Would a rabbi substitute a pagan feast which was clearly idolatrous, Ishtar (Easter), for Passover?

Answer for yourself: Would a rabbi want his followers to celebrate the birth of a Roman god (Saturnalia -- December 25)?

Answer for yourself: Would a rabbi teach his students to not keep the biblical commandments or that they no longer applied when G-d already said they were forever?

Answer for yourself: Would a rabbi teach Gentiles to hate Jews?

Answer for yourself: Would a rabbi add books to the Torah in spite of the warning in Deuteronomy forbidding the changing or adding to the Word of G-d?

Answer for yourself: Would a rabbi replace Deuteronomy 6:4 as the most important commandment?

Answer for yourself: Would a rabbi teach Gentiles that it is permissible to eat unclean food when Noah, himself a non-Jew separated animals based on the principle of clean/unclean long before there were any Jews?

The answer to all the above questions is that a rabbi wouldn't, and that includes a rabbi named Yeshua!

TOUGH - THOUGHT PROVOKING QUESTIONS YOU NEED TO ANSWER FOR YOURSELF

Answer for yourself: If Yeshua didn't create a new anti-Jewish religion, who did?

Answer for yourself: Who is responsible and what were their motives in replacing the faith of Yeshua with a faith about Yeshua?

Answer for yourself: Was it the men who acquired leadership after Yeshua' departure and the death of the Apostles who did such a thing ?

Answer for yourself: Were those responsible for changing the faith of Yeshua actually Jews or Non-Jews and were their motives in changing Jewish doctrines consistent with anti-Semitism?

Answer for yourself: Did they continue teaching Yeshua's message and his gospel or did they change Yeshua's message in places, and are you, at the present not yet aware of it at your present level of knowledge?

THE BOOK OF ACTS PAINTS US A PICTURE WE WOULD DO WELL TO EXAMINE CLOSELY

The book of Acts provides us with some very valuable information too long overlooked by most Christians. Acts 21:17-25 records Paul's return to Jerusalem and his meeting with the leaders of the "church." Keep in mind that these were the men who had been personally taught by and lived with Yeshua. Their words provide us with some very enlightening information. The translation given below is based on a cultural and historical methodology. Your translation most probably reflects the doctrines of the Roman church and therefore may differ.

"You see, brother (referring to the Apostle Paul), how many thousands of Jews have become faithful (observant). All of them are zealous for the Torah (Law). They have been informed that you have taught the Jews of the Diaspora to not keep the Torah, that they should not circumcise their children or live according to the Jewish

religion.... Take these men and do the following... so that everybody will know that there is no truth in these reports about your teachings, but that you yourself are living an observant life-style and keeping the Torah."

REMEMBERING THAT THIS IS A PICTURE OF JESUS' CHURCH……

A quick summary provides us with some very significant information. Understanding that this passage reflects events which occurred long after Yeshua's death then I ask you to be truthful to the text as well as yourself in asking yourself this: Is your church producing the same results?

- **Jews who believe in Yeshua are becoming more faithful (observant to the Law) because of the message taught by Yeshua's followers.**
- **The message of Yeshua's church caused adherents to become zealous for the Torah (Law).**
- **The members of Yeshua's church kept the Laws of Moses (the Torah).**
- **The members of Yeshua's church circumcised their children.**
- **The members of Yeshua's church lived according to the traditions of the elders of Judaism (the Jewish religion).**

Notice that Paul did as he was requested - Paul example, at least while he was in Jerusalem under the watchful eyes of the Apostles, wasn't teaching the Jews to abandon their religion. On the contrary, Paul's behavior and example was one as "under the law" and as one who lived an observant Jewish life-style.

Answer for yourself: How then could he have been the author of a doctrine that advocated rejecting the law as is ascribed to him by most Christians today?

Answer for yourself: Not meaning to over-stress this point, but are you really getting the importance of this message as taught by Yeshua's church in Palestine?

IS YOUR CHURCH PREACHING THE SAME GOSPEL AND MESSAGE AS YESHUA'S CHURCH?

Again looking at Acts 21 for our information……let us examine what we are taught by this New Testament picture:

- **The message of the apostles caused Jews to repent and become observant Jews who practiced Judaism faithfully.**
- **The apostles were causing Jews to become eager for the Torah and to pursue it with fervor. It is clear that they were not teaching them that "they were under grace and no longer under the law" or that "the law has passed away after Yeshua's death" as we have been told today. This one point is in complete opposition to most fundamental teaching of every modern Christian doctrine.**
- **The Jewish members of the early church continued to circumcise their children. In other words, they continued to see themselves as participant's in the Abrahamic Covenant, just as every practicing Jew does today. Their children were Jews, not members of some new mystical religion that replaced Judaism.**
- **The Jewish members of the early church continued to practice Judaism. They did not switch to a new religion.**

HOW ARE WE TO INTERPRET PAUL'S ACTIONS?

When we look at Paul's actions, after being ordered by James to take several men with him to the Temple, thereby paying for their animal sacrifices in order to prove that he was an observant Jew by bringing blood sacrifices and sin offerings necessary in finishing his Nazarite vow, we are faced with two possibilities: (A) Paul

intentionally deceived the apostles and the Jews in Jerusalem; or, (B) Paul's image and/or the teachings attributed Paul may have been altered by the Roman Church a hundred or more years later.

Answer for yourself: Did Paul intentionally deceive the apostles by faking his true beliefs when bringing sacrifices in the Temple after Yeshua's death?

Answer for yourself: If Paul did deceive them, could you put much confidence in his teachings at other places in the New Testament? Remember he already has said that he can become anything to anyone to prove his argument and accomplish his goals.

Answer for yourself: On the other hand, if Paul's words were changed by the Roman Church could we base our foundational beliefs on forged documents?

Christianity, almost universally, requires a Jew to convert to Christianity before he can become a member of the church or be saved. This conversion process forces the Jew to renounce his or her Judaism and terminate or redefine many Biblical and Jewish practices.

Having read this article so far, please think deeply while answering these next questions:

Answer for yourself: Would your church require a Jew to renounce or stop practicing Judaism if he or she wanted to become a member?

Answer for yourself: How many circumcisions have you attended for the children of Jewish members of your church?

Answer for yourself: How many of your church's members are Jewish and are zealous for the Torah and are pursuing it with fervor?

Answer for yourself: Does your church conduct at least one Torah study per week?

Answer for yourself: How many of your church's Jewish members are observant Jews?

Answer for yourself: When was the last time you attended a Passover Seder, or a Rosh HaShanah or Yom Kippur service at your church?

Answer for yourself: Do you have a rabbi or a minister well educated in the Hebraic Roots of Christianity leading your church?

Your answers to the above questions are probably -- Yes, None, None, No, None, Never and Minister.

I want you take some time to think about the next question before you answer it.

Answer for yourself: What would your church require a rabbi to do if he applied for membership?

Answer for yourself: Would they allow him to continue to be a rabbi, practice Judaism, teach the Torah, wear his prayer shawl, observe all the Jewish festivals and teach the members that they were under the Law?

Answer for yourself: *What if that rabbi was Yeshua?*

Are you beginning to see the truth?

Without a great deal of effort it becomes glaringly apparent that neither Rabbi Yeshua, the apostles nor the Paul of Acts 21, would be allowed to join a Christian Church the likes of which we see today. On the other hand, it is also clear that Rabbi Yeshua would not participate in any religion that not only opposes, but is actively dedicated to destroying his Father's religion!

Gentile Christianity has for centuries felt it was given a mandate from G-d to "save the world." This is the goal and stated mission of Christianity.

THE SILENT SLAUGHTER OF TRUTH

Answer for yourself: How is this mission to "save the world" to be accomplished?

Just ask the Southern Baptist Convention who just last year vowed to win every Jew to Yeshua by the year 2000. To put it very simply, the goal is to convert every Jew (non-Christian) to Christianity. The Jewish convert must renounce his Judaism (or any non-Christian religion he may hold), agree to accept the doctrines of Gentile Christianity and oppose any religion that opposes Gentile Christianity.

Instead of a physical holy war (Jihad), Gentile Christianity has engaged in a doctrinal holy war. As I stated above, Christianity is an exclusive religion. Christians are not allowed to simultaneously practice Islam, Buddhism, Judaism or any other religion. Therefore, if Christianity was to attain its goal of "getting every person on the face of the earth to believe in Yeshua," including all the Jews, Judaism would be totally destroyed and cease to exist. If this were ever to happen, and I pray it does not, then Christianity would have the dubious honor which Hitler in vain tried to achieve; namely the eradication of not only the Jewish people from the face of this planet, but the total destruction of the true faith of Yeshua…Biblical Judaism.

This would accomplish something that the crusaders, the inquisition, Hitler and a number of others have failed to accomplish.

Answer for yourself: How do you think a Jewish Yeshua would react to the idea that such a mission was being carried out in his name?

This really gets weird when you think about it! Christians base their proof for their ultimate salvation on a Jewish rabbi named Yeshua (Jesus), who was an observant Jew who faithfully practiced Judaism. On the one hand, his religion would most probably not allow him to practice modern Christianity. On the other hand, modern Christianity would not allow him to practice its religion without first renouncing his religion -- Judaism!

This should present a very important challenge to every Christian:

If a Jewish Yeshua could not, and would not, practice a religion dedicated to destroying his religion, how can anyone who bases their salvation on Rabbi Yeshua participate in and perpetuate it?

Answer for yourself: Would Rabbi Yeshua agree with the church's salvation message which is based on such a system? Are you getting the drift of this discussion?

Answer for yourself: How did the religion that Rabbi Yeshua and his followers practice evolve into what it is today? To begin to unravel this problem lets ask how a religion whose foundational position focused on teaching its members "to keep the Law" became a religion whose main message was that "members are no longer under the Law."

Early Christian writers taught that the Law had been fulfilled with the coming of Yeshua. Fulfilled, as they defined it, meant that it had been canceled and therefore was of no importance to Christians. However, to Rabbi Yeshua, "fulfilled" meant (1) to keep the Law; and (2) to correctly interpret the teachings of the Bible. There is absolutely nothing said by Rabbi Yeshua that would support modern Christianity's doctrine of grace.

Next, the Roman Christian leaders focused on the story of G-d's unconditional and unending support. However, they claimed that this was something new and was created when G-d made a new covenant of grace. Again, this was unknown to Rabbi Yeshua and his apostles. Early Gentile Christian leaders and theologians continued to develop their new doctrines from the mid-second century on through the seventh century. As they refined their

arguments they became much more antagonistic toward Judaism.

This Gentile anti-Judaic movement spanned almost all of Christianity -- from the Roman African communities represented by Tertullian (160-220 C.E.), to the Iranian monk Aphrahat (300-350 C.E.) of the eastern Syriac Christian tradition, and to Bishop John Chrysostom (349-400 C.E.) in Antioch.

Studies have clearly shown the extent to which leaders of the early church attacked Judaism for its position on the law, calling Jews "slavish adherents to the letter of the law." They claimed that Judaism was allowed to continue to exist primarily as an example of degradation.

Answer for yourself: What do you think that rabbi Yeshua would have thought about that position?

Origin, the third-century leader of the Christian community in Caesarea, summed up the difference between Judaism's and Roman Christianity's approaches to Scripture:

"It seems necessary also to explain how certain people by failing to read or understand Scripture correctly have given themselves up to a great many errors, since the way one ought to approach the understanding of divine letters is unknown to a great many people. And so, the Jews, through the hardness of their heart and because they wish to seem wise in themselves, have not believed in our Lord and Savior....

Now the reason that those we have just mentioned [Jews and heretical Christians] have a false understanding of these matters is quite simply that they understand Scripture not according to the spiritual meaning but according to the sound of the letter....

[But] a person ought to describe threefold in his soul the meaning of divine letters, that is, so that the simple may be edified by, so to speak, the body of the Scriptures; for that is what we call the ordinary and narrative meaning. But if any have begun to make some progress and can contemplate something more fully, they should be edified by the soul of Scripture. And those who are perfect... should be edified by that spiritual Law (Rom. 7:14) which has a shadow of the good things to come (Heb. 10:1), edified by the spirit of Scripture. Thus, just as a human being is said to be made up of body, soul, and spirit, so also is sacred Scripture, which has been granted by G-d's gracious dispensation for man's salvation."

This new scheme for reading Scripture, and the charge that Jews miss all but the literal meaning, made for powerful arguments. Origin's dichotomy between "letter" and "spirit," or in other words, between reading biblical materials either at their face value for norms of behavior and as a more generalized stance toward the world, set the stage throughout history for Christians to increase the fervor of the charge of legalism. Legalism became synonymous with Jewish, and therefore was viewed in a negative light. However, the word "legalism" simply means someone that "lives in accordance with or adheres to a legal system."

Answer for yourself: What would you call someone who "did not adhere to or live in accordance with a legal system"-- a Christian? The products of this anti-Jewish tradition still shapes the thoughts of over 1.6 billion Christians regarding Judaic law.

I am challenging every Christian to make a decision to return to the religion, teachings and life-style expounded by Rabbi Yeshua. Don't misunderstand what I am saying; I am not advocating adopting and accepting the current "theology or faith" about Yeshua; rather, return to the real faith of Yeshua and the place within it for the Gentile G-dfearer. As I stated above, according to the book of Acts, your conversion experience to the faith of the Apostolic church of Yeshua as seen in Acts 21 should have made you zealous for the Torah and brought you back to an observant Biblical life-style as defined by the commandments of G-d.

Answer for yourself: Has it?

Becoming a member of Rabbi Yeshua's movement should have caused you to become a serious student of the Torah. You should be teaching the Torah to others, especially the flood of Gentiles who are coming to you to be taught.

Answer for yourself: Has it?

Answer for yourself: Is there any other way for you to be a "light to the Gentiles?"

If you are a Gentile, you will also need to take a very close look at Acts 15. Gentiles who were coming to the movement originated by Rabbi Yeshua were given very special instructions. First they were to place themselves under specific laws. For all practical purposes those laws were the Ten Commandments. Of special importance was their keeping the Jewish Sabbath and studying the Torah at the synagogue with the Jews.

Keeping the Jewish Sabbath is something that you can do immediately, however; many of you may find it difficult to locate a synagogue where you will be allowed to study the Torah. For very good reasons, after thousands of years of persecutions, the Jewish community is very cautious. I believe that as Christian Jews return to the synagogue, because of the teachings of Rabbi Yeshua, the doors will be opened wider to Gentiles desiring to know the G-d of Rabbi Yeshua.

Two things must be kept in mind as both Jews and Gentile Christians choose to return to the teachings of rabbi Yeshua. First, almost two thousand years of conflict between Judaism and Christianity has left many scars. Both religions have developed reactionary doctrines and theologies. A reactionary doctrine created as a reaction to the another religion's actions or doctrines.

An example would be the Jewish position concerning kneeling for prayer. Because Christians knelt for prayer, the Jews took the position that they should no longer kneel but stand for prayers. Judaism altered its form of worship because of this practice of Christianity. There have been many reactionary doctrines created both between and within both religions. This is an area of research that deserves much attention. I would challenge my readers to consider such a research project.

It must be kept in mind that the Judaism of Yeshua is not exactly the same as the Judaism of today. Also, the movement attributed to Yeshua is not the same as modern Christianity. Obviously, many things have taken place since the time of Yeshua which resulted in the separation and numerous differences between the two religions.

It is of the utmost importance for both Christians and Jews to understand these changes. You must know when the changes were made, identify the people who were responsible for making the changes, and discover why they made them. You must come to an understanding which changes were motivated by inspiration, which were produced by the hunger for power and wealth and which were the results of human frailties such as anger, rejection, fear and hatred.

As you embark on this journey you will quickly come to realize that you have stumbled upon the greatest cover-ups in history.

As you become more acquainted with the truth upon your study you will realize two very important things:

- **Leaders, especially scholars, have always been aware of this information and have deliberately chosen to ignore it.**
- **This information has been virtually within the grasp of every American. In many cases it is as close as an encyclopedia or attainable today through the Internet.**

Today, there are over 2.5 billion Christians on the face of the earth – the vast majority who believe in their heart they are true followers of Yeshua, but as I have shown you, are practicing a different religion from which

Yeshua practiced. If they all returned to the teachings and life-style taught in Acts, we would see a moral and ethical revolution that would literally rock the foundations of the world and no longer would America, touted to be the most Christian nation in the world, be recognized as the world's most violent and law-breaking nation of the world. That should make you wonder what it would be like if Christians really followed the faith of Yeshua and if your church would really allow you to be like Yeshua.

If you would like more articles and information on topics such as these, please contact us at:



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BET EMET MINISTRIES.....OUR VARIOUS WEBSITES FOR YOUR STUDY

- **Pastor Craig Lyons, Ms.D, D.D., M.Div.**
- **Bet Emet Ministries**
- **902 Cardigan**
- **Garland, Texas 75040**

If one undertakes the study of Bet Emet Ministries' Websites, and understand it is a life's work, then one is prepared to understand what has truly happened to Christianity down through the centuries and how Divine Spiritual Truths, once expressed through allegory, metaphor, Spiritual myth and simile by the Ancients who first received the Revelations of God, has been suppressed, altered, and tragically lost for the most part today through the "literalization" of such Spiritual revelations given to us by the Ancients. This is a tragic story to say the least and renders us today as "believers" and "followers of the New Testament Jesus" as basically "idolators" as defined by this same Bible and we never know it because our Bibles inherited from Rome are "forged" in key "theological places" and this assures we inherit "untruth" never aware that we are doing so. That is until you study to see these issues! If you are diligent to study and learn from what is shared on these multiple sites then over time you will come to see and understand how it is possible to follow the "New Testament Jesus" and his teachings and examples in one way which ends with idolatry and blasphemy and in another way which ends in holiness and righteousness. The decision is yours; but such a decision must be based upon knowldege and not "emotion". This is the mystery that is tied up in understanding and interpreting the "Christ Story", or should I say the "Jesus Story" the way it was originally intended to be understood and not the way it was later "radically reinterpreted" by Rome during the 2nd through the 5th centuries. The key to all of this rest in the true identity of "the Christ," "the Logos", and "Christ Jesus". We are all familiar with these terms but we will soon come to see that there is a big difference between what we have been taught about these terms today and what they meant to the original "Chrestians" and "Christians" before Rome's rise to supremacy. Rome's has played a key role in the loss of these Divine truths and in their place the substitution of falsehoods and this will become all the more plain to see very soon. "Surely that is not possible I hear you say" but I only wish it weren't so. For your study and thought these websites were developed and revised over the years as Bet Emet Ministries' have progressed and deepened in its studies and more parts of the "theological puzzle" of Christianity became apparent to myself and others associated with Bet Emet.

These websites by Bet Emet Ministries are intended to be "a step by step" process in your pilgrimage of learning the truth regarding "the Christ". It has been rightly said: *"It is all about the texts"* and rightly so. We therefore begin by looking at the surface of the texts and their examination as to accurace of translation which involves any possible purposeful mistranslation, misquoatation, and lifting of such verses out of context in order to change the intended meaning desired by the original writers. We trace such changes when found from their inception all the way from their corruption when they were mistranslated moving from the Hebrew to the Greek and follow then throuh the Latin and later English Old Testament quotes as well as New Testament quotes. Only in this way can we be assured that what we have inherited in our Bibles is "God's Truth" and "God's Word". Then moving deeper as the websites progress we look often at the hidden and esoteric meanings

that lie beneath these same texts and their later alterations as well. In other words we begin our websites with a "literal-historical" interpretation of "the Christ" and "Jesus Christ" and after having covered these many comparisions of Judaism vs Christianity do we then move deeper to look at the "Mystical Christ" and finally to the "Mythical Jesus Christ". If you followed all of this then you see that we will look at "the Christ" from three vantage points; beginning with the inherited "literal historical Jesus" we will take and examine all texts and explain them "literally" as we have been taught to "believe" since growing up since childhood in the Christian faith that we inherited. In so doing it is my intent to show separate for you the "Jewish Messiah and Judaism's Spiritual Truths" from a "non-Jewish Messiah and untruths" given us by Rome. There are two different "Messiahs" exampled for us in the Rome's New Testament; a "Jewish Messiah" and a later "Roman Messiah" and only one can be true. Here is where the authenticity and reliabiliity of the Scriptural Texts is of utmost importance because the reliability of the texts must determine for us which "Chirst/Messiah" is the real one in the New Testament. This is why Bet Emet spends so much time in comparing the Hebrew to the later "purposeful alterations" for such alteration of the Hebrew Scriptures has a direct and diasterious implication for the truthfulness of the depiction of the New Testmanet Jesus as he has been represnted to us in our New Tesament. As you see these Hebrew passages, "line upon line and precept upon precept" being corrupted one after another as apply to a "Jesus Chirst" of Rome's making this should stir your mind as to what then really stands behind this "supposed historical and literal person" who has been passed off to mankind as the "fulfillment of the Hebrew Scriptures" in spite of the Jewish people's denials now for 2,000 years. As your studies progress it is my hope that you will come to see the depiction of this "Jesus" in the New Testament in a deeper light; not as some "supposed historical-literal person" due to the forgery of the Hebrew Scriptures as well as pure Scriptural invention but the "personification of Divine truth" that was entrusted to the Jewish nation for the person who was ever to be born in the Gentile world. As these websites progress I am confident that you will come to see just whom this "Divine Christ within" really is and how this concept of the "Indwelling Christ in all humanity" has tragically be changed and altered by Rome and given a "literal-historical life" of its own which was limited to but one person who only exists through the forgery of the Hebrew Scripures and pure inventionism. It is a real shame that the only Jew to ever came to you and me was this New Testament Rabbi and model for humanity came dressed up like Constantine and bearing literalized sunworship concepts which simply are not true in their "literal sense" since they bring the stain idolatry with them. This is another "big key"; literalized Sunworship is wrong. But when the Sun is seen allegorically for the "visible representation" of the "invisible God" and "Soul" then the reader will come to see that the Creator put this Orb in the Sky to teach us of the progressive growth of "Spirit/Soul" in the bosom of man. When understanding this "key" then the Sun is the example given man for the growth and Spiritual progression of his Soul as the Sun moves through the Sky and the Zodiac. This knowldge well come in time as your studies advance but know that Matthew, chapter 1 throught Mathew chapter 28, follows this "Path of the Sun" through the Sky perfectly. We should expect our "Jesus Story" to do the same and it does! Of course it would because Paul states in Rom 1:20:*"For the invisible things of him from the creation of the world a*re clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:".

Over time as your studies advance you will come to see the Higher Divine Truths and how the ancients expressed then in Spiritual Allegories, myths, legends, metaphors and did not express them as we mistkaenly think today as "liteal" or "historical" stories. They understood what we have forgeotten: God is not a man and God exists in a Metaphysical realm and they had to turn to and utilize pictures and sybmols to captur such High Spiritual Truths which we have lost the "keys" to understand today thereby takeing them all "literally" not knowing how grieveiously we err. Their Divine Truths were expressed as Spiritual allegories and they were intended for all and easily remembered over some deep theological treatise. Simply said there exists an "unbroken chord" between this ancient Spiritual Wisdom from the beginning of manking that remains unbroken down through time until the 2nd century with the rise Romanism and the beginning creation of the Roman Bible. During the next 3 centuries Rome will expend all effort and mony possible to "radically reinterpret" the ancient Spiritual Wisdom of mankind and in so doing alter almost all, if not all, the Spiriaul concepts cheristed by mankind since the beginning of time. The study of the Roman forgery of the earlier Sacred Wisdom and the Hebrew Scriptures, themselves the legacy of the Great ancient Egyptian Religion, is the beginning of our awakeing to this great loss of Spiritual veracity to humankind.

In closing it is my intent as a yet ordained Pastor who desired to serve the Creator and help His children do the same that once this information came to light over the years of my studies I realized that someone has to share and tell others of this deception in order that our worship of the Creator be in "Spirit and in Truth. We can say we worship in "Spirit and in Truth" all day long but that does not mean we are doing it. Bet Emet, Hebrew for "House Of Truth", has done as best it can to present these truths to other "truth seekers" in hopes that your love for and worship of God be likewise.

Now lets discuss the study. The order of our study is very important. If you start from the beginning and work your way through these websites as if you are reading the "best of many books" (which you are) then you will end your study with few unanswered questions and you will have arrived as the truth you sought and have a very clear picture of whom God is and what He requires of you as the non-Jewish believer in Christianity today. But above all your journey ends with the awakening of yourself to your True Identity and the Divinity that resides in you. You will discover beyond any doubt that the "Jesus Story" is YOUR STORY. That you are the "indwelling Christ/Sophis" in "matter" by which God is progressively evolving Himself and you are His Temple for his own progressive Self-awareness of Himself. You and God are truly "co-laborers". This is the very goal and purpose of your incarnation.

Sure the trip is hard, long, and time consuming and filled with both tears and joy as you deal with what has happened at the hands of men who served themselves rather than God. But the goal must be kept squarely before you in order for you to come to the Truth once known about God by these Ancients who framed many of the very same religious doctrines that sadly have come down to us altered and redefined today which sadly cover the pages of our Bibles of which we are not aware. You will come to see that there is a very big difference from the Jewish Bible and the corrupted Gentile Christian Bible we inherited from Rome and this corruption has blinded you to your true Self and Infinite Being. This is Rome's doing! All of this is dealt with on our websites and you will get to it in time if you are diligent in your study.

Let us end with one passage from the Hebrew Scriptures:

14 Then the LORD said unto me: 'The prophets prophesy lies in My name; I sent them not, neither have I commanded them, neither spoke I unto them; they prophesy unto you a lying vision, and divination, and a thing of nought, and the deceit of their own heart.

It is time that we do diligent study in order to overcome these "lies" which we have inherited from Rome during the 2nd through the 5th century and beyond and it is equally time that repent of such errors of "belief" that as well are in our life. It is time we search out and return to the faith of our Fathers who carry the Ancients traditions and truths with them. Today we find that best expressed in my opinion in Judaism because not only are they the "children" and legacy of Ancient Egypt but carry the hope for the whole of the Western hemisphere that they might yet, as Paul said in Eph 5:14: *"Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light"* as well in Col 1:27: *"To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:".*

Few know this because of lack of study but the beginning study has been done for you. It is time you accept the mantle of study which in first century Israel was "the highest form of worship".

Lev 20:77 Sanctify yourselves therefore, and be ye holy; for I am the LORD your God (the Jewish Tanakh)

INTERPRETING THE "JESUS STORY" THROUGH

THE 4 WAYS OF RABBINICAL TEACHING

The Websites and our spiritual pilgrimage follow but I must say that what I uncovered when getting to the bottom of the origin of the "Jesus Story" is that the "New Testament Jesus" can be understood in many different ways and in so doing yet communicate Divine Truth to the reader. I have discovered through my 20 years of study that we basically have 3 different ways to understand "the Christ" and the "Jesus Story" as I and others see it. We at Bet Emet Ministries have covered all 3 different understandings and presentations of "Jesus Christ" through the totality of our websites. Taken in order our Websites take the student through these 3 different understanding of "the Christ" in systematic order.

- **Historically...(myth taught through the medium of a presumed historical person; although not accurate to the existence of a historical person yet important in that it serves as an example to be emulated by all mankind)**
- **Mythically...(personification of the Sun and its path through the Zodiac and the 4 seasons of the year; the equinoxes and solstices)**
- **Mystically...(expressing a hidden teaching, a secret doctrine, given under strict and exacting conditions to approved candidates by the Masters of Wisdom regarding the descent of the Logos into matter, ie., mankind). Paul speaks of this:**

Col 1:27 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: (KJV)

Answer for yourself: Are all three methods of presenting Jesus Christ equally accurate to truth? No they are not and our Websites will provide the evidence you need to not only see this for yourself but make adjustments in your religious belief system when needed. Our focus needs to be on correctly interpreting the Mystical and Mythical Christ and then dealing with the erroneously interpreted "Historical Jesus...the Christ with flesh".

It goes without saying that we all begin to read and study the Bible from a "literal" perspective assuming that it is the vehicle for "literal truth" about Jesus Christ, never realizing that often these stories were written to be understood as allegories by the original writers let alone ever realizing that our "Jesus Story" can be found in identical form all the way back to pre-dynastic Egypt over 13,000 years ago. Bet Emet Ministries began several years ago to present websites dealing with Christianity which at first adopted this "Literal Interpretation" of Jesus in the "Jesus Story" since the "literal" approach toward Jesus in the New Testament is taught today by almost all of Christianity as they *assume* that Jesus Christ was a historical person. We all grow up in the Western Hemisphere assuming that the "Jesus Story" is a historical reality; that is until we do the serious study of our faith required to get to the bottom of the "Jesus Story" and the religious synthesis within it. Only with the study of Gnostic Christianity did I come to clearly see the Mystical Christ. Many of our websites, especially the early ones from years ago, begin by approaching the "Jesus Story" from this historical -grammatical method of interpretation because this is how we grow up and first get acquainted with the "Jesus Story". This I felt was necessary to get the reader and student started in order to reveal the greater Spiritual Truths that lay within Biblical Judaism that does not come with the added baggage of idolatry which we find in Gentile Christianity. As a pastor I realized that it takes time for a "seed to grow" and if I strike out and were to say "everything you believe about Jesus is wrong" I would lose any hope of reaching people with the fruits of my studies. So the beginning study of the Jewish Roots of Christianity follows the Rabbinical Methods of teaching and I applied them to Bet Emet's presentation of the "Jesus Story" and the totality of our Websites. There are 4 levels of Rabbinical teaching.

PASHAT

The first level of understanding is PASHAT (simple). The Pashat is the literal meaning. It is similar to what

Protestant hermeneutics calls "Grammatical Historical Exegesis" and also similar to what Protestant Hermeneutics calls "The Literal Principle." The PASHAT is the plain, simple meaning of the text; understanding scripture in its natural, normal sense using the customary meanings of the words being used, in accordance with the primary exegetical rule in the Talmud that no passage loses its PASHAT (b.Shab. 63a; b.Yeb. 24a). While there is figurative language (like Ps. 36:7) symbolism (like Rom. 5:14); allegory (like Gal. 4:19-31) and hidden meanings (like Rev. 13:18; 1Cor. 2:7) in the Scriptures, the first thing to look for is the literal meaning or PASHAT. This is how and why I developed the first websites and in so doing try to reveal the beauty of Biblical Judaism to the Christian student desiring the truth of his Jewish Roots. For it is in Biblical Judaism do we find our links with Egypt in their purest form thus preserving better than any these Ancient understandings of God and the Cosmos and man's responsibilities to the Creator. These following websites approaches "the Christ" as an assumed "historical person" yet never telling the reader that behind this motif of a "historical Jesus" lies the greatest deception know to mankind.

- **RETURNING TO THE BIBLICAL FAITH OF JESUS/YESHUA BY EXAMINING CLOSELY OUR BIBLES**
- **http://www.christianjewishbible.netfirms.com**
- **(We move on and begin to look at our New Testaments since it is within them that we have the core of the problems concerning this Jewish Messiah portrayed as Jesus. Here we encounter examples of such textual and scriptural falsifications in our Christian Bibles, both Old and New Testaments as mentioned in the previous sites.. hundreds of examples where the facts and truths that once existed in the Jewish Masoretic Old Testament texts were purposefully changed in the Greek translation of the Jewish Scriptures by the Essenes and later incorporated into almost all Christian Old Testaments and the implication of such purposeful alterations by not only the Jews of Alexandria (the Essenes), but the later changing and altering of this solar-mythology by the Gentile Church in their final production...the New Testament. Here we encounter the change of these Divine Concepts as they become altered and reinterpreted and attached to the life of the "supposed literal and historical" New Testament Jesus. So it is necessary that we become very familiar with the document called the New Testament which has incorporated such religious agendas over time)**

- **RETURNING TO THE JEWISH ROOTS OF CHRISTIANITY...THE FAITH OF JESUS/YESHUA**
- **http://returntofaithofjesus.netfirms.com**
- **(The examination of the Jewish and Hebrew Roots of the Christian Faith as taken from a literal perspective. In so doing we expose many of the errors in doctrine and practice of today's Gentile Christianity with special emphasis upon the non-Jewish believer and his Divine place within the Israel of God instead of enmeshed in replacement religion as exists today in Gentile Christianity. We pay no attention in this site to the many problems concerning the Historical Jesus and approach the study from the normal assumption that the historical Jesus is true since that is how most of us grew up believing in the first place...in later sites we look at this problem in greater detail).**

- **AN UNBIASED LOOK INTO THE HISTORY OF THE NEW TESTAMENT…AND THE ROLE OF THE HOLY SPIRIT IN ITS CANONIZATION?**
- **http://historyofformationofnewtestament.netfirms.com**
- **(Now we must understand how we actually got this New Testament in the first place. This study is as best as possible an unbiased and intense study into the New Testament, its origins, its canonization, the disagreements of the early Church Fathers as seen for hundreds of years in the conflicts and disagreements concerning it, its falsification and purposeful mistranslation of the Jewish Masoretic text, the role of the Essenes in the falsification of the Jewish Old Testament and its impact of the later developing New Testament, and the determination of the role of the Holy Spirit in the production of the New Testament...if any)**

- **THE COVENANT OF NOAH & THE LAWS OF NOAH AND THEIR RELATIONSHIP TO THE CHRISTIAN CHURCH**
- **http://covenantofnoah.netfirms.com**
- **(Now we look in depth to the non-Jewish believer and how he fits into true Biblical Faith. This is**

very important information and necessary for every Christian to read and study in detail. This is a very revealing study of the Covenants of God with special emphasis upon the Covenants concerning the non-Jew which are called today the Covenant of Noah comprising the 66 commandments of Noah; included in this site are OT references to this covenant as well and revealing exposition of this same covenant in the NT as taught to the non-Jews in fulfillment of the Great Commission before Rome would change everything in the 4th century; see how the Pattern of Worship was the same for the Jew and non-Jew and how denominational Christianity has missed the mark throughout history due to it's anti-semitic background and dogmas inherited by Rome).

- **THE BIBLICAL "PATTERN" OF WORSHIP & THE GENTILE GOD-FEARER IN THE FIRST CENTURY SYNAGOGUE-"CHURCH"**
- **http://jewishrootscx.netfirms.com/**
- **(Having learned all of this knowledge from the above websites and fully convinced that repentance is needed in my "Christian religious belief system" then the question that should be asked is this one as I see it: *"If I, as a non-Jew, who had not converted to Judaism, had lived in the first century in Israel and had come into contact with the Messianic Movement within Israel as we find it in Acts 15 for example, then what would I have been taught about how a non-Jew is to "worship" the Creator"? Is there a "Pattern of Worship" of God that I need to know about?* Other questions come to mind: What was I to do having learned these truths about the early Gentile inclusion into the Israel of God? How was I to worship in contrast as to how I learned from Roman Christianity? How can I bring this understanding into my life today? How can I worship the Creator in "Spirit and in Truth" in light of what I have learned in the above websites that has shown me that I have been badly taught and so badly misquided by my spiritual leaders in Christianity today? If you want those answers then this website is for you. My apologies that it is not finished but under "construction" but better to begin to learn what we can when we can than waste any more time. I trust that in time the website will be finished.**

REMEZ

The next level of understanding is called in Hebrew REMEZ (hinting at a prior truth or a hidden truth that goes beyond the current text). Peculiarities and contradictions in the Biblical texts are treated and presented to the reader as hinting at a deeper truth than that conveyed by its PASHAT. The fun of discovering our Jewish Roots, Sabbaths, and Biblical Festivals is over and it is time for serious investigation of our inherited faith. Our Websites get more challenging as I begin using the principle of Remez to hint that there are problems with the "Jesus Story" and begin to question many of the teachings of Christianity and their presentation of Jesus as the Jewish Messiah. We still approach these issues as if "historical" but as your studies progress you begin to slowly get the picture that there is severe problems with what Christianity teaches about "the Christ" and its presentation of Jesus as the Jewish Messiah. It bears saying again that we approach this information yet as if "historical" but as our websites progress we will soon move to the "Mythical" and the "Mystical" presentations of Jesus Christ. You might say we are in the process of cracking the egg shell regarding the "Jesus Story".

- **THE JEWISH CONCEPT OF "THE" MESSIAH....WHY CAN'T THE JEWS AND THE CHRISTIANS AGREE?**
 - **http://jewishmessiah.netfirms.com/**
 - **(Now we enter the beauty of Judaism and the truths they taught about their own Messiah and once knowing this then it is easy to contrast them with what we have been taught as Christians that come from our forged Christian Bibles. Ever wonder why the Jews and Gentile Christianity cannot agree on the Jewish Messiah? At last the unbiased truth concerning the Jewish Messiah and with it many explanations as to how the Christian theology concerning the Messiah deviates so drastically from the Jewish Messianic concepts as well as emphasis on the corruption of the Gentile's religious texts (OT and NT) which culminates in the creation of a Messiah which was never prophesied by the Jewish prophets.....the answers for the Gentile Christian are not always**

comforting but if you want the truth it is here for the interested and unbiased student and true seeker of truth. This is a selective summary of what went before on the other sites where I pull together pertinent information concerning one topic and one topic only: THE MESSIAH. If your desire is to study what the Jewish Scriptures taught about the Jewish Messiah before they were altered and changed as they were purposefully mistranslated into the Greek and later carried over in their corrupted forms into the Christian's Old Testament and New Testament texts, then this material is for you. Along with this site is the examination of text after text not only in it's Hebraic original form but as it was altered and changed thereby causing New Testament believers to ignorantly accept and cherish beliefs about Yeshua/Jesus which not only are incorrect but which render them idolators before God).

- **A TRUTHFUL ANALYSIS OF MESSIANIC PROPHECIES IN THE HEBREW BIBLE AS CONTRASTED WITH THE CHRISTIAN TRANSLATIONS...DID JESUS FULFILL THEM?**
 - **http://messianicprophecy.netfirms.com**
 - **(A very detailed examination of the Hebrew Scriptures and how they were later altered when translated into the Greek, Latin, and English versions of Christian Bibles. We trace the corruption of the Jewish Scriptures from the Hebrew in which they were originally written and show how these Jewish Scriptures were later purposefully mistranslated, misquoted, misapplied, and even invented in order to alter the human messiah into a "cosmic Godman" by the Essenes of Alexandria, Egypt. Later these very same altered passages will become forced "fulfillments" when applied to Jesus in later Latin and English versions taken from the Greek forgeries of the Jewish Scriptures. We show repeatedly how the Greek translations were forged in order to include the Essene concept of their "angel messiah" and "cosmic Godman" and later how this concept would be further adulterated when applied to Jesus some two hundred years later through the further forgery of other Hebrew Scriptures by the Roman Gentile Church. In other words we show beyond any doubt how the Holy Word of God has been corrupted today. No wonder the Jewish people don't believe in the Christian Jesus; their Jewish Scriptures read completely different than those of the Christian Church in "key" messianic places)**
- **DANIEL 9:17-27: THE SEVENTY WEEKS OF YEARS AS TAKEN FROM THE HEBREW SCRIPTURES**
 - **http://seventyweeksdaniel.netfirms.com**
 - **(We now look at a very problematic piece of prophecy. Of all the Old Testament scriptures translated and quoted (or purposely mistranslated or misquoted) by Christian evangelicals in hopes of finding validation to most of their Gentile Christian doctrines, Daniel 9:17-27 and Isaiah 53 are perhaps the two most popular. In both cases, Christianity relies on a claim that the only reasonable interpretation of those scriptures is theirs. But is this true? Have our Christian Bibles been forged to force fulfillments as applied to Jesus when the true Hebrew Scriptures read differently than our Christian Bibles? Well...it is time to see the truth for yourself concerning Daniel's 70 weeks and then you decide who is right....Judaism or Christianity)**

- **THE ESSENE CHRISTIAN FAITH AND ITS LEGACY OF SUN WORSHIP**
 - **http://essenecx.netfirms.com**
 - **(As stated earlier Divine allegory of the ancients has been "literalized by Rome" and presented to us in our Christian Bibles. We begin to see this through a comprehensive and challenging investigation into the true origins of the Essene-Christian faith as we begin in Egypt and it's worship of God. In so doing we spend some time understanding Egyptian Sun-worship where astral-theology and solar-worship was personified into "savior Godmen"...Osiris being both the first and the "pattern" of all that followed; tracing such solar beliefs through successive Gentile nations and making note of similarities as well as differences, until we come to the Essene/Qumran cult, who, in rejection of Biblical Judaism because of their inability to assume the Priesthood following the Maccabee war, evolved away from Biblical Judaism and adopted these astral-theological religious ideas which had more in common with Egypt, Persian, Zoroastrianism, Buddhism, Pythagorianism, etc., than with Judaism, until we end up with a "corrupted Judaism" which is more commonly known today as Christianity. What we find is that the Essenes "literalized" these prior Divine Allegories concerning Divine Truths expressed by the Ancients through the medium of myths and**

symbols. It is in the hands of these apostate Essenes where these Divine concepts were "literalized" and were purposefully included in a falsified translation of the Jewish Old Testament called the Greek Septuagint. In so doing these Divine Concepts lose their original meaning and these reinterpreted doctrines become parts of the Greek Old Testament for the Greek speaking world and for all later Christians and the Christian Church; thus providing the substrate for all later quotes of the New Testament. The bottom line being that personified Sun-worship was applied to the life of the Jewish Messiah as recorded in the New Testament and it is we, not knowing that these concepts were only to be taken allegorically, have been misled to see in them a "literal" understanding when they never were originally intended to be taught as such. In so doing we spend a lot of time with the texts in order to see how this was done and how extensive this misrepresentation is in our Bibles).

- PAUL...THE TRUE FOLLOWER OF JESUS...OR...SUBVERTER OF THE FAITH OF JESUS AND FOUNDER OF A NEW RELIGION?
- http://paulproblem.netfirms.com
- (Now we move to the Paul Problem. Let it be said that I am hard on Paul since he has been presented to us on the pages of this New Testament in a particular way and reinforced by 2000 years of Church Tradition. I must say that I deal with Paul "literally" as this is the way he has again been presented to us on the pages of the New Testament and in so doing I spare no ink in pointing out the problems this presents regarding a Jewish interpretation of "the Christ". Understand that this is a very challenging website which exposes the deception behind the New Testament's presentation of the Apostle Paul...it reveals the truth behind the purposeful manipulation of history and facts to cover up the truth about Paul who was understood by all in the first century to be an enemy of the Jerusalem church and remained so his whole life...I expose what the true religious belief system of Paul really is and show you how it is a synthesis of Gnosticism, Mystery Religions, and Judaism...along with this I reveal his and later pro-Pauline writers purposeful misuse of the Jewish Scriptures by Pauline writers in their presentation to the non-Jewish world of a new religion and how they made it seem as if Jesus was the cause for it...this is strong stuff and not for the faint-hearted. We will look at Paul in a different light when he is later put into his Gnostic setting which is historically accurate then then we can say "kind things" about Paul then...so hold on...we need to find the "real Paul" and we don't have it yet since Rome forged all but 7 authentic epistles which he wrote and put his name on them...so we have to be hard on Paul since Christians believe that he taught all the things that carry his name. We will see as we study that he did not and the blame for this deception is again laid on the lying pens of Rome....so we deal on this site as "if" Paul was responsible for these writings since we are taught he wrote them all by tradition)

- THE PAGANIZATION OF THE FAITH OF YESHUA ...AND THE BIRTH OF "GENTILE CHRISTIANITY"
 - http://paganizingfaithofyeshua.netfirms.com
 - (We move on now to look at more "literalization" of Sun-Worship as it was applied to the Jesus of the New Testament by the writers of the this New Testament. This is a very, very challenging study and expose of how Sun-Worship today as masqueraded as "orthodoxy" in Christianity...the subject is diverse and will require adequate reading on your part but well worth the price as you learn of the origin of the Sun Myths which were later personified by the Indo-Germanic nations and later written into the translation of the Greek translation of the Jewish Scriptures by the Essenes of Alexandria, Egypt. These accounts would be later embellished by the Gentile Church as they applied them to the life of the Jewish Messiah as represented through this Jesus as they build it off the falsifications of the Greek Old Testament as altered by the Essenes of Alexandria, Egypt; this site exposes the false theology connected with Jesus which lines almost every page in the New Testament in one way or another...a through understanding of this site, as well as the others of Bet Emet Ministry, exposes beyond any doubt the lies and idolatry that has been foisted upon unsuspecting Gentiles who are yet today pawns of this theological deception and antisemitism of Rome)

This approach, teaching God's higher Divine truths through the vehicle of a godly example, the "assumed historical Jesus of the New Testament", works well up to a point because in doing so we

are presented with a "Godly" example of a life to be emulated as found in the Jesus of the New Testament *(for the most part).* A life patterned after the Jesus of the "Jesus Story" will hopefully issue forth in one bearing the fruit of morality and ethics and one lived in the Fruit of the Spirit. This is the reason why Israel does not evangelize today because Christianity has accomplished for them their task as God's Priesthood. As a pastor I wish they could have accomplished this without the masked idolatry connected with the "Jesus Story". The non-Jew has learned of the God of Israel and has learned how to live in peace and harmony through the teachings of Christianity. Sadly in all of this the main character, the Jewish Messiah, has been so badly misrepresented in the character of Jesus who, for example, is made to cleanse all foods and abolish the kosher laws in Mark 7:14. This is rather strange for a Jew who is obligated to observe Kosher. Hopefully you see the problems of what I speak. Again through our websites the student is made aware of the problems inherent in places in this New Testament's depiction of the New Testament Jesus. Yet, in such a presentation then Jesus is the non-Jew's "pattern" for he, real or not, is the only Jew to ever witnessed to us and came knocking on the doors of our lives as non-Jews. Sadly the Jewish community is closed to the non-Jew for the most part due to the tragic treatment of their people by the Christian Church these last 2000 yrs. As I say often it is sad that when we answered the door of our lives as we heard the "knock" of this New Testament Rabbi named Jesus that we did not possess, at that time, enough knowledge of the truth about "the Christ" and the true "Jewish Messiah" that we could not recognize that this Jew named Jesus, as God's "light to the Gentile world", came dressed like the idolator Constantine teaching a replacement religion. Lacking this knowledge which Bet Emet's Websites provide the student unsuspectingly we bought into the Roman counterfeit and no wonder the Jews cannot accept this Roman Jesus as their Messiah. Good for them! But hopefully as your studies mature you begin to see that there are other ways to understand the "Jesus Story" but surely understanding the "Jesus Story" as a historical truth concerning a literal person who lived 2000 years ago and who embodied the historical Jewish Messiah is not one of them.

DRASH

Another level of Jewish hermeneutic and understanding the Scriptures is called in Hebrew "drash" meaning "search", this is the allegorical, typological or homiletical application of the text. Creativity is used to search the text in relation to the rest of the Scriptures, other literature, or life itself in order to develop an allegorical, typological or homiletical application of the text. This process involves eisegesis (reading of the text) of the text. Ironically as I found this expression or interpretation of the texts reflected most accurately the type of "belief" of the earliest Christians who were not only looking for a historical Jewish Messiah to be revealed but at the same time understood that the "logos" or "the Christ/Sophia/Egyptian Karast" lived within all mankind. This understanding of "the Christ" reflects Paul and his 7 authentic epistles where he teaches the "Christ within".

As you might expect a few years later, as time allowed, Bet Emet provided a website dealing with the Mystical Interpretation of the "Jesus Story" and "the Christ" as we showed that the religious beliefs of the earliest "believers" who were called the first "Christians", long before Rome emerged to dominate the Christian faith, did not accept a historical Jesus at all but rather understood "the Christ" as a Divine Concept that lives within every man and woman and is not exclusive to just one person as is portrayed today by "literalistic Roman Christianity. It is in this site that we restore the earliest Gnostic Christian understanding of the "the Christ" as it existed for almost 5 centuries before being utterly destroyed by Rome with its replacement religion we have today which I call "Literal Christianity".

- **MARCION AND THE "FIRST" NEW TESTAMENT...WHO WERE THE ORIGINAL CHRISTIANS AND WHAT DID THEY BELIEVE ABOUT "THE CHRIST"....THE STUDY OF GNOSTICISM**
 - **http://firstnewtestament.netfirms.com/**
 - **(Now we put all the pieces together and the whole picture comes into focus. We now look at the true Paul, a Gnostic which never taught a human Jesus Christ but rather "the Christ within" in his 7 authentic epistles. We trace in this website how the earliest "Christian" believed in the "Christ within" and not "a Christ without". We see how the ancient religious allegories were**

understood not only by these ancients who were given them but by the Gnostic Jews and Gentiles in the earliest centuries of the church as well long before Rome will come an "literalize" all of it and give it a fictitious historical timeline in creating a "historical Jesus". In so doing we will see how the earliest New Testament expressing these allegorical Divine truths is butchered by Rome and destroyed and how we end up with the forgery we have today. Never let it be said that archeology and hard study are not our friends.

An unbiased study of History will show you that there is not a shred of legitimate historical evidence anywhere that the Jesus Story originated as the biography of a man named Jesus, and quite a lot of evidence that it did not. An unbiased through study of Comparative Religion will reveal to you that the basic plot of the Jesus Story, from beginning to end, including the motif of a crucified savior, already existed in many other religions thousands of years prior to the alleged time of Jesus and if you continue such dedicated studies into Astronomy and Solar Mythology you will find that beyond any doubt the "Jesus Story" is nothing more than an allegory for what would naturally be the oldest and most important story humans would notice and write down, that of the annual passage of the seasons of the year and the path of the Sun through the celestial sphere and the 12 Houses of the Zodiac during the year. Personification of the Sun through the sky as found in the story of ancient solar and lunar gods follow in chronological procession through the year the exact chronology of the "Jesus Story" when personified from Matthew chapter 1 through then end of the book.

This website will be a lot different from anything you most likely have ever studied. Growing up in the Western Hemisphere we are traditionally taught a "literalistic" and not an "allegorical" or "symbolic" understanding of Christianity. This "literalistic" interpretation of "Jesus" and "the Christ" is based upon the inherited religious documents we received from Rome which we were taught to accept as infallible and inerrant without every questioning them. However great advances in Biblical Studies and archeology have been made in the last two hundred years and one in particular in the last 50 years has made a startling impact upon Christianity and few know of this. I am referring to the discoveries of the Nag Hammadi Library along with the Essene's Dead Sea Scrolls in the last 50 years which has turned our traditional Roman understanding of Christianity upside down and basically taught us that almost everything we had through we had "known" from Roman Christianity up to now concerning "Jesus" and "the Christ" was most likely wrong. That is simply because when we discover from study of these archeological finds and see for ourselves that the First New Testament written and given to us by the earliest Gnostic Christians like Marcion and Paul did not teach a "human Jesus Christ" but rather an allegorical and symbolic "Christ" as the Logos within each of God's children. This explains why there were no genealogies, birth or infancy narratives, or the 4 traditional Gospels in the earliest Gnostic Gospels. It is this "allegorical Christ" and "allegorical Joshua-Jesus Christ" [pattern] that the earliest New Testament and the authentic Pauline epistles taught but few know this today since Rome's efforts to destroy all of this literature as well as murder the Gnostics until few remained to safeguard this Revelation which can be traced to the beginning of mankind. In this website I reveal these truths concerning the "allegorical Christ" of the earliest Christians. Along with this we tackle the difficult problem of Christian forgeries of later Pauline Epistles and Gospels in their attempt to create a "historical Jesus" and a "historical Christ" in order to mimic their Godman-Emperor. This information goes a long way not only in explaining the lack of credible and unforged evidences of a historical Jesus but show how a Second New Testament was latter forged in Paul's name, who was long dead, along with the names of long dead Apostles in Rome's attempt to place a historical Jesus within an appropriate timeline. By comparison of what was written and contained within the First New Testament with what was later written later by Irenaeus and others in Rome's attempt to refute the Gnostic Christ and the Gnostic Joshua-Jesus we can easily now come to terms with this creative theology of Rome which was little more than a synthesis of "literalized" Sun Worship as exposed on our other sites. What should strike you as you study these materials is that the concept of the "Logos" and the "allegorical Christ" goes all the way back to the beginning of mankind where God gave Revelation of Himself and His plan to the Ancient Egyptians who first wrote of the Karast/Christ.)

SOD

The 4th and final level of understanding the Scriptures is called in Hebrew "Sod" meaning "hidden". It is here

that I reveal the hidden links to Egypt and Astronomy which they "allegorized" to capture for all time the Divine Concepts that they witnessed written in the sky and Heavens above them. God, writing on the blackboard of the sky and Heavens, expressed to these Ancients sages and Priest eternal principles that were later captured in "myths" and "legends" to preserver for all time these Godly truths that would last through all time and yet today survive in spite of the destruction of Egypt by Alexander the Great and later Rome. These Laws of the Cosmos were expressed in allegorical myths that were reaffirmed by the same Laws witnessed operating in Nature. Ancient man, understanding that these same Laws operated within himself and his body saw therefore that "he was created in the image of God "; the image he witnessed operating above and around him when noticing the same Laws and Cycles in the Heavens and in Nature operating within his physical body as well. This is truly beautiful when you see it as it brought tears to my eyes to see and comprehend Gods' earliest message to me and you that has not been changed or adulterated by the agendas of men down through history. It is so simple when you see it. That is the way God intended it to be in the beginning but we strain at a nat and swallow a camel today with our highly developed and evolved theologies down through Christian history.

It has been a hard and long process for me to accomplish but my task is about through when I complete this last website on the "Mythical Jesus Christ" as seen in the stars.

Now it is time to devote this website to the comprehensive understanding of the "Mythical Christ". In so doing we will prove that the "Jesus Story" is actually an allegory for the path of the Sun "personified" as it travels through the 12 Houses of the Zodiac and through the 4 seasons of the years (the Spring Equinox, the Summer Solstice, the Autumn Equinox, and the Winter Solstice). You will come to see that this is the oldest and most important story humans ever knew as it also is full of Divine Truths that are to be understood "allegorically" and not "literally" as we have erroneously been taught today by a literalized Christianity of Rome's making. We owe a great debt to Ancient Egyptians and their great wisdom and their foresight in preserving for the the world this earliest understanding of God.

- **THE EGYPTIAN RELIGION AND ITS RELATIONSHIP TO JUDAISM AND CHRISTIANITY**
 - **http://www.egyptcx.netfirms.com/**
 - **We have all heard that "all roads lead to Rome" but in reality all roads lead to Egypt. This is especially true when one studies Christianity and Judaism and finds that these sister-faiths are nothing more than evolutionary developments of the Egyptian Religion. Understand from the beginning that Judaism is a much more faithful picture of this Planet's original understanding of the Divine than Christianity. Judaism comes in a close second. As a Pastor I am amazed where my studies have taken me and the things I have learned over these last twenty years in my pursuit of Jewish Roots of the Christian Faith. Never did I expect to find what I have uncovered and consider myself fortunate to live in an age where archeology and other such disciplines are giving back to mankind what Rome destroyed, covered up, and took from us over the last two thousand years. The study of error is often a little less important than the study of truth. The history of the human mind, in its progress from ignorance towards knowledge should tell us the mistakes into which it has sometimes wandered, as well as its steps in the right path. This is the goal of this website: to re-examine Gentile Christianity as to its earliest roots and determine if what is considered "Christian orthodoxy" today is a faithful representation of the earliest understanding of God by the Ancients since it is they who coined the religious concepts which we are told that we adhere to today in the primarily Christian Western Hemisphere.**
 - **There is much to say about the knowledge contained in this Website but let me be brief. This website will reveal to you how the Ancients understood the message of God and His revelation to them from their critical observations about the Heavens and the sky as well as Nature. The Egyptians Priests and scholars understood that God was revealing His Laws and intentions in the operations of the Divine Laws that governed the Cosmos. These Ancients holy men saw that these same Laws operated within their own bodies as well and that they were "created in the image of God" as what God was doing "above them" and "around them" He also was doing "within them". These Ancients sought out God and His way like no other nation has ever done on the face of the earth and tragically this knowledge was lost to us until only recently with the discoveries of**

archeology. We must understand that when allegory, metaphor, simile, and myth which expressed both the identity and actions of the Creator as understood by the Ancients in grasping for understanding of God and His workings in the Cosmos, was altered and stripped of its symbolism and rendered for all time as if "literal" by those who will come later through "conquest" and destroy Egypt and their understanding of God, then not only is Divine Truth lost forever but it plunges its recipients into abject idolatry. Such is the plight of the primarily Christian Western Hemisphere as these allegories and metaphors that once expressed Divine Truth were altered by Rome and "literalized" and applied to men's lives; in this case Jesus. If you have been diligent to study the website referenced just above this one then you saw for yourself this tragic loss of Divine Truth by Rome's "literalization" of such Egyptian Ancient truths concerning the "Logos" and "the Christ".

- **ASTROTHEOLOGY AND THE "JESUS STORY" OF THE NEW TESTAMENT: DOES IT ORIGINATE WITH THE STARS?**
 - **http://jesusastrotheology.netfirms.com/**
 - ***This website is presently under construction*. This will be the last website for Bet Emet Ministries and in so doing we will go where few have gone. In this website we will show beyond any doubt from Astronomical examples of the Sun, Moon, Stars, and Constellations, that the Ancients preserved what they witnessed in the stars and Heavens seen in the cycles, patterns and paths and movements of these Heavenly orbs in "allegories" and in "myths" and "legends" not only concerning physical movements of these Celestial orbs as taken from their observations but expressed within these "solar myths" and "lunar myths" deeper Divine Truths of a Mystical Nature. These hidden deeper Divine Revelations from God to mankind dealing with the Spiritual Nature of mankind and his expected Spiritual maturation were again saved for all time through the agency of Myth which was never to be interpreted "literally" but rather were to function as "allegories" and "symbols" only that were but vehicles for transmission of higher truths from God. From these celestial patterns the Ancients extrapolated the Laws, Ordinances, Commandments, and Covenants of the Creator and gave them to mankind as a "blueprint" for our existence. These myths held the message of God to mankind. Later these myths were told through lives of personified man-gods like Osiris, Dionysus, Attis, Amon, Mithra, and Jesus. Since we include Jesus in the same sentence with other astral myths then this will be a hard study for as you examine the evidence presented you will see without a doubt that an unbiased study of History shows that there is not a shred of legitimate historical evidence anywhere that the "Jesus Story" originated as the biography of a real historical man named Jesus. In fact the evidence, or should I say the lack of it, and the forgery of all that does exist outside this one New Testament, is hard to deny and makes a belief in a historical Jesus almost impossible when knowing from the above studies the hundreds of forgeries in the religious texts of the Christian Bible. Nowhere outside of this one forged book by Rome can we find this "historical Jesus". As if that was not enough an unbiased and through study of Comparative Religion reveals to the reader as seen in the above studies and sites that the basic plot of the "Jesus Story", from beginning to end, including the motif of a crucified savior, already existed in many other religions thousands of years prior to the alleged time of Jesus and if you continue such dedicated studies into Astronomy and Solar Mythology you will find that beyond any doubt the "Jesus Story" is nothing more than an allegory for what would naturally be the oldest and most important story humans would notice and write down, that of the annual passage of the seasons of the year and the path of the Sun through the celestial sphere and the 12 Houses of the Zodiac during the year. What is most startling is when you see for yourself that the personification of the Sun and its path through the sky as found in the story of ancient solar and lunar gods follow in chronological procession through the year the exact chronology of the "Jesus Story" when personified from Matthew chapter 1 through then end of the book. The Synoptic gospels follow the path of the Sun in its travels through the sky from beginning to end. Most may have no idea of what I am saying I can only tell you to hold on and read the articles on this site and you will quickly come to see of what I spoke. Let it be said when you see this and that all the other "Jesus Stories" are but Ancient allegories of the Heavens and the Sun and its path through the Zodiac which was later "literalized" then without a doubt there is no more room for idolatry connected with any Jesus of any kind. Then we can follow in the footsteps of**

Moses and quit worshipping a false "god-man" and return to worshipping our Creator in Spirit and in Truth. You come to see that the "Jesus Story" is nothing but a retelling of the "Osiris Story" and the "Horus Story". It is from these two Ancient Egyptian stories that all other "saviors" have come.

Orthodox Christians, since they are committed to a belief in the literal truth of the Bible, hold that after the flood men became even more evil than they were before, so that 4,000 years after the creation of the world, god sent his only begotten son to suffer and die for the salvation of the human race. This ministry of Jesus, the Christ, was supposed to be a unique event in human history but as we show it is anything but that. This opinion is no longer tenable among those who accept reason as the criterion of truth.

If you are diligent to study and read these websites then you have it all. There is little that exists that is not covered in one way or the other or has somehow escaped my attention over these almost 20 years of study. There is nothing I would trade for my years of study and the truths that I have gathered and although it has been challenging to my very core I fully am aware that because of such serious studies my walk with God, the true God, is closer than ever. It is truly well with my soul because "I KNOW THE TRUTH ABOUT HIM SEPARATED FROM ALL THE FICTION" that men have written down through history to promote their own religion and political agendas.

So we began our study with the question:

Matt 16:13 13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? (KJV)

Now you have you answers! ?The rest is up to you to study to show yourselves approved..needing not be ashamed when you meet this Creator face to face when you cross your Nile/Jordan...(the same)

IN CLOSING

As stated earlier we begin our study with Bet Emet Websites with a "historical" assumption and present studies to show the beauty of Judaism over the dishonesty in Christian theological dogma and do so by using the depiction of the New Testament Jesus as if "historical" because he provides a vehicle for the teaching of Jewish theology, monotheism, morals, values, ethics, etc. It is not my purpose to reveal the weaknesses behind such a historical presentation of Jesus at this time as it will be developed and proven at a later time as one's studies progress through the Mystical Jesus and the Mythical Jesus as detailed on the above websites.

Of concern for us of course is the "Jesus Story" as depicted in the New Testament and its reliability as understood "literally" since it is being taught as a literal truth today about a historical man who lived 2000 years ago. You will come to see in time as you study that the Ancients as far back as Egypt understood this "Karast/Christ" entirely different from how we have been taught today under the direction of Roman and Protestant Christianity. Here are some big questions for you to ponder in light that most Christians trust in this Jesus Christ for their Eternal Salvation.

- **Answer for yourself: Who or what is truly behind the name "Jesus Christ"? Can it be proven that the "Jesus Story" is nothing but the personification of the Sun and its passage through the various houses of the Zodiac as it passes through the 4 seasons and the equinoxes and solstices? If so then what do you do now?**
- **Answer for yourself: Are the infancy narratives and later depictions of the life and ministry of Jesus Christ in the New Testament nothing more than solar stories told as allegories which were later "literalized" and subsequently written into Rome's New Testament and depicted as a literalized historical Jesus Christ when in fact they were understood by the Ancients as astrological myths taken from astronomy?**
- **Answer for yourself: Did Rome destroy the Gnostic Christ of the earliest "Christians" which had existed**

since the beginning of time over the first 5 centuries of the early Church and replace it one of their own making? What are you to do when you see this from your studies on our Websites?

- **Answer for yourself: If I study the Websites and find that the "Jesus Story" follows chronologically the Gospel of Matthew from chapter one through the end of chapter 28 and see for myself that the "Jesus Story" presented there parallels identically the personification of the Sun in its path through the Zodiac then what should this mean to me regarding my belief in Jesus as the historical Christ and him being the Jewish Messiah?**
- **Answer for yourself: Have we as Christians and followers of the "the Christ" been deceived by Rome and spent a good part of our lives worshipping a man as God as Rome has declared in their New Testament since the Nicean Council (325 A.D.) when in fact we should have been worshipping the one true Creator as the Pharaoh Moses (Akhenaton) instructed when he stood up to the religious establishment of Egypt when some were straying from the truth in their worship of the "godman" similarity to what we have done today with Rome's historical Jesus? Are we guilty of idolatry as Christians because we have believed a fable no more real than Snow White and the seven dwarfs?**

Well the following studies in the above websites is not for the weak of heart as I will present over and over again infallible proofs that the "Jesus Story" as depicted in the New Testament is but a hoax perpetrated upon us by Rome in their hatred of the Jewish faith and Jewish Gnosticism back in the first century. You will see, in the last website depicting the Mythical Christ, as we move chronologically from one sign of the Zodiac to the other, from month to month, from season to season, from Spring equinox to Summer solstice, from Autumn equinox to Winter solstice, and repeating again this cycle, along with the study of selected events from the depiction of the life of Jesus in Rome's New Testament, that if you study with us and finish the studies on this website, that the "Jesus Story" as depicted in the New Testament is nothing more than the literalization by Rome of the path of the Sun through the Zodiac along with other solar myths later incorporated into their "Jesus Story" as later literalized by Rome as well. In so doing you will see as I and many others have that we have not been taught the truth about "the Christ within" and how He is so integral to the proper worship of the Invisible God as Egypt and Moses taught. It would seem that Egypt got it right in the beginning but thanks to Hellenism and Romanism we lost these earliest and correct understanding of Divine Concepts witnessed in God's Heaven and Nature. In a way these were our classroom and where we were to be instructed by the Creator about our life and purpose in God's creation. We are truly blessed today to live in an age where archeology and the information age can bring these truths back to life for you and me.

As a "retired Pastor", and moved by what my studies revealed over the years, I feel moved to share this information and evidence from such studies with those interested in the truth behind the origin for "Jesus Story" which is taught to the world today as a historical reality when in fact it is not. In the websites that are delineated above such evidence is presented to the reader in hopes that the missing puzzle pieces concerning the "Jesus Story" will be plainly evident to him and he can, in the light of such knowledge, no longer be deceived by the astrological allegory of "the Christ" as found in the New Testament which is erroneously taught "literally" today. I make very few promises to our readers but I make this one now: If you do these studies, and read these articles on this website then you will be thoroughly convinced as I was that the "Jesus Story" was never meant to be understood "literally" as it has been taught to you and me. Thus the worship of Jesus as a historical person or connecting this assumed historical person with God or believing him to be God is the most vulgar idolatry according to Moses and the Ten Commandments and a terrible affront to the Creator and constitutes blasphemy of the Name of God.

Currently Bet Emet Ministries offers a CD with all our websites contained on it where the above information is available for easy search and study where you can work through this material at your leisure. If you would desire the synthesis of our scholarly studies into these areas concerning the origins for the Christian faith and the truth behind "the Christ" and the Jewish Messiah along with the "Jesus Story" then one is available for a small donation to support the efforts of this ministry. Inquire is you so desire by e-mailing me at the link below. Shalom.

We offer a CD of all out sites contained on one disk if you are interested...please inquire for the CD

for such through study will take you some time

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Greetings

In response to your request for the CD from Bet Emet Ministries, a CD that contains all of our published studies, sixteen websites, total, sites on very important areas of thematic studies that provide the "key" to proper interpretation of Christianity as it exists today, then we ask that you consider a small donation to our ministry that allows us to continue to procure necessary materials to further our studies in these important areas that archaeology and Egyptology today are bringing to our attention. I ask that you consider a minimum donation made out to Craig Lyons of $50.00 for literally my life's work...twenty years of scholarly study into the true origins of the Christian faith, the origin of the Bible and the true people who wrote these religious and Spiritual documents that came to be included in the Bible. As you will see, the origin for our Bible stories do not rest with the Hebrews or Jews, but with the Ancient Egyptians originally. Along with the CD is included a very important 10 pages of detailed instructions as to how to approach these studies and study them "in order." There is a certain and proper path, or order if you so wish to call it, in which these studies need be followed, studied and addressed for their maximum benefit to the student. It is rather like climbing the stairs of ancient knowledge...you cannot get to the 16th step without properly traversing the steps between each other in "order" if you desire to obtain the goal in your pursuit of Spiritual truth. Such a sequential order assures a constant and progressive evolution of thought and understanding. This "order" in the study of these sites is critical if one is to build upon this new knowledge and follow the studies one step at at time and not get "lost" or overwhelmed by so much "new information." So often we read the end of the book first and get confused or just quit, or worse, we get scared not knowing how the teacher arrived at his conclusions. Fearful or overwhelmed, many stop their quest for Spiritual truth and their incarnational evolution stops. Hence, this information, approached in sequential thought, is of a vital necessity if one is to trace the evolution and man's departure from these Ancient Divine Spiritual Truths that all mankind were once given in the beginning of Creation. It is important to see how these ancient Spiritual truths were held sacred for over ten thousand years before the rise of Roman orthodoxy where they will change radically and rapidly with Rome's "literalization" of the Divine. Today we are so far from this One Truth, this "faith once given the saints," that it is a crying shame and the fruit of such a departure from these ancient Spiritual truths, especially as seen in our country which prides itself of being a Christian nation, speaks of our departure in America today from the Creator's will for mankind. In fact, for over the last 1,800 years, Rome has sadly been the leading culprit and the greatest sinner in this tragic departure from Divine Truth yet both it and its daughter, Protestantism, have churches that fill our land but little truth comes from them, focusing on tradition than the historical-critical study of the Bible. There is hope for your "return" to "the Faith" once given the Saints and this CD will show you exactly what we have "lost" and how we are to "recover it all" once again.

If you would like to obtain this CD with its instructions as to where to begin and how to proceed, then please respond prayerfully with your gift for this abundant truth that will not only change your life as never before, but reveal to you the goal of your incarnational purpose, which is no less that your realization in this Earthly life of the fullness and stature of Christ. I ask that you respond as the LORD lays on your heart to with your gift and support to my efforts and I thank you for your support as we are endeavoring at this time to reach out on a much larger manner if God permits. Please address all checks or money orders to simply Craig Lyons and the CD is out asap. Thank you. Please share this knowledge with others for we are moving into a new age of awareness in a Cosmic sense; it is time for mankind to take their next step in the evolution of its Spiritual consciousness as we strive to become one with the Divine ONE Himself. And this cannot happen without truth and knowledge. Remember, the only religion that God ever gave man was TRUTH!

blessings...

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Pastor Craig Lyons Ms.D., D.D., M.Div.

COMPLETE STUDIES ON CD & SUGGESTED PLAN OF STUDY

As many of our readers have come to know, Bet Emet Ministries has been an "evolving" study over the last twenty years since dedicating myself to coming to the correct understanding and interpretation of the "Jesus Story". Following Seminary, what had once seemed to me to be a simple story worthy of belief in the New Testament from the perspective of the pew, was shown to be nothing of the sort. In fact, in Seminary it became evident that it was a collection of jumbled and conflicting texts in Hebrew, Greek, and English, which when compared with teach other, contradicted it each other in so many ways that a Divine hand behind them stretched believability to the max. Surely, I reasoned, that God, if the author of such writings Christian texts, could have agreed with Himself. Surely, if God was behind the writing of this New Testament. The disagreements between these New Testament texts are astounding. Mill, in 1707 C.E. listed over 30,000 and today estimates of textual differences in the New Testament exceed 400,000. What I mention is not simply copyist errors and omissions; rather I was introduced to a new world of conflicting theologies and beliefs depending upon which manuscripts you choose to include in your "Bible". The Jews had theirs, Catholicism, and Protestantism had theirs. Even other ancient nations like Egypt had theirs. Central to all of these texts and all of these Bibles since the beginning of time is the idea of Divinity mediating with material existence through "the Krst/Christ" or whatever each nation called Divine Mind that "fell" and "incarnated" into physical existence and "matter" and exits as Consciousness. The stories of this creation, Divine consciousness, and mankind's awareness and existence of it were told since the beginning of time and from ever nation to nation down through history. Being born in America we grow up with the "Judeo-Christian" story of this same ancient creation account along with stories to help man understand that behind all that his senses can see and experience that there exists is a God, a Creator and Ultimate Origin and His Krst/Christ. What concerned me was that my "religious belief" was centered and was founded upon certain "texts" that I was told to trust for my understanding of this God and His outreach to me. But, seeing the unreliability of these texts in Christianity alone, I had to wonder, as studies advanced, why my Christian texts and Scriptures deviated so drastically, not only from each other, but the earlier Hebrew Scriptures and later use in the New Testament in "key" theological positions regarding, for example, the Jewish Messiah as well as "the Christ" (termed Jesus) in the New Testament. When this awareness of the textual problems in Christianity is factored in to other religious studies like comparative religions, gnosticism, hermeticism, astronomy, ancient Egyptian religion, etc., a blind man can could see that in the 2nd through the 5th centuries a concerted effort was made to "change the Krst/Christ" story that had been held sacred since the beginning of time. I wanted to know why, the greatest and most ancient story ever to mankind, the story of God's Krst/Christ, was so distorted and corrupted and given different meanings in the 2nd through the 5th century from what it had been understood by the whole of mankind for over ten thousand years.

Matt 16:13-14 13 When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, "Who do men say that I, the Son of Man, am?" And, question 2… Matt 16:14-16 15 He said to them, "But who do you say that I am?"

Little did I know at that time that my life would become dedicated to finding the answer to this question. That was twenty years ago and my personal studies would become the foundation for Bet Emet Ministries to help others wade through all of the conflicting theologies and find the answer to the greatest question that life will ever pose to them.

If this CD is to prosper you then you need to accept the following axiom:

"A Christian's religious belief system, when tested and exposed to contradictory facts from Biblical languages, unbiased Biblical history, Biblical culture, Archeology, Gnosticism, Egyptian Religion, and Astronomy, must in the Spirit of Truth and Repentance be flexible enough to change....that is, if "truth" is your goal"...Craig M. Lyons Ms.D., D.D., M.Div. The only religion that God ever gave mankind is Truth!

The results of my search for this truth concerning "the Krst/Christ" are most exhaustive and comprehensive and are on various websites but also available on a CD for those wishing to speed up their studies in these important areas. I know this amount of information and knowledge on this CD and Ministry's websites can be overwhelming at times but remember this is a collection of studies into the origins of Christianity that separated from its mothers' faith of Judaism and which has told the world that it is the only way to "Salvation" and all other paths to God guarantee damnation and a burning hell and torture for those who reject the traditional Christian message that "Jesus saves". If Christianity, as its exists today, is to be validated as God' truth then it has to stand up to scrutiny of its beliefs and the texts from which these beliefs are derived. I will let the student decide these issues for himself when he is acquainted with the evidences presented on the CD but he needs more than "belief" in texts that today can be shown to be more than unreliable when examined with a critical and scholarly eye.

There is a proper sequence to the study of this CD. If not followed, then the student could lose way and not come to the truths that he desires and become frustrated and put down this most information concerning his Soul and never take advantage of this opportunity presented him. Therefore, we begin our studies with a "literal" and "historical" study of "Jewish Roots". Along the way we move beyond the "literal" and "historical" understanding of the Christian Bible once seeing that, simply, it is seen in the light and evidence of today to be a pseudo-history at best to which "mystical" and "metaphysical" concepts are inter-dispersed. The "key" to proper understanding is to know "when" and "where" these interpretations change. We end our studies with the goal before us with the "mystical and metaphysical" study of the Divine Sacred Mysteries which is the "hidden knowledge" behind what appears at first glance in our Bibles to be a simple "literal" and "historical" story. It is here in these beginning websites, when seeing the "literal" and "historical" interpretation of the "Jesus Story" for what it really "is" an and what it is "not" along with personal awareness of the corrupted Hebrew Scriptures on which it is made to stand by Rome during the 2nd through the 5th century, that we can in full confidence move onward to find the truth behind the "Jesus Story".

The Rabbis always taught there are 4 levels of interpretation of Sacred texts. You cannot give a baby what it cannot digest until he grows and matures. The same is applicable to Spiritual food.

Heb 5:12-14 12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. 13 For every one that useth milk is unskillful in the word of righteousness: for he is a babe. 14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil. (KJV)

Our simple "Jesus Story" suffices for most until the Soul in man cries out for more. There is more, much more! The truth beyond the "simple" lies in "awaking from the dead" whereby we no longer want Spiritual gerbers' food but the "strong meat" for those who desire to come into the "fullness and stature of Christ". This, admittedly, and sadly, is not for everyone at the point in life to which you find yourself possibly today. But if

you want "strong meat" and the "Secret to Life" and your "True Self" and "Krst/Christ" then this is the "mystery hidden from the foundation of the world" and it is for you. Your time has come and it is now. Understand that the ancients who handed down to us this Sacred Book, these Hebrew Scriptures, had its origins in ancient Egypt. The Jewish people came out of Egypt where they were born into higher Spiritual Truths than the "simple" stories of our Bibles appear to teach. The Bible, at best, is a pseudo-history to which "encoded" Divine "mysteries" are hidden in symbol and glyph and lie sleeping behind "simple Simon" stories; the "keys" to which are need to open the eyes of the dead. This will become familiar to you as your studies advance.

Again, there is an order in which this CD is to be "studied and followed". There is a "step-by-step" awareness that must be adhered to if you don't want to get "lost" in such abundance of information. Looking back on my life, I did not always know to follow "the path" from step to step, but sorted it out over the years and when stepping back ever so often to analyze the horizon of my studies. In so doing the "order" became apparent. You are recommended to follow the "path" but if your current studies are at a certain level beyond the "first steps" then by all means begin where you feel comfortable. But it is important that you follow the "evolution" of "thought" as we first must deal with all of what we have been taught in "literal" and "historical" way in order to prove "it is not" and then begin to look at what we do have lying in wait for us behind the hidden mysteries in the "Osiris Story", called today the "Jesus Story". The Spiritual enlightenment you will receive will be the most incredible journey of your life. In fact, your incarnation is purposed in discovering this Divine Truth in this plane of existence. In fact, this knowledge and understanding revealed by the ancients and incorporated on this CD is the sole purpose of our incarnations, to "become the fullness and stature of this Christ" while living in an "animal body". Plato said, "God is a man in an animal body". It is time we find that out. Here is the suggested order for the study of these various websites and the path I would recommend they be studied:

· CHRISTIAN JEWISH BIBLE

· RETURNING TO JEWISH ROOTS COMPLETE

· WEBPAGE LAWS OF NOAH GENTILE RELIGION

· WEBSITE GODFEARERS

· WEBSITE NO 4 HISTORY OF FORMATION OF NEW TESTAMENT

· WEBSITE 6 MESSIAH

· WEBSITE FULFILLED PROPHECY EXPOSED

· WEBSITE DANIEL 70 WEEKS

· WEBSITE ESSENE CHRISTIAN FAITH ORIGINS

· WEBSITE PAUL PROBLEM

· WEBSITE #3 ARYIAN SUN MYTHS

· WEBSITE MARCION NT

· WEBSITE EGYPT CX (CHRISTIANITY)

· WEBSITE ASTROTHEOLOGY

· WEBSITE THE SACRED MYSTERIES

Following this "pattern" of study, the one in which we start out scrutinizing the Old and New Testaments texts "literally" and "historically" as we have been taught since children we, step by step, we eventually come to see

that such a "literal" and "historical" interpretation of these Sacred Texts as we have them in the New Testament is foolish let alone unbelievable to a sound mind. We have to examine our inherited "Jesus Story" both "literally" and "historically" because we have been told that we must "believe and be baptized" or be damned. We come to see that God never said that; the religious clerics did. What we do find, however, step by step, is that under the religion of Judeo-Christianity, under the typical "literal" and "historical" understanding of the "Jesus Story", an interpretation that cannot hold up when exposed to many infallible proofs today that prove it faulty, lies a completely different understanding of this "Jesus Story". This "Jesus Story" is the oldest story in the world, told for over 10,000 years or more and never was it "literal" or "historical" and about "another"; it was always about God's child, you and me as we come to know and understand it. On the surface Bet Emet will show the student that the "Jesus Story" cannot be "believed" in such a manner as we have been given it (a lesser mystery), but should be understood on a much deeper level. As our studies continue to advance, we will come to see the "Jesus Story" as a much higher Spiritual revelation given to mankind about his True Self and the God within him. It is this understanding of one's True Self and his inherent Divinity that the ancients connected with man's second birth called being "born again" in our texts. But reading these texts today with Rome's imposed understanding and without the ancient understanding completely nullifies the true meaning of being "born again" as well as our incarnational purpose as your continued studies will reveal. Ironically, the studies on this CD can be compared to the dying and resurrection seen in the "Jesus Story"; revealing what the "Jesus Story" is "not" since being taught as children to approach it as a "literal" and "historical" story of someone else, while at the same time revealing "what it truly is" when understood as did the ancient Spiritual masters "mystically" and "metaphysically". As Christians we inherited this wonderful story built upon 2,000 years of imposed mistranslations and misquotations of the Hebrew Scriptures. It is time to see the truth about Jesus.

What you must keep in focus in such a study is that when ALL of the present knowledge is sifted looking for truth using as unbiased scientific method as possible then we find that down through history the spiritual masters of our race has understood "this Christ" that dwells within us as the manifestation of God in 2 basic ways:

· The Mystical Christ

· The Mythical Christ

Over time we find that from these above two methods of interpretation of God and His Christ "within us" there developed a 3rd interpretation of "the Christ"

· The Historical Christ

No matter how far you go back in time and no matter in what nation you look you find that the first, and in my opinion the most correct understanding of God and His relationship to "matter", ie, mankind, is found with Egypt and the nations that learned of the Creator from them. It is here we find "the Mystical Christ" and the "Mythical Christ" and when correctly understood these religious beliefs and understandings of the Divine hold the greatest understanding and secrets of the Divine that exist on our planet today. Opinions on Egypt are divided today but there are scholars emerging today that challenge the current understanding of Egypt expressed by such current voices as Mark Lerher and Z. Hawasse and these modern scholars are restoring the greatness and understanding of Egypt as the world's first monotheistic nation which we see when correctly understanding their Ancient concepts of God and the Egyptian "Krst/Karast". We call him "the Christ" today. It all began a long time ago, over 10,000 years ago or before, and archeology today is overturning the erroneous understandings we have inherited of that time and beliefs which are largely due to Roman religious censorship down through church history. As your studies grow in these areas you will see why we are challenged to our very core by what these Ancient Spiritual Fathers understood of God and His Cosmos and His Christ in lieu of what we have been taught today about the "historical Christ" and the "historical Jesus" from Rome with their Second New Testament.

Being born into Christianity we inherited a "Literalistic" interpretation of almost everything we read in the

Bible never knowing without serious study that this book was at best an allegory placed in the historical development of the Jewish people (the biological children of Egypt). We, not knowing this, read this book with "literal glasses" never realizing that what we were reading is at best "blurred" religious concepts of the Ancients which they never interpreted "literally" but only "allegorically" or "metaphorically". Make no mistake about it, these stories, when understood as "allegories", expresses a "literal" Divine Truth that is not about another, but about the person who comes to an awareness of them. We must never forget that when told through the medium of legend and myth the identifies of the characters (Osiris, Horus, Dionysus, Attys, Mithra, Jesus) were but anthropomorphic vehicles designed to express such Heavenly truths and were never to be understood as if "real people" or "historical characters". In other words these "gods" and "goddesses" and "godmen" were never real but expression of the "godman" in each of us when we come to understand that man truly is the "Temple of God" or the "Temple of the Holy Spirit". We are the Divine Himself trapped in matter through the Descent of the Soul from Heaven into material existence....flesh. These concepts began with Egypt as did most of what we have heard taught in our churches today in one way or the other although, more often than not, they have lost their original understanding and interpretation as taught by the Ancients who first gave mankind these Divine messages and truths. In its place, we have been given a "radical reinterpretation" that has caused us to fail to grow Spiritually in ways our Father intended, all the while looking for a Cosmic-God-man to do for us what we are to do ourselves as we come into the fullness of our true identity as God's Christ through our Earthly experiences. We have lost so much through the "literalization" of these Divine Allegories and Myths. The incarnation of Jesus in a manger is only to show us that Divinity has incarnated into an animal body. This is not another's story; it is our story as the children of God. This principle is applicable to every part of the "Jesus Story". The "Jesus Story" is "our" story.

To see and fully comprehend this beyond any doubt, since having learned so much incorrectly, we must unlearn error by being "retaught". That is why I present the beginning studies and websites with a "literalistic" and "historical" method of interpretation as that is where we both began our pilgrimage to God in our birth faith of Christianity. In so doing I chose to use this method of interpretation to help the "babes in Christ" grow to see at first, for example, the beauty of Judaism as the legacy of Egypt since it is the best and truest expression of these Ancient religious beliefs and revelation of these Ancient Spiritual Masters that we have existing today in the world. There is no "literal" "godman" in Judaism unlike Christianity and therefore no threat of idolatry unlike what we innocently inherited with our Roman Christianity and Protestantism. This "literalism" of these Divine Concepts as confined to but one person as we find in the "Jesus Story" is to be understood not as a blessing but as a curse when your depth of study advances to see the "Gnostic Christ" within which, by the way, modern scholarship teaches us today was the earliest understanding of "the Christ" as held by both Jewish and non-Jewish Gnostic Christians in the early Church before the rise of Roman Christianity. Let us not be so naive to not know that winners of wars write history from "their view" and that this has been done by Rome and the world fed "their book", the New Testament. As your studies advance, the insightful reader will come to notice the blending of both the "Gnostic Christ within" and the "historical Christ without". The "radical reinterpretation" of "the Krst/Christ" has begun. Rome should have done a better job editing and altering these New Testament texts as they left trace evidence "here and there" in these same texts which they corrupted and forged that betrays their untrustworthiness in "key" theological places. Rome forgot to change them all! The insightful reader and scholar comes to see these over time and the dichotomy and tension between "two different Pauls" for example, or the differences between one of the Paul's message and the message of Jesus becomes apparent. One Paul agrees with the message of "the Christ"; the other Paul does not. It is all on the websites. That explains why so much of the Pauline epistles contradict what he has said in other places and people believe Paul to be schizophrenic. Trust me, the real Gnostic Paul had it right! Rome, will not!

I use the "literal" method of interpretation in reaching the student with the knowledge he needs concerning such areas of study found in the early websites which deal with Judaism vs Christianity, the Covenant of Noah, the Biblical Pattern of Worship as best expressed today for the non-Jew again as found in Judaism which is without the taint of idolatry, the adulteration and corruption of Christian Scriptures, both the Old and New Testaments, Pauline issues, issues of the Messiah and Messianism as viewed from Judaism vs Christianity, Messianic prophecies, Daniel's 70 weeks prophecy, the Essenes and their corruption of the Hebrew Scriptures when they translated them into the Greek LXX, and finally the introduction of sun worship as applied to the Christian Jesus and his depiction in our New Testament. All of the beginning websites are approached with a

"literal" view in order to contrast the teachings of Judaism and history, with those of these Roman Christian texts which are made to say otherwise. In so doing we see contrasts as well as parallels that bring into question the validity and reliability of what we have received as Christian truth and texts through "church tradition" and "Christian doctrine" and "Christian theology" concerning these above many issues and dogmas between these two religions. This is done to make you THINK! I truly believe that if God is not the author of confusion then these studies will expose these contradictions to such a degree that mankind has to be blamed for such confusion of these New Testament texts when compared to the Hebrew Scriptures. The blame lays squarely upon Rome and their replacement religion of Christianity which took the place of Biblical Judaism for both the Jew and the non-Jew.

After seeing these things we move to a deeper understanding of "the Christ" when we look at Gnostic Christianity and their "Gnostic Christ"; the "Christ Within" which I believe to be not only the same understanding of "God Within" mankind as taught by these Ancients but the correct interpretation of the Christ as first held by the earliest Gnostic Christian followers of "the Christ" before the Spiritual concept was later "literalized", "carnalized", and "historicized" by Rome after the Jewish War of 70 A.D. It is here we vindicate the true Paul that our previous attacks upon him as the 2nd Paul of Rome's devise seem to some confusing. The Gnostic Paul never taught a "historical and fleshly" Christ that was limited to but one person. Now Paul can be seen and understood correctly and his religious views concerning "the Christ within" be exalted and promoted and given credit where credit is due but laurels to Paul can ONLY come after you have come to see the big difference between an "internalized Christ" and an "external Christ" made by Rome's forgery of his epistles and letters long after his death. This is why I take great pains to contrast the Hebrew Scriptures and religious teachings vs Roman Pauline Christology and theology that we have inherited in our forged Christian Bibles and New Testaments. Rome has done Paul a great disservice and dishonored his ministry and name for almost 2,000 years presently and few know it due to their lack of study in these critical areas concerning the "Mystical Christ" and the "Gnostic Christ" within. It is in these studies we contrast the "literal interpretation" of "the Christ" with the "allegorical" interpretation of the Christ which we show goes back to the beginning of time as delineated on our Egypt Christian website as well as the Marcion New Testament site. It is here that I expose the fallacy of the "literal" interpretation of "the Christ" and the deceptions behind the "historical Jesus" as a literary creation of Rome when they "carnalized the Christ within" over the early centuries of the emerging Gentile Church. It is here we don't hold back and with prior conditioning of the student and reader from his previous study of the introductory websites (textual corruptions) I expose the sad facts that an unbiased study of history will show you that there is not a shred of legitimate historical evidence anywhere that the Jesus Story originated as the biography of a man named Jesus, and quite a lot of evidence that it did not. Outside of this one forged book, the Roman Bible and the New Testament, there exists not one piece of unforged or unadulterated evidence for the historical existence of this man from Galilee. I go on to show the reader that an unbiased through study of Comparative Religion will reveal to you that the basic plot of the "Jesus Story", from beginning to end, including the motif of a crucified savior, already existed in many other religions thousands of years prior to the alleged time of Jesus and if you continue such dedicated studies into Astronomy and Solar Mythology you will find that beyond any doubt the "Jesus Story" is nothing more than an allegory for what would naturally be the oldest and most important story humans would notice and write down, that of the annual passage of the seasons of the year and the path of the Sun through the celestial sphere and the 12 Houses of the Zodiac during the year. Personification of the Sun through the sky as found in the story of ancient solar and lunar gods follow in chronological procession through the year the exact chronology of the "Jesus Story" when personified from Matthew chapter 1 through chapter 28. This is an amazing study to say the least.

For an educated man or woman to believe that the studies included on this CD is but "coincidence" stretches belief beyond limits of sanity. Besides any serious study of Egypt will show you that this "Jesus Story" existed on 2 levels: the Mystical and the Mythical. Only later will Rome come and reinterpret these Divine Truths and forge them into a Historical time line with a fictitious person and in so doing destroy the Ancient truths and Divine Revelation given the Ancients who first developed these "religious doctrines" in the first place. So when you see this, and I mean all of this, then there is no room for a "Historical Jesus". Sad but true.

Yet to teach these truths of ethics and morality that is found in the "mind of Christ" expressed through

Judaism to the Gentiles, and having been preconditioned to a Jesus-centric faith into which we are born, it is necessary to teach through the vehicle of this "literal Jesus" in the beginning of our studies and in so doing slowly begin to widen the scope of the reader's learning and thereby gradually introduce him to these other concepts and origins of the "Mystical and Mythical" Christ. In so doing we slowly expose the Historical Jesus for what he is; namely, just an allegory and personification of the indwelling Christ which was later "literalized" and "historicized". This "radical reinterpretation" of God's Christ was later added to Marcion's First New Testament and forged into Rome's New Testament in their grand scheme of replacement religion. Sadly Egypt is destroyed today but her children and her truths live among her children, the Jewish nation and Biblical and Rabbinic Judaism. For me, if you want to find the Messiah and the mind of such a one like whom this Jesus is for me, an "example to be emulated" for all mankind, then we must begin to look in Judaism and in Egypt for, in my opinion, it is here we find "the mind of Egyptian Karast (Krst)" who is the original Christ. These Egyptian mysteries were continued by the Gnostic Christians and the authentic Paul who only wrote 7 epistles and who never taught a "fleshly Jesus Christ". Only when Rome forged later anti-Gnostic religious writings is Rome's Paul given credit for belief in a "historical Christ" which again I, and other scholars, point out was never his true belief. Only later do we tragically find that these metaphysical concepts revealing God to man, as coming down through recorded history from Egypt, to be destroyed when "literalized", "carnalized", and "Christianized" in Rome's New Testament.

But some might wonder and ask "where did all this come from originally"? Well I deal with that to in revealing the "Mythical Christ" as taken from Astronomy and Astrology of the Ancients as they read the stars and Heavens and saw within them and the movements of the Cosmos the varied messages of the Creator to mankind as interpreted in the cycles, patterns, the path of the Sun, moon, planets, stars, constellations, risings, settings, eclipses, etc. The message of Heaven, the cosmos, came down to Earth. Spiritually insightful people understood it and gave it as best they could to others as they could and would accept it. It is all there and the wonder never stops as these Ancient Spiritual Masters saw and understood "Divine Messages" in the Heavens which they brought down to Earth and applied to the Soul of mankind and its pilgrimage and development into this "Krast-likeness" or "Christ-likeness" which the Creator intended. This might sound impossible to one now who is not well versed in such areas of study but believe me these teaching will take your breath away as you see the depth of spirituality of our Ancients compared with the religious fare we are fed today from our Christian pulpits and TV. If you ever wondered "where is the beef" you have found it here I promise you and the recommended book list on Egypt will feed you forever.

In closing, approaching these websites it is best that you first read the attachment "websites" as I have reworked this presentation and it exists today as a "plan-o-gram" for your studies from beginning to end. This is the best way in my opinion to approach these varied subjects in order where you move from the inherited "historical" view of "Christ Jesus" to the "Mystical Christ" and finally to the "Mythical/Metaphysical Christ" and in so doing keep an organized pattern of study. This is the goal and it can be accomplished quite easily if you do as I recommend. It will only require your desire and time to accomplish.

Also attached is our "recommended book list" to show you where you can go to examine these findings for yourself and I recommend many good books which I own and have devoured over these last 20 years. I leave you with my blessings and again thank you for your gift and support of our small and humble attempt to restore the truth concerning God and His Christ to the world as He was first revealed to mankind in the beginning of time before greed, ambition, antisemitism, and the agenda of men and religious politics robbed us of such wonderful truths concerning "the Christ within". I pray that this CD will not only enlighten you to these higher Spiritual Truths but as well as you to find the fullness and stature of Christ in your own life.

Blessings

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DO YOU HAVE THE FAITH OF JESUS OR FAITH IN JESUS?

Many Christians suffer from what I call "double vision" when they behold Yeshua (Jesus). When he is referred to as "Jesus," they can vaguely envision him as a Jew. They almost never call him simply Yeshua, or "Jesus of Nazareth," or "the Nazarene," the way Jews do. They almost always refer to him as "our Lord Jesus" or as Jesus Christ. Yeshua the man may have been Jewish, but by deifying Jesus in a non-Jewish terms Christians have in essence read him out of his strictly Jewish context and distorted the real truths about him.

A related Christian problem is the inability to see Yeshua the Jew without also seeing him as the divine Christ the Jews had "rejected." This begins with the earliest documents of the Church & its sacred "scripture," the New Testament. To compound the issue, none of these scriptural writers were contemporaries of Yeshua. You might find that hard to believe but it can proven that the majority of the New Testament documents came from non-Jewish hands and not Jews, let alone the apostles. So much for "inspiration of Apostolic authority." The writers of these New Testament documents neither witnessed the events they described nor did they personally hear Yeshua say the words they quoted. This explains why so much paganism is put into the mouth of Jesus in the New Testament when any Jew knows that Judaism never taught nor believed much that comes from the mouth of Jesus in the New Testament (himself a Jew). The Four Gospels which have traditionally been regarded as the very oldest of the writings, are now almost universally understood by scholars to have actually been written after the time of Paul, or several generations after Yeshua died and by non-Jews no less! In fact no quote for a "gospel" can be found in any Christian writers' legacy until 200 A.D.! This is food for great concern! Although the Gospels sound as if they are contemporary eyewitness accounts, the Epistles of Paul were actually written closer to Yeshua's time than were the Gospels. And even they were not written during his lifetime.

Even more problematic, as Oxford scholar Geza Vermes has clearly demonstrated, is the fact that in his lifetime, Yeshua himself was most vague and evasive whenever asked whether he was indeed the Jewish Messiah. It was only after his death that first Paul, and then later, the writers of the Gospels, publicly proclaimed Yeshua as Messiah, and then developed their emerging new religion on the basis of their own perceptions of Yeshua which can easily be shown to have more in common with sun-worship and mystery religions than Biblical Judaism.

Let us concede for a moment that all of these records were not mere "hindsight" or a rewriting of Jewish religious history as a later generation of Gentile Christians saw it, but were based upon authentic oral traditions which remained faithful to the truth of past events, or of older teachings. Regardless of when or by whom they were written, what forcibly confronts a careful student of the Bible is the fact that both of them fail to deal fully with Yeshua, the man. Paul tells us very little about the life of Yeshua, and so he is hardly a good source in trying to uncover the Jewish Yeshua. From Paul we find only two references to what Jesus taught and both are "one" liners. From Paul we know only that Yeshua was crucified; that, as Paul believed, he was resurrected; that Yeshua had a brother named James; and that Yeshua taught that divorce was prohibited. As a basic architect of this new theology or as Paul became, the real founder of

Christianity, Paul was not interested in who Yeshua was as a Jew and what he believed, but rather, in what he was in his own estimation based upon his "vision" on the Damascus road...called "his" gospel by Paul: the divine, redeeming savior of mankind, whose Jewishness is only incidental to a larger universal mission. **To Paul, the human career of Yeshua was seen as merely an interval in the immortal life of a divine being.** For Paul the teachings and the message of Jesus was not important as determined by the lack of presentation or reference to them by Paul who is credited with writing 2/3 of the New Testament; and only 2 sentences are devoted to what Jesus taught and believed by Paul! Not only that but Paul alluded to only "one" of Yeshua's teachings in all of his writings which have become "scripture" for the Christian Church, and as stated above, that was on the issue of divorce. In other words, the life and teachings of Yeshua was secondary to Paul's theology "about Yeshua". **If we only had Paul's accounts we would know absolutely nothing about Jesus and what he stood for!**

A careful search of the Four Gospels reveals how difficult it is to separate the human from the divine Yeshua, even when studying these Christian sources which proclaim to be eye-witness accounts of his life, which they are not. If one reads only the Synoptic Gospels one comes away with a human "messiah" of Judaism and that is what Judaism taught. But if one reads the Gospel of John you see the Essene's godman that comes from the core of Egyptian sun-worship and their astral worship. **Of course other Gentile nations will fall prey to these ideas as well but understand that** the New Testament presents two completely different views of Jesus. **Unless I knew better I would think that he had two personalities and needed psychoterapeutic drugs. Two of these Gospels, Mark and John, do not even discuss or describe his birth or boyhood. Instead, they present us with a mature Yeshua. Despite many differences and contradictions among the Four Gospels concerning certain events in Yeshua's life, all of them have one overriding interest in common: the events of his final week on earth, which center on his impending death,** yet these again are full of contradictions. **Concerning these events, there is some confusion: the trial and crucifixion, in John, take place on the day prior to Passover; in the other three Gospels, these events occur on the first day of Passover. The resurrected Yeshua, in Matthew, appears in Galilee; Luke identifies the location somewhere else altogether in Emmaus, near Jerusalem. Mark does not contain an account of the reappearance of the resurrected Yeshua at all.** Such discrepancies are numerous in the New Testament and conflicts among the passages abound to the discriminating reader. These discrepancies and problems are so vast that no one article could begin to touch them but you need to be advised that they exist and do so abundantly.

Answer for yourself: What does this say for our cherished doctrines of inerrancy and infallibility, let alone authority for such documents to build one's life and trust upon for eternity? You will have to answer that for yourself but there are answers for these difficulties and none of them are reassuring.

Inspiration is not the same as inerrancy and infallibility!

THE DEJUDIAZING OF JESUS IN THE NEW TESTAMENT

Infinitely more significant than these textual irregularities and inconsistencies is the fact that not only later generations of Christian theologians but the New Testament writers themselves seem much less interested in the Jewish ordinances, traditions, and message of Yeshua than they are in explaining why they regard him as their supernatural Messiah. They seem to forget that Israel and the Jews are the hope and light for the nations; even themselves. **There is good historical reason for this. At first, these documents are made to look as if the writers, presumably Jewish, were addressing only their own fellow Jews, urging them to accept Yeshua as the foretold Jewish Messiah. In putting Yeshua forth in this manner to their own people, it was of little importance to convince them that he was actually one of them; that was taken for granted. When one begins a critical study of these documents the internal evidences alone in each of the 4 Gospels betrays non-Jewish authorship because errors and mistakes are common which any 5 year old Jewish**

child would not make let alone the Holy Spirit if He were behind such writings. Again, this is something quite disturbing when you see these things!

The Jewish people were already aware of **Yeshua' message which was the same** as the many prophets which had preceded him: God, Torah, repentance, and Israel. Yeshua was bringing the warning that the coming of the Kingdom was near along with judgment to those who will not repent. Yeshua knew what the Christian Church today does not; namely, the Kingdom of Heaven would not come nor Israel's Messiah and King be revealed unless Israel merited the Kingdom as God's Royal Priesthood for the world. The spiritual climate of Israel was such that they would miss their visitation and the Messiah would not be revealed and the prophecies not fulfilled. But this was not the fault of Jesus or any other who could be considered the Messiah in waiting.

THE FALSIFICATION OF THE CHRISTIAN'S BIBLES...BOTH OLD TESTAMENTS AND NEW TESTAMENTS

There is another problem that the Christian Church fails to understand at this point in the presentation of Jesus as the Jewish Messiah in the New Testament; namely, every Jew over the age of 5 years old knew fully well that the true Messianic Prophecies were not fulfilled before, during, or after Jesus' death. This made the selling of Jesus as Israel's Messiah hard if not possible for the Jew and does so today. This fact escapes the contemporary Christian because his "Christianized Bible" is full of false fulfillments that were created by purposeful mistranslation, misquotation, and lifting passages out of context, in order to present this Jesus of Rome's New Testament as the Messiah to the Gentile world. We must remember that the Gentiles of the world never knew what the true Jewish Scriptures really said concerning the Messiah. They knew no better and nether does 95 % of Christians today since they have never dreamed that their Bibles could be forged and are fraudulent in very important places dealing with Jesus.

It was extremely vital to writers of these New Testament documents to persuade others that Yeshua was indeed a "supernatural" Messiah. Let us not forget that conservative Biblical Judaism taught a human Messiah. One must look to the Essenes for this belief. This explains why it is that this aspect of Yeshua's divinity, rather than his humanity, unfortunately became the central concern & message of the New Testament authors or at least those who re-edited the New Testament documents at a later date. This Essenic theology from these apostate Egyptian Hellenized Jews became the theology of the later Christocentric Gentile Churches of history. Again, this was very easy for not only were the earliest Gentile Church Fathers taught by them in Alexandria, Egypt, but they, as sun-worshipers themselves, already had their dying godmen and Jesus was just made into "another" one. **The true Jewish Scriptures never taught this, but when they were altered in such ways by the Essenes in 200 B.C.E. then the Greek translation of the Jewish Scriptures would carry this idea and this Greek translation became the foundation for every Christian Old Testament that would come later (even the Latin of the Catholic Church would be influenced by it). As if that is not bad enough every quote in the New Testament is taken from these corrupted Greek texts. This means that many of the concepts espoused as "messianic" are in reality the fruit of sun-worship and have been applied to Jesus and few know this has occurred.**

Later, when it appeared that the Jewish community would not accept the "divine" Yeshua as its Messiah, not only because such ideas were totally foreign to normative Biblical Judaism and their religious writings, but the prophecies went without fulfillment. After the Jew's rejection of this "non-

fulfilling messiah, and after the Jew's rejection of this "divine Jesus" as Messiah instead of a human messiah anointed of God, then this "neo-pagan Christian message" was presented principally to the Gentiles, to whom the Jewish Bible, Jewish life, and traditions were alien, and in many ways too rigorous. To stress the Jewishness of Yeshua to a Jewish audience was totally irrelevant and even counterproductive considering the difficulties listed above. The Jewishness of Jewish fared little better when presenting him to the Gentile pagans as such Jewishness implied for them an ethical monotheism, let alone ethical and ceremonial rituals of Jewish religious teaching as given by God, which ironically, were given to not only the Jews but Gentiles as well as seen if one undertakes a serious study of the Torah and the Tanakh. Obedience and repentance has never been a popular message. It is not today as well! Easy believeism is the fruit of the corruption of the Christian's Bible as we literally are presented with a "get out of jail free" gospel. **So not only the message of Jesus was changed but the ideas concerning the Jewish Messiah were altered in the selling of Jesus to the Gentile world as another in a long line of dying sun-godmen.**

So instead of living the real message of Jesus the world is full of "believers" in the theology created around the identity of this man. Because of this the Kingdom of Heaven is postponed and will continually be until the truth is restored and there is a wholesale repentance within Christendom, not only concerning their idolatrous beliefs but their conduct and behavior as well since much that is sanctioned and taught by Christian Churches today is defined as sin in the Torah.

THE SUBORDINATION OF THE RELIGION OF YESHUA TO FAITH "IN" YESHUA

So upon examination of the evidence we find that the non-Jewish New Testament authors subordinated the "religion of Yeshua" (Sinai religion-Torah-Judaism) to their new religion-in-the-making; the "religion about the identity of Yeshua", which was centered not so much on his life, message, and teachings (which it should have been) as upon his mystical death and resurrection as emphasized by Paul. **What the vast majority of Christians fail to realize is that Paul's Yeshua has more in common with pagan gods and false pagan religions than he does with Biblical Judaism and the Torah. But one must be educated in comparative religion to see and understand the above comment.** This "Pauline Jesus" would later become crystallized as we have come to understand as "Pauline Christology", wherein all of life and creation are centered in the belief in the crucified and risen Christ. This unfortunately became the "official" salvation message of the post-Constantinian church of 325 A.D. **Pauline Christology, and those who preached or accepted it, transformed the "religion of Yeshua" into the "religion about Yeshua";** no longer God's "anointed" messenger (anointed = messiah), but the eternal Christ who died to bring salvation to the whole world through his church.

We can now understand (as we see in Paul's writings) the Jewish ethical and religious teachings, traditions, and ordinances, as contained in the Torah, its laws, and the Hebrew prophets, were viewed as transcended, replaced, outdated, even overturned, by Paul's concept of the atoning death of Christ (as Paul would have us believe).

Answer for yourself: Once one understands how these New Testament documents were created and the origin for many of their religious concepts, one has to ask if God, the God of the Jewish Scriptures, agrees with what is said in certain places in the New Testament concerning Jesus...does he?

PAUL'S MESSAGE AND YESHUA'S MESSAGE CONFLICT

Answer for yourself: Are you aware that Yeshua taught a completely different gospel for salvation than Paul taught? Have you ever noticed that?

Answer for yourself: But did Yeshua say that not one jot or tittle would ever pass away (Matt. 5:17)?

Answer for yourself: Who is right? Since these two different "gospels" contradict and conflict with each other in the "method" and "means" to obtain salvation then one thing is certain...only one is correct! Which one?

Answer for yourself: If you find out that Jesus is correct then the next biggest question to tackle is: Are you really a follower of Jesus?

The "identity" of Yeshua had become in Christian thought more important than what he stood for or the message he brought. In such a situation the Jewishness of Yeshua and his religion which was a model for all mankind was expressly rendered insignificant, as if it had never been a part of his coming. This explains why Yeshua, in Western countries, has been portrayed by artist and sculptors as if he were an Anglo-Saxon; and in other regions of the world as if he had lived and grown up in their own specific country as well. In bringing Yeshua to the world the vast majority of Christian churches have all but denied his Jewish heritage. To make this "Christ" accessible to everyone, he could no longer belong to one people in particular (Israel). His Jewishness was viewed as an impediment.

Thus, while Gentile Christianity borrowed the idea of messiah from Biblical Judaism, the pagans, whom they especially sought to convert to Christianity, were not taught about Yeshua the Jew, nor his message of salvation, only his deity and resurrection as the road to salvation. **There is nothing new in this "revelation" at all; you only have to read about Osiris and Egyptian religion to see these same religious ideas, and don't forget that Egypt influenced the whole world.**

This was done because the non-Jews of the world already had such prior beliefs concerning their solar-godmen and had to give nothing up to accept another godman. To teach the Jewish way of life would have ensured great difficulty in building a following. As stated, this presentation of Jesus as a sun-godman was not hard to do because familiar concepts tied to their pagan gods to which they were already familiar were "transformed" in a Jewish example of their gods. This "compromise" was an effective teaching tool and "bridge" used by Paul to reach the non-Jews and "soften" the acclimation of the Jewish faith to the non-Jews to which the concept of "Law" seemed foreign. Besides this was a personal justification to him since being rejected repeatedly by James and the Jerusalem church. I seriously doubt that Paul ever expected the results we have today because of his "hyperbole". So instead of Attis, for example, the concepts of Attis were attributed to Yeshua. **In reality Yeshua became just another godman in the non-Jew's pantheon.**

Most pagan converts to Christianity joined this universal religion of salvation because it offered each of them as individuals life everlasting. Its promises of eternal bliss for those who **ONLY BELIEVED** in its Savior was attractive to the multitudes of Gentiles because little commitment was needed let alone repentance. **These non-Jews were "saved" by simple mental ascent to a religious doctrine concerning someone regardless of how they lived their lives because another had died for them.** Again, dear ones, this is not a new teaching among the Gentile world since the same religious concepts originated with sun-worship thousands of years before Jesus was ever born. The only requirement was to **"believe in Jesus"** to have eternal life. Along with this concept was the

partaking in the "supper of their god" whereby believers took the "blood" and "body" of their god...thus rendering them like their gods...immortal. These Gentiles have been eating their "gods" for thousands of years before Jesus; again nothing new. The Passover was turned into Communion and we lose the message again of Jesus as found in the Passover. The bread become the body of their god miraculously and they drink his very essence (his blood). This is pagan to the core; you just don't know because again this New Testament presents this idea as if God gave it to us! Besides, what Christian Churches keep the festivals? Easter has replaced the Passover for Christianity just like the "historical Jesus" has been replaces by the "Christ of faith;" just like communion has replaced the Passover as well.

Oh by the way...these Gentile religious concepts are totally foreign to Judaism and had been for over 4000 years!

Answer for yourself: Is it not strange that we never find in the New Testament passages that show us that Yeshua ever taught such doctrines for eternal life like the ones Paul did? Can you find one instance where Jesus told anyone to believe in his death, burial, and resurrection for eternal life? If you want to see what Yeshua taught for Eternal Life try Matt. 19!

Take time right now to read Matt. 19:16-30 and Mark 12:28-34. You should see that Yeshua's teachings contradicts the salvation messages taught by most churches today...of only "believe" in Jesus!

Over time we find added to the salvation message of Yeshua such things added as:

- **the acknowledgment of his death,**
- **burial,**
- **and resurrection,**
- **as well as the virgin birth**
- **and incarnation**

as necessary elements for salvation. Belief in a set of theological doctrines began to replace and would finally replace the religion as taught by Yeshua; which was one of faith in the One God of Israel & repentance and obedience according to the revelation of this One God as found in the Torah with its ethical and ceremonial commandments imposed on followers of God, both Jew and non-Jew, as their Covenant stipulations and responsibilities to be in right standing with God!

In summary the prophet Micah gives us a thumb nail sketch of the way to eternal life when he said in Mic. 6:8

"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."

Today Christianity is full of pastors and teachers which advocate, not explicitly but implicitly, the doctrine that conversion to Christ or belief in Christ involves "no spiritual commitment whatsoever". Those who hold this view of the gospel teach that Scripture promises salvation to anyone who simply believes the "facts" about Christ's identity as taught by Paul and who claims the gift of eternal life. There need be no real turning from sin, no resulting change in life-style, no commitment to God or the message of the Bible; not even a willingness to submit to the teachings and message of

Yeshua. Obedience to the Laws of God are not necessary as we are no longer under such things. Those things, they say, amount to human works, which corrupt grace and have nothing to do with faith.

HOGWASH! I DARE ANYONE TO READ THE TORAH AND THE PROPHETS AND NOT SEE FOR YOURSELF WHAT GOD'S REAL MESSAGE OF SALVATION IS...IT IS NOT THE MESSAGE OF THE CHRISTIAN CHURCH TODAY...GOD DOES NOT CHANGE...MEN DO

A DEFICIENT DOCTRINE OF SALVATION...

The fallout of such thinking and Christian teaching is a deficient doctrine of salvation. It is justification without sanctification, and its impact on the church, as well as the world, has been catastrophic. The churches of today are populated with people who have bought into a system that encourages shallow and ineffectual faith. The majority of those sitting under such teachings are barren of any verifiable fruit in their lives. Most churches are dead institutions with little impact upon the world let alone their neighborhoods! Just pick up the newspaper and look at the headlines of this "supposed Christian nation" and you should ask yourself: "Where is the fruit of Christianity" on our streets of our nation? Jesus told us that we will know by the fruit. America prides itself on being a "Christian" nation...but look at the fruit of this country...if you have the honesty and courage to do so you will see that something is wrong with the message of the Christian Church that has produced such a sorry state in our country full of "Christians."

If you teach the wrong message you get the wrong results!

Yeshua gave this sobering warning: "Not every one who says to Me, 'Lord, Lord,' will enter the kingdom of heaven; but he who (believes or does?) does the will of my Father who is in heaven (notice the promise is not to those who just believe in Yeshua). Many will save to me on that day, 'Lord, Lord, did we not prophesy in your name, and in your name cast out demons, and in your name perform many miracles?' And then I will declare to them, 'I never knew you; depart from me, you who practice iniquity (lawlessness)" (Matthew 7:21-22). Practicing lawlessness is the same as practicing TORAHLESSNESS.

Just consider ONE aspect of the "faith of Yeshua"; namely obedience to the festival structure God gave Israel. I have already demonstrated to you repeatedly in prior articles that celebration of the festivals of the Lord was not optional to the Jew as well as the Gentile God-Fearers who repented of his sin and became a part of the Israel of God. It was the pattern. There are many others to consider as well...beginning with proper obedience of the church to the Tithe for example.

2 Thess. 3:6 records Paul's command to the followers of Yeshua :

"Now we command you, brethren, in the name of our Lord Yeshua Christ, that you withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."

Answer for yourself: What "traditions" could Paul have been bringing to these Gentiles in Thessalonica in Greece?

Within these traditions that Paul refers that was being brought to these Gentiles (who were turning from idols to serve the living God) was not to be more Greek philosophy or theology; he was to bring them the religion of Yeshua (Biblical Judaism) which was centered in the "faith of Yeshua" and not a "faith in Yeshua." Paul did not always do a good job here sorry to say...but that is a whole other can of worms when we deal with the real Paul of history and not the false picture painted of him in this "one book" we call the Christian Bible.

When we continue steadfastly in the Apostle's doctrines of Acts 2:42 we continue in the faith "of" Yeshua, not a faith "in" Yeshua.

Faith "in" Jesus would come later by those who would take Paul's writings and build a world religion on them. They would create in Jesus' name a new religion that would eventually end up completely separated from Jesus' faith and beliefs. And the world yet today does not know or even care to know that such a Gentile creationism is not any different from what they already believed as pagan Gentiles; namely, that they were "IN OSIRIS," or "in" their god whom they consumed in their Eucharists as they ate the body of their god and drank his blood. Little has changed.

Answer for yourself: Are you, as a follower of Yeshua, practicing a Torah observant life-style as Yeshua would have you do? Does you church and Pastor teach this or is his gospel that of Paul?

Answer for yourself: Are you a "true follower" of Yeshua and could you, after reading this article, consider yourself a "true follower of Jesus" as seen in the pages of the New Testament or can you begin to see that you have been led astray? Are you open to honest inquiry into the subject?

Answer for yourself: Is your church teaching you to sanctify the Sabbath as did believing Gentiles in the first century, or is your church substituting Sunday (Sun Worship Day) for the Sabbath?

Answer for yourself: Did you celebrate the festival of Passover this year or did you substitute the paganized cultic ritual of Ishtar (Easter) in place of it without full understanding of what you did? Or does your communion take its place?

Answer for yourself: Didn't God say that the Passover is to be celebrated forever?

Answer for yourself: Or will you be participating in the sanctification of a day set aside for fertility rites and fornication rituals as you celebrate EASTER this year as well as the other pagan feast days that have been adopted by the church?

Answer for yourself: Do you not know that to do so and observe Isthar day (Easter) is idolatry?

That is violation of the First Commandment! Remember Yeshua said "depart from me" to those who thought they would be accepted by Yeshua. They felt they were accepted. They had been taught by their leader that they were accepted. They had been reassured by their religious leaders. ***BUT THEY WERE NOT ACCEPTED!***

Yeshua was not speaking about an isolated group of fringe followers. There will be "MANY" on that day who will stand before God, stunned to learn they are not included in God's kingdom. I fear that multitudes who fill church pews in the mainstream of the evangelical movement will be among those turned away because they did not do the will of the Father. They have followed the "evolved Catholic theology of Paul" by the anti-Semitic early Gentile Church and are guilty today of having a "faith in Yeshua" instead of obeying "the faith of Yeshua."

Answer for yourself: Are you willing to risk it?

You have been conditioned to believe that because you recited a prayer, signed on a dotted line, walked an aisle, had an emotional experience, were slain in the spirit, spoke in tongues, or had some other experience, you are saved and should never question your salvation. Scripture encourages us to examine ourselves to determine if we are in the faith (2 Cor. 13:5).

Answer for yourself: Why the need to examine if it were not possible to be deceived?

Notice that the New Testament, even though it contains errors, also contains truth. In the Gospels, one can find the Jewish "pattern" whereby non-Jewish believers are to be taught to follow the faith of Yeshua and be united with the Jews in the Israel of God. The Great Commission teaches that the non-Jews are to be "taught to observe those things commanded by Yeshua".

Answer for yourself: Can you ever find Yeshua in the Gospels ever commanding the teachings of Paul be taught or teaching the same message of salvation the way Paul does in his literature? [THINK]

One must go the the Pauline literature to find where one is taught to have faith in Yeshua for salvation. One only need to see where Paul, himself a Gentile convert, came up with that belief...try Tarsus...these doctrine were taught there where Paul grew up! Coincidence?

Peter wrote, "give diligence to make your calling and election sure" (2 Pet 1:10). It is right to examine your lives and evaluate the fruit you bear, for "each tree is known by its own fruit" (Luke 6:44).

The Bible teaches clearly that the evidence of God's work in a life is the inevitable fruit of a transformed behavior (1 John 3:10). But just a change in religious routine or behavior, if it does not conform to the truths in God's Word, is worthless, or at best compromised. One erroneous religious practice is not better than another. Our worship is tainted and God is not loved properly. Such is not to be desired; either knowingly or unknowingly.

Answer for yourself: Has your behavior, practices, and beliefs changed since encountering the Hebraic understanding of the Yeshua of the first century as well as his Gentile followers? Have you ever investigated the Jewish Jesus for yourself?

Answer for yourself: Does your life pattern the the life-style of a follower of the religion of Yeshua whereby you observe the Sabbath, keep the Seven Biblical Festivals, Tithe correctly, etc.,?

Remember that faith that does not result in righteous living is dead and cannot save (James 2:14-17). Professing Christians utterly lacking the fruit of true righteousness that comes through obedience (not another Gospel of "grace only" as preached by most churches today) will find no biblical basis for assurance they are saved (1 John 2:4).

Real salvation is an ongoing process as much as it is a past event. It is the work of God through which you are "conformed to the image of his son" (Rom. 8:29; 13:11). It is past time to find out the truth about the historical Jesus.

Notice we are to pattern our lives around Yeshua, and how he lived, not have a "mental religious belief system in agreement with some established Pauline or Gentile Catholic theology concerning his identity as they perceived it over

1800 years ago".

Answer for yourself: Have you looked lately to see how Yeshua lived and worshipped? Are you attempting to do the same?

Genuine assurance comes from seeing the Holy Spirit's transforming work in one's life, not from clinging to the memory of some experience or your church's teachings when you discover they are incorrect. Yeshua would have you repent of your incorrect beliefs and adopt his. God, in his love, changes lives when one comes to him in Jesus' name, or in Mohammed's name, or even others. Such is the love of God for His children. It is time we love Him back in the ways He commanded, and when shown the ways we have been taught are in error, then repentance is the order of the day.

Answer for yourself: Are you certain that what your church has taught you is not in error in many places? Have you looked or do you have the courage to do so? Do you even know what these "ways" are, or have you assumed that because you are moved with emotion in church that you cannot be in error? Better look again! God desires our emotions be tied to truth and not falsehoods.

Since beginning these teachings, I have shared with you about biblical giving where 1/3 of your Tithe should go to the teaching Levite and priest, 1/3 to the poor, and 1/3 to yourself in order for your and your family to celebrate and observe not only the weekly Sabbath was the Seven Festivals of the LORD as well. This is just one example among many where the Christian Churches have made grave mistakes and taught you to do the same. Such disobedience in how the tithe is used by the church is sin!

Answer for yourself: How has this message affected you?

Answer for yourself: Are you still supporting churches that do not teach you the truth of God's Word as held sacred by Yeshua and taught by him from his Bible that was not corrupted as ours has as I have shown you?

One only need look at the following website and study it in detail to see this full story unfold for yourself:

http://paganizingfaithofyeshua.netfirms.com

Answer for yourself: Is your church revealing to you the real Yeshua of the Scriptures and how can you know without your personal study?

Answer for yourself: Shouldn't you support only those who are teaching the uncompromising truths of God's Word?

The question is "not who is your pastor, but who is your teacher?

Answer for yourself: Were you aware of what the Word of God says concerning how the tithe is to be used or have you assumed the way your church does it is correct? Once you learn the truth will you repent of the errors of your giving, or now will you?

Answer for yourself: Have you taken the grace of God to excuse yourself from correctly or giving at all?

Answer for yourself: Having seen, in our other websites, what a true believing Gentile believed and practiced in the first century, have you began to seek God about you and your family sanctifying the Sabbath?

Answer for yourself: How can you not begin to sanctify the Sabbath, or tithe correctly, once you have come to the truth?

Answer for yourself: Have you prayed about your commitment to celebrating the Festivals of the Lord instead of the pagan rites given to you by contemporary Christianity?

Remember Paul's admonition to depart from brothers teaching not the traditions of the faith of Yeshua. It is a shame that we have this admonition but it seems he, or his epistles accomplish just the opposite.

This is not a religious game! This is not something I do because I have nothing else to do. God has called me to seek out the "faith once delivered to the saints" and deliver it once again (reawakening to the Hebraic roots of the Christian faith is currently occurring around the world)! This really began with the discovery of the Dead Sea Scrolls and will continue until God comes again to gather His elect. Not all of Israel is Israel! I am obedient to the commands of the Lord to the best of my ability in my life have repented when I discovered I have been mistaken in my religious beliefs and practices. Study can show this to you beyond any doubt. The question is what you decide to study and unbiased sources are available.

Answer for yourself: Have you? Will you?

It truly disturbs me that after having taught many for the last couple of years that the ears of many saints seem to be dull to these warnings.

Answer for yourself: Where are the questions that should come from these teachings?

Answer for yourself: Are you hearing the message?

Answer for yourself: How can we refute what Biblical history, culture, and language can show you about the errors taught by the churches today? Have you looked into this for yourself?

Answer for yourself: Is your church and Pastor attempting to adhere to the original faith of Yeshua or has contemporary Gentile Christianity taken it's place?

Answer for yourself: Do you really care? I assure you God does!

Please read 2 Thess. 3:6 again. It is written to you. You should fall on your knees and thank God in heaven for revealing to you that you have been participating in idolatry and didn't know it. Now you do.

Answer for yourself: What is your response?

Let me quote Paul, "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk (most churches today), in the vanity of their minds, having their understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts: who being past feeling" I pray you are not past feeling! (Eph. 4:17-19).

Let us be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive" (Eph. 4:14).

You have been deceived long enough.

Answer for yourself: The big question: "do you really want to be like Yeshua?"

Help us get this message out. Please consider supporting the spread of the faith of Yeshua as Bet Emet attempts to preach faith, obedience, and repentance to a world that knows not the faith once given to the saints, nor that that the time is short before the judgment of God. Help us take the real Yeshua and his message to the

world.

Shalom.



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THE TRUTH ABOUT BIBLICAL ATONEMENT

Disclaimer: It is important for the reader to understand that in this website, in comparing the Jewish Messiah and Messianic prophecy as against the Christian Messiah and Christian Messianic prophecy, I will use a "literal-historical" approach to the "Jesus Story". If you have studied our other websites then you know that "the Christ" can be interpreted from 3 different perspectives down through recorded history: "mystical", "mythological", and "literal-historical". Only after one has spent a considerable time in dedicated and scholarly studies can he understand which two of the above three methods of interpretation of "the Christ" are accurate and factual. Again for purposes of comparing Judaism vs Christianity we adopt in this website and for all studies in this website a supposed "literal-historical" interpretation of "the Christ" as well as the Jesus of the New Testament. Only in so doing can we adequately contrast the truths of Judaism vs Christianity theology. I will let you be the judge of the results of such studies and leave to the reader to draw the necessary conclusions as we attempt to compare Messianic prophecy from both a Jewish and Christian perspective all the while dealing with the New Testament Jesus in a "literal-historical" manner. Now on with the study.

In the 18th chapter of Ezekiel, the prophet was teaching his people a fundamental biblical principle: A righteous person cannot die vicariously for the sins of the wicked. This notion was identified as thoroughly pagan and was to be avoided by the Jewish people at all costs, and is taught emphatically throughout the 18th chapter of Ezekiel. In verses 20-23 the prophet declares that repentance alone provides full forgiveness of sin.

Ezek 18:20-23 20 The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. 21 But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. 22 All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live. 23 Have I any pleasure at all that the wicked should die? saith the Lord GOD: and not that he should return from his ways, and live? (KJV)

Never are blood-sacrifices or the veneration of a crucified messiah mentioned throughout Ezekiel's thorough and inspiring discourse on sin and atonement.

Ezekiel's teaching was not new. The Jewish people were warned throughout the Torah never to offer human sacrifices. When Moses offered to have his name removed from the Torah in exchange for the sin that the Jewish people had committed with the golden calf, the Almighty abruptly refused Moses' offer.

Exod 32:31-33 31 And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold. 32 Yet now, if thou wilt forgive their sin--; and if not, blot me, I pray thee, out of thy book which thou hast written. 33 And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. (KJV)

Moses, who was righteous with regard to the golden calf, could not suffer vicariously for the sin of the nation. Rather, only the soul that sinned would endure judgment.

Now let us look at the Biblical Doctrine of Atonement as taught in the Hebrew Scriptures and by Judaism today; a teaching I might add that has not changed for over 3,500 years I might add.

- **Thoughts On Jesus As Related To The Sacrificial System no. 1**
- **Thoughts On Jesus As Related To The Sacrificial System no. 2**
- **Thoughts On Jesus As Related To The Sacrificial System no. 3**
- **Thoughts On Jesus As Related To The Sacrificial System no. 4**
- **Thoughts On Jesus As Related To The Sacrificial System no. 5**
- **Thoughts On Jesus As Related To The Sacrificial System no. 6**
- **Thoughts On Jesus As Related To The Sacrificial System no. 7**
- **Thoughts On Jesus As Related To The Sacrificial System no. 8**
- **What The Death Of Jesus Actually Accomplished...Studies In Biblical Atonement no. 1**
- **What The Death Of Jesus Actually Accomplished...Studies In Biblical Atonement no. 2**
- **What The Death Of Jesus Actually Accomplished...Studies In Biblical Atonement no. 3**
- **What The Death Of Jesus Actually Accomplished...Studies In Biblical Atonement no. 4**
- **What The Death Of Jesus Actually Accomplished...Studies In Biblical Atonement no. 5**
- **What The Death Of Jesus Actually Accomplished...Studies In Biblical Atonement no. 6**
- **What The Death Of Jesus Actually Accomplished...Studies In Biblical Atonement no. 7**
- **What The Death Of Jesus Actually Accomplished...Studies In Biblical Atonement no. 8**
- **What The Death Of Jesus Actually Accomplished...Studies In Biblical Atonement no. 9**

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BY PRACTICING RIGHTEOUSNESS....CAN A GENTILE MAKE HIMSELF ACCEPTABLE TO GOD? TAKE CORNELIUS FOR EXAMPLE...

We pick up our thought process by relating "obedience to the Law/Commandments particular to our Covenant....ie., Covenant of Noah and it's relationship to becoming righteous and acceptable to God."

I know that this concept is foreign to Gentile Christianity yet it finds itself smack dab in the middle of the New Testament buried in the original language of the text which is never noticed if one only studies or reads the New Testament in English. What we must be conscious of in our study is that the following concepts are not only found in the New Testament but agree totally with the Laws of Noah and Biblical Judaism as well.

Paul continues to reveal the hidden mysteries of God to the Gentiles whom believe in Yeshua (Jesus) in the Book of Ephesians 2:3-5, KJV:

- **3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the CHILDREN OF WRATH, even as others.**
- **4 But YHWH, Who is rich in mercy, for His great love wherewith He loved us,**
- **5 Even when we were dead in SINS, hath quickened us together with MESSIAH (by UNDESERVED PARDON ye are saved;),**

Before the CONVERSION of these GENTILE EPHESIANS, they lived in SIN.

Answer for yourself: What did we discover in the last teaching as to what "sin" was in the New Testament? It was ignorance toward, violation of, and transgression of the Laws of Moses, especially for Gentiles.

As Gentiles, who were born as aliens to the commonwealth of Israel, strangers from covenant promises, without hope and without God, the Death Penalty for transgression of the Law...which is exactly "what" one earns for committing SIN, as Romans 6:23 says (THE WAGES OF SIN IS DEATH)-hung over Gentiles, just as it does for anyone who PRACTICES SIN (remember transgression of the LAW is defined as "sin" in the New Testament). Only those who turn FROM sin, and turn TO YHWH in OBEDIENCE to Yahweh's Every Word" will be given the Gift only Yahweh can give...Eternal Life! We will be given access to the Tree of Life!

As we have read in Isaiah 59: 1-2, it is OUR INIQUITIES and SINS (as seen in the breaking Yahweh's Laws) that cuts us off from Yahweh. These same Scriptures tell us that the REASON Yahweh will NOT listen to someone, is BECAUSE they are a SINNER...they practice sin.

Before the Word of Yahweh was given to the Gentile People as a whole, they were cut off from Yahweh. Before this, ONLY the Tribes of the Children of Israel (JEWS) were given Yahweh's Laws, which GUIDED one to Yahweh's SALVATION. Israel has ceased being a "light" to the nations and there was not hope for the Gentile people unless they could come to the saving knowledge of God.

Yahweh's Message of Repentance, Conversion, and Salvation was not being preached to the Gentiles on a large scale until after Yeshua's death where his followers, convinced he was the promised Messiah, finally were driven by persecution from Jerusalem into all the world where they took with them the message of Yahweh's salvation to the "lost sheep of Israel" whom were scattered all over the world.

SALVATION GOES TO THE NON-JEWS.....

In Acts 10:18,34-35, KJV:

- **18 When they heard these things, they held their peace and glorified YAHWEH, saying, Then hath YAHWEH also to the NATIONS (GENTILES) granted REPENTANCE UNTO LIFE.**
- **34 Then Peter opened his mouth, and said, Of a truth I perceive that YAHWEH is no respector of persons:**
- **35 But <235> in <1722> every <3956> nation <1484> he that feareth <5399> (5740) Him <846>, and <2532> worketh <2038> (5740) righteousness <1343>, is <2076> (5748) accepted <1184> with Him <846>.**

Let us set the stage. Peter had, against his will, been sent to the home of an "unclean" Gentile. However this particular Gentile was a "Godfearer" who had accepted the God of Israel and was living by the Laws of Noah which were part of the faith of the Godfearer. However, since he remained "uncircumcised" he was not accepted by the Jews since lacking this he was not eligible for conversion. So he remained "apart" from the Israel of God in the Jew's eyes but not in God's eyes as we are about to see. Paramount for our understanding is that such a one who turned from idols to serve the living God was "saved". Notice also that he was "saved" after Yeshua's death; in fact he knew nothing about Yeshua or adhering to any established doctrine concerning "Yeshua" for salvation. He was just a Godfearer as pictured all the way through the Jewish Scriptures as an example of non-Jews who had faith in the Only True God and who was "saved" accordingly. Understand as we go on that this condition of "salvation" was no longer accepted by bigoted Jews who considered Gentiles "dogs" and wished no social or religious contact with them. Only if the non-Jew was circumcised was he considered "born" again and acceptable to the Jew. This is the whole issue of Paul and Galatians which is overlooked by most who fail to realize that Paul was talking only about "one" law..the law of circumcision which the "non-Jew" was not under!

While Peter was in Cornelius' home, before he even talked with him about Yeshua, the Holy Spirit fell upon Cornelius has He had the Jews years before. This will be very problematic for Christian theology because not knowing to be "saved" by belief in Yeshua or his death or his blood as Christians teach, here is Cornelius "accepted" by God and "filled with the Spirit of God" and he does not yet know or accept any of the Christian theology you and I are told are necessary for salvation.

Answer for yourself: According to Peter, are those who practice and work righteousness accepted with God? Yes.

Before we can go on verse 35 bears our investigation. Let us see who the "nation" refers to in that verse.

Lexicon Greek 1484 **1484 ethnos {eth'-nos} probably from 1486; TDNT - 2:364,201; n n AV - Gentiles 93, nation 64, heathen 5, people 2; 164**

- **1) a multitude (whether of men or of beasts) associated or living together**
- **1a) a company, troop, swarm**
- **2) a multitude of individuals of the same nature or genus**
- **2a) the human race**
- **3) a race, nation, people group**
- **4) in the OT, foreign nations not worshipping the true God, pagans, Gentiles**
- **5) Paul uses the term for Gentile Christians**

Answer for yourself: Does not Peter say that in referring to "ethnos" that those of a race, or nation who worketh righteousness (who like Cornelius had not yet learned of Yeshua or the theology connected with his death which would be developed later) find eternal life through obedience to righteous acts? It sure does. Again this negates totally Christianity's salvation message through the death and blood of Yeshua if the account of Cornelius is to be believed. I personally believe it is to be believed because it lines up with Biblical history and Biblical Judaism correctly.

HOW THE NON-JEW BECOMES ACCEPTABLE TO GOD

Now let us reaffirm what these multitude of Gentiles and heathens who were without the knowledge of the True God and who were not worshipping the true God were to DO (accomplish righteous works) to become acceptable to God.

We are told they must WORK RIGHTEOUSNESS to be accepted with God. Notice that ACCEPTANCE WITH GOD is not belief alone but involves the WORKING OUT OF TANGIBLE DEEDS THAT AFFIRM ONE'S FAITH!

Answer for yourself: Can we be assured of acceptance with God if we have faith and no righteous works? No because faith without "works" is dead.

Answer for yourself: Is it possible that this "working out" of practical deeds and manifestation of practical righteousness is nothing more than the accurate and correct response of one's faith in obedience to Laws and Commandments? It sure is.

Lexicon Greek 2038

2038 ergazomai {er-gad'-zom-ahee} middle voice from 2041; TDNT - 2:635,251; v AV - work 22, wrought 7, do 3, minister about 1, forbear working + 3361 1, labour for 1, labour 1, commit 1, trade by 1, trade 1; 39

- **1) to work, labour, do work**
- **2) to trade, to make gains by trading, "do business"**
- **3) to do, work out (as in "working out one's salvation by fear and trembling)**
- **3a) exercise, perform, commit**
- **3b) to cause to exist, produce**
- **4) to work for, earn by working, to acquire**

Answer for yourself: Do you not recognize that Peter is saying that those Gentiles who perform acts of righteousness, thereby causing righteous works to exist, are accepted with Yahweh? I hope so.

Answer for yourself: Does this verse not say that being accepted with God is based upon EARNING and WORKING and ACQUIRING acceptance with God through righteous acts? It sure does.

Lexicon Greek 2041 2041 ergon {er'-gon} from a primary (but obsolete) ergo (to work); TDNT - 2:635,251; n n AV - work 152, deed 22, doing 1, labour 1; 176

- **1) business, employment, that which any one is occupied**
- **1a) that which one undertakes to do, enterprise, undertaking**
- **2) any product whatever, any thing accomplished by hand, art, industry, or mind**
- **3) an act, deed, thing done: the idea of working is emphasized in opp. to that which is less than work**

Answer for yourself: Is a "work" a deed? Yes.

Answer for yourself: Is not the emphasis upon the "doing" of a deed instead of "believing" only? It sure is.

Answer for yourself: Did not Jesus say that by their fruits (not their faith) you shall know them? Yes he sure did.

Answer for yourself: And what is it that we as Gentiles are to work toward? Biblical Righteousness.

WORKING RIGHTEOUSNESS.....BEING ACCEPTED BY HIM (GOD)...ACTS 10:35

The Greek word for "righteousness" is as follows:

Lexicon Greek 1343 1343 dikaiosune {dik-ah-yos-oo'-nay} from 1342; TDNT - 2:192,168; n f AV - righteousness 92; 92

- **1) in a broad sense: state of him who is as he ought to be, righteousness, the condition acceptable to God**
- **1a) the doctrine concerning the way in which man may attain a state approved of God**
- **1b) integrity, virtue, purity of life, rightness, correctness of thinking feeling, and acting**
- **2) in a narrower sense, justice or the virtue which gives each his due**

Answer for yourself: Does "righteousness" describe a condition that brings a state of acceptance with God? Yes.

Answer for yourself: Does not true Biblical righteousness relate to "doing" more than just "believing?" I hope you said "yes."

Answer for yourself: Since "working righteousness" relates to the way one can attain an approved state with God, then does it not stand to reason we must respond in obedience to commandments (like keeping the Commandments of the Seven Biblical Festivals, the Sabbath, and the correct use of the Tithe...all of which most of Christianity violates)? Yes.

Answer for yourself: Since Acts 10:34-35 is written after the cross of Yeshua and teaches us that a condition of "acceptance" with God MAY BE ATTAINED by working righteousness and practicing righteous deeds, then are we to trust SOLELY in our faith in Jesus for "acceptance with God" if this verse connects such "condition of acceptance" with righteous works, acts, and deeds? No, and if you have the courage to check out our other web site we will demonstrate beyond any doubt how such false ideas got connected to the death of Yeshua)!

Answer for yourself: Is not "working and doing righteous acts" the correct way to feel and act according to the Greek word used by the Holy Spirit in this Scripture? It sure is.

INVESTIGATING THE "ROOT" WORD FOR RIGHTEOUSNESS

Now let us focus on what God says we are to "work" toward. We are to work toward righteousness. Let us now investigate the "root" word for righteousness.

Lexicon Greek 1342 1342 dikaios {dik'-ah-yos} from 1349; TDNT - 2:182,168; adj AV - righteous 41, just 33, right 5, meet 2; 81

1) **righteous, observing divine laws**

- **1a) in a wide sense, upright, righteous, virtuous, keeping the commands of God**
- **1a1) of those who seem to themselves to be righteous, who pride themselves to be righteous, who pride themselves in their virtues, whether real or imagined**
- **1a2) innocent, faultless, guiltless**
- **1a3) used of him whose way of thinking, feeling, and acting is wholly conformed to the will of God, and who therefore needs no rectification in the heart or life**
- **1a3a) only Christ truly**
- **1a4) approved of or acceptable of God**
- **1b) in a narrower sense, rendering to each his due and that in a judicial sense, passing just judgment on others, whether expressed in words or shown by the manner of dealing with them**

Answer for yourself: Did we see the word for "righteous" in the Bible means OBSERVING DIVINE LAWS? We sure did.

Answer for yourself: Did we not see that "righteous" in the Bible means KEEPING THE COMMANDS AND LAWS OF GOD? We sure did.

Answer for yourself: Does "worketh righteousness" that leads to being accepted by God mean (according to the Greek word "diakaios") observing divine Laws and Commandments? It sure does.

Answer for yourself: Does "worketh righteousness" that leads to being accepted by God mean (according to the Greek word "diakaios") keeping the commandments of God? It sure does!

Answer for yourself: Can we be considered "righteous by God" if we have a DIFFERENT way of thinking, feeling, and acting that is not totally or wholly conformed to the will of God? No we cannot be considered "righteous" by God.

Answer for yourself: Can we be "righteous" by faith alone and be confident of our acceptance with God since this verse directly says that those who practice righteous acts and deeds (and not just have faith or believe) are accepted with God? You better not bet on it.

Answer for yourself: If we act contrary to the Laws and Commandments of God which are the expressed manifestations of "righteousness" then can we be certain that we are approved and acceptable of God? No. We can be certain that we have displeased Him and are not approved and accepted by Him.

THE EXAMPLE OF CORNELIUS.....IT COMPLETELY REFUTES WHAT CHRISTIANITY TEACHES ABOUT SALVATION

Yahweh is NO "Respector of persons". ONLY those who REVERE Him (by OBEYING His word, and who WORK RIGHTEOUSNESS) by practicing Yahweh's Commandments, Laws, Statutes, and Judgments in their daily

lives, are accepted BY YAHWEH.

Before Yahweh opened the "Way of Salvation" to the Gentiles, it was considered UNLAWFUL, even to the Believers (who were then all Hebrews, by the way), to rub elbows with the Gentiles. However, this was not an Ordinance from Yahweh or part of the Written Law, but from the oral teachings of Shammai who hated Gentiles and was the leading Torah scholar of his day. This ordinance was stated by Peter in Acts 10:28, KJV:...it is an unlawful thing for a man who is a Jew to keep company, or come unto, one of another nation...

According to THESE ordinances by a Rabbi named Shammai, it made NO DIFFERENCE that any Gentile might *be practicing RIGHTEOUSNESS...as Cornelius the GENTILE centurion was doing* in Acts 10:1-4, KJV. Cornelius, a DEVOUT man and one that FEARED YAHWEH with all his heart...was accepted by God because his prayers and alms (works) had come up to God as acceptable sacrifices. Let us understand that his prayers and alms were manifestations of Commandments and Laws, thus they were "works of righteousness." Thus he was accepted. Notice also that his prayers and alms had come to God and God had declared him accepted BEFORE PETER ARRIVED AND PREACHED JESUS TO HIM!

Answer for yourself: Can a Gentile be "accepted by God" by DOING and WORKING RIGHTEOUSNESS before he hears about Jesus? Yes.

Answer for yourself: Can a person be "accepted with God" by living a life of "active faith and practical righteousness" and be damned to Hell because he has not heard about Jesus yet? NO, not according to what you just saw in Acts 10 concerning Cornelius! Acts 10 shows us that although one has NOT learned or heard of Jesus, his righteous acts (not his theology about Jesus) brings ACCEPTANCE WITH GOD!

Answer for yourself: Should we not follow the teachings of the Bible concerning what true salvation is regardless of what we have heard others say since childhood about what the church has taught about salvation? Yes.

The word translated 'devout' in Acts 10:2 is as follows:

[A] devout <2152> [man], and <2532> one that feared <5399> (5740) God <2316> with <4862> all <3956> his <848> house <3624>, which <5037> gave <4160> (5723) much <4183> alms <1654> to the people <2992>, and <2532> prayed <1189> (5740) to God <2316> always <1275>.

Lexicon Greek 2152 2152 eusebes {yoo-seb-ace'} from 2095 and 4576; TDNT - 7:175,1010; adj AV - devout 3, godly 1; 4

- **1) pious, dutiful**

Root Word...Lexicon Greek 4576 4576 sebomai {seb'-om-ahee}middle voice of an apparently primary verb; TDNT - 7:169,1010; v AV - worship 6, devout 3, religious 1; 10

- **1) to revere, to worship**

Just a note about "middle voice" of the adverb "devout". Whenever "middle voice" is used it means....SOMETHING ONE DOES HIMSELF.....the action is done to him by himself...

In other words, Cornelius was making himself HOLY by KEEPING the Laws of Yahweh (Laws of Noah) and practicing as a life-style righteous works!

Answer for yourself: Did Cornelius' faith come before God as a memorial or his works? His works.

Answer for yourself: Would Cornelius' works have been considered "righteous" by God if they had been works and deeds that violated the Commandments and Laws, yet still being "religious works?" No. Obedience is better than any sacrifice WE can give God. We must give God what He asks and not try to improve on it or go beyond what He asks.

Only "living by" the HOLY Laws and Commandments of Yahweh makes one "holy" because it separates the obedient person from the majority of mankind who do not obey the LORD but lean on their on understanding. If one lives any other "way," then he lives in sin...and Yahweh then, correctly, considers that person to be a SINNER. Yahweh, assuredly, is no "Respector of persons", so even IF a GENTILE OBEYS HIM, then that Gentile is ACCEPTED BY HIM. Yahweh has proven this through the instructions He gave through Moses, saying previously in Exodus 12:48-49, KJV: And when a STRANGER shall sojourn with thee...ONE LAW shall be to him that is homeborn, and unto the STRANGER (Gentile) that sojourneth among you.

The word translated 'stranger' in this verse is word # 1616 in Strong's Hebrew Dictionary: the word "ger", and *means: foreigner, alien.* This is the Gentile like you and me!

Answer for yourself: Did the Text say that there is ONLY ONE LAW for both Jews and Gentiles? Sure did!

Answer for yourself: Are the Gentiles to yield to the Law given to the Jews because salvation if of the Jews or Jews to decide which of the 2,000 different Christian denominations and their "various and conflicting laws" to obey? I think the answer is obvious! The Gentile is to yield to the law given to the Jews which is the Torah!

Answer for yourself: Is salvation of the Gentiles or the Jews? Jews.

Answer for yourself: How can the Jew possibly submit to the Law given the Gentile (understand that he is not supposed to) if the Gentile Christian is taught that the Law has passed away? He can't!

Now the Apostle Paul was speaking to the Ephesians, who WERE *strangers* before Yahweh's Word was delivered to them. When they received Yahweh, they were no longer "strangers" to the covenant promises made to Israel (in thy Seed Abraham all NATIONS (Gentiles) will be blessed)! Along with Yeshua and his message, they had accepted Yahweh's Holy Laws, which they had broken in times past, and they were given the OPPORTUNITY to be JUSTIFIED through repentance to Yeshua's message (which results in works of righteousness). In Ephesians 2:19, KJV: Now therefore you *are no more strangers and foreigners,* but *FELLOW CITIZENS* with the saints, and of the household of GOD. The Gentile who comes to faith in God through the ministry of Yeshua and his legacy becomes a fellow-citizen WITH THE JEWS IN THE ISRAEL OF GOD!

Answer for yourself: As a Christian, are you standing alone in your identification with God as "The Church" opposite and opposed to the Jew/Israel, or are you, as Ephesians tells us, part of Israel and considered as FELLOW CITIZENS with the people of God in Israel because you have been grafted into Israel by faith in her Messiah? You are "the Israel of God" which is a more true identification and designation that calling yourself a Christian which was a derogatory term used by the enemies of Way and the sect of the Nazarene (Yeshua). I hope you are beginning to see that you are engrafted into Israel and do not stand apart from the root and fatness of the Olive Tree which supports you.

Answer for yourself: Are fellow citizens of the SAME NATION (both Jew and Gentile) under the same LAWS? Sure are!

Answer for yourself: For example, in America do the laws of murder apply to everyone or just a certain class of people? To everyone. Get the picture?

Shalom.

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WHO ARE YOU GOING TO BELIEVE FOR YOUR ETERNAL LIFE: JESUS OR PAUL? #1

EXAMINING JESUS AND HIS TEACHINGS CONCERNING ETERNAL LIFE

For many of our readers the information in this article will be startling. After reading this article you will see for yourself that if you follow contemporary Christianity and its teachings then you are following Paul, or should I say a later "Romanized Paul" and not the teachings of the Jewish Christ because Jesus' message of redemption is entirely opposite to what this Romanized Paul teaches. I can hear many of you say...."that's not so" or "he is wrong." Let me sincerely tell you that in the beginning, even after my seminary training I did not see it as clearly as I do today. But I beg of you to read this article and THINK...THINK....of what I will show you. For in the end, you are directly responsible before God, and HaShem is sending you and many of His children today appeals to repent and return to the true faith once given to the saints. Time is of the essence, and it will be horrible to die and find out that you followed the wrong faith; a faith that does not save.

One last thing; you might wonder what the end-result should be of such a series of studies. It is our hope at Bet Emet ministries that when you complete these articles the reader will be able to understand that Christianity is best understood and practiced from a Jewish viewpoint which restores the Sabbaths and the Seven Biblical Festivals as well as the teachings of the Torah as a practical road-map for life. Such emphasis is almost totally lacking in the Christian church today. Also, a renewed emphasis in proper tithing and righteous giving hopefully will replace the current perversion of giving as seen in most churches and on televisions today. What you will come to see is that all these above things, and more, embody the true salvation experience. Let us begin…shall we?

JESUS WAS A JEW...AND TAUGHT BIBLICAL JUDAISM

I think few will take issue with my statement that in the New Testament Jesus is pictured as a Jew who believed in Judaism and taught others to be faithful to his religion's precepts and laws forever!

In this article I will quote many verses from the New Testament, and it is important to understand from the outset that although much in the New Testament is unreliable, when we find places in it which agrees with Moses and the Prophets we have found a witness to the Word of God as recorded in the Tanakh (the Jewish Bible and the Hebrew Scriptures). Let us not stagger at the comment that "much in the New Testament is unreliable," because in this article I will show you that many of our New Testament verses oppose Moses and the Prophet, let alone Jesus' teachings, and are irreconcilably contradictory to the Gospel Jesus as the Jewish expression of the Mind of God preached which can be found standing along side of these "replacement religious" verses in the New Testament. These passages confirm that Jesus believed and taught Moses and the Prophets regarding salvation. These as well as verses contradicting what Jesus taught, have remained along side each other on the pages of our New Testaments down through the ages. These verses remain for a purpose

today. They remain to show the careful reader and student the truth amidst fiction as written in the New Testament.

Likewise, the purpose could well be to reassure Jews who are in doubt about their Judaism, and are thinking of leaving Judaism for Christianity, that Judaism and Torah has always been and will always be the road to God for the people of God; both Jew and "non-Jew". Those unsure Jews and deceived Christians perhaps can have their belief in God, Torah, and Israel (Judaism) kindled and can be kept on God's pathway by the very same Christian Book through which they have unknowingly deserted their true people and God! Indeed, Jews who already have left their faith as well as Christians who are returning to the Jewish faith once given the saints are daily having their eyes opened to these truths, many of which I will reveal in this article. Prayerfully, many will return as baal teshuvah and through repentance turn to the God of Israel, who surely is waiting with fatherly understanding and forgiveness. Believe Jesus in this matter - Eternal life is obtained through Judaism. In the New Testament we find Paul who teaches otherwise and contradicts Jesus on this matter; little do we know without careful study that there are two different "Pauls" and two different conflicting messages from this one man. **Only when ones becomes familiar with Mystical Judaism and the teachings of the Kabbalah do we find the true Gnostic Paul whose true message is buried in Rome's later forgery of not only his person but his message in their later New Testament theological additions to the New Testament texts.**

For devout Jews who were once Christians and Christians who have studied to see the errors of their prior faith and have returned to a more correct and Biblical Sinai faith, the revelations in this article will be very comfortable corroboration of their firm faith in the holiness of the religion of Jesus; namely Biblical Judaism. Others who read these verses will bring to them their own heritage and will make of them what they will. In other words they will continue to selectively hear what they choose regardless of the facts presented here.

These pages of reverse proof-texts are intended to strengthen the course God set up for Jews as well as "non-Jews" and to fortify their faith and devotion to His plan of salvation for all of mankind. In effect, here you will discover confirmation of Biblical Judaism's everlasting truth and validity through the words of Jesus and others in the New Testament. Often this confirmation will conflict with what our "Romanized" Paul taught, but more on that later. Now, let's get into it.

WHO WILL YOU BELIEVE.....JESUS OR PAUL? LISTEN……JESUS SPEAKS!

Matthew 5:17-19, ***"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one little shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."***

Try and read the above passage over three or four times. Get the intent of Jesus into your mind and Soul. You can read this over and over and never end your astonishment; especially in light of what you have heard preached in your churches. Remember, these are Jesus' words saying he is here to follow the law of Moses, not end the law. Until the world ends, God's Laws as written will be in effect. **Jews and "non-Jews" who obey the law and teach it are greatly loved by God, while those who transgress the law and teach its transgression are not. Notice that although the word "fulfill" could mean "to complete or end," in this case and context it clearly means "to obey and do." We know this because the following sentence continues the idea that the law will not change until the world ends, which still has not occurred two thousand years later. Just look outside your window.**

Luke 16:16-17, "The law and the prophets were until John (the Baptist): since that time the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass,

than one little of the law to fail."

Preaching the kingdom (God's rule and reign over mankind through submission to the King's decrees….laws and commandments) is emphasized since John the Baptist, Jesus said. But the laws of the Torah are still effective and good, to be fulfilled until the world ends. Notice for yourself that in no way does "until John" signify the end of the law, because the very next sentence substantiates the law's validity forever (easier for heaven and Earth to pass….notice again that this condition has not occurred yet).

Luke 16:19-20,22-24,27-31, "There was a certain rich man, . . . And there was a certain beggar named Lazarus, . . . the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, . . . And he cried and said, Father Abraham, have mercy on me, . . . I pray thee . . . send him (Lazarus) to my father's house: . . . that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent (Jesus and not Paul). And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

Answer for yourself: Is this a New Testament teaching?

Answer for yourself: Did you notice that Jesus in the New Testament is teaching that making it to Abraham's bosom (Heaven) was connected to listening to Moses and the Prophets?

Answer for yourself: What is this parable from Luke really teaching?

Notice first that it is Jesus and not Paul who is doing the teaching in this story. Jesus clearly relates in this story that the laws of Moses and the words of the prophets which teach repentance lead the faithful to Abraham's bosom, instead of what we think would be a hell. Moses and the prophets are the pathway to eternal life in heaven according to Jesus. Jesus taught this and not Paul. If you will be honest with yourself most of you are typical Christians who read our articles, and the vast majority have been told by their Pastors and Churches that they are not under the Law (Moses and the Prophets), but rather, they are under grace (again the "Romanized" Paul). They have been told that the Law (Moses and the Prophets) has passed away for Christians and they are no longer under the Law but under grace (Paul's gospel). In other words you have listened to Paul more than you have to Jesus.

Answer for yourself: But how can the teaching of Paul in this regard be opposite to what Jesus said, and since opposite, who are you to trust for your eternal life?

Matthew 19:16-19 (Mark 10:17,19) (Luke 18:18,20), ". . . Good Master, what good thing shall I do, that I may have eternal life? And he said unto him . . . if thou wilt enter into life, keep the commandments . . . Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother: and, thou shalt love thy neighbor as thyself "

Answer for yourself: Did you notice that "having eternal life" is connected by Jesus with "keeping the commandments" (all of these except one are categories of the law and commandments called The Ten Commandments and under each of these categories are grouped 613 other laws)? Did you notice that the whole of the laws referenced by Jesus refer to the Laws of the 2nd Tablet of the Law; commandments between man and man? More on this later.

Answer for yourself: Is Jesus just referring to the Ten Commandments or is there something we as Non-Jews

unacquainted with Jesus' religion (Judaism) are missing in this teaching?

It may amaze you but upon my study of Biblical Judaism I have discovered that each Tablet of the Law was separated by commandments between man and God and between man and man. In other words, the First Tablet of the Law is dealing with how man relates to God according to God's commandments, and the Second Tablet of the Law is dealing with how man relates with mankind according to God's commandments. But more than that, each of the Ten Commandments is best understood as Ten Categories consisting of many commandments within the 613 Commandments grouped under each of these ten headings. So in effect, when Jesus tells this man "thou salt not steal" he is telling the man to obey all the different facets of the broad commandment, because under such a heading the Bible enumerates the various ways such a commandments can be kept and broken.

Answer for yourself: Is Jesus teaching that eternal life and salvation in Heaven is connected to keeping and observing the Laws of God? The answer to that question is, without a doubt, yes.

There you have it. The way to eternal life for both the Jew and the Non-Jew and salvation in heaven, according to Jesus, is living like a good Jew and submitting to the laws of the commandments of God. These detailed instructions by Jesus are plainly presented.

But there is a lot more. Notice that in the following verses the man goes on to ask what more he needed do. And Jesus replies, to be perfect he should *"sell everything he owns and give it to the poor and receive treasure in heaven": "and come and follow me."* The man, on hearing this, leaves disturbed because he has great wealth and doesn't want to lose it. There is no indication that the "follow me" means anything else but to accompany Jesus penniless. The message remains intact that observing Torah law gives eternal life. Perfection is another story.

Mark 12: 28-31 (Matthew 22:36-40), ". . . Which is the first (great commandment in the law) commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these. (On these two commandments hang all the law and the prophets)."

So, Jesus selected Deuteronomy 6:4-5 and Leviticus 19:18 as the greatest two laws. This was very Jewish of him, as most rabbis would completely agree, especially Rabbi Hillel. He chose the Shema prayer, the Jew's affirmation of God's oneness and dedication to love of Him together with Judaism's great moral teaching of loving people with the love you have for yourself. What could be more indicative of the essence of Judaism?

Luke 10:25-28, ". . . Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind: and thy neighbor as thyself. And he said unto him. Thou hast answered right: this do, and thou shalt live."

Answer for yourself: Did you make the connection between "inherit eternal life" and "thou shalt live" as also referring to eternal life? I hope you did because this is typical of Hebrew parallelism.

Answer for yourself: Have you noticed that in Luke 10:25-28, Matthew 19:16-19, Mark 10:17-19, and Luke 18:18-20 something very important is repeated?

Answer for yourself: What is it?

Namely, that possessing and inheriting eternal life is always connected with *doing something……* *not with believing something!* At the very heart of this statement we find "the Faith of Jesus"; not a "Faith in Jesus".

Answer for yourself: Why is this so important? It goes to the very heart of what we have shown our readers in earlier articles; namely, how "the Faith of Jesus" (Judaism , a religion of deeds expressing one's faith) has been changed into a "Faith in Jesus" (a religion based upon right standing with God obtained in belief and adherence to certain theological dogmas surrounding the supposed life and ministry of Jesus).

Answer for yourself: How does Luke 10:25-28 teach us more than we learn from Mark 12:28-31?

The writer of the Gospel of Luke goes one step further than we saw with Mark 12:28-31. Here we have the New Testament teaching us of the indisputable link between the *"doing"* of the commandments of God and eternal life, which is the reward for obeying them.

Answer for yourself: Are you aware that Jesus is teaching in the New Testament that eternal life is to be taught from the Law…the same Law that tells us "what to do" and what you most likely have been told has passed away or which you are no longer under?

It is evident that Jesus said, in the New Testament no less, that the law of Moses, as epitomized in Deuteronomy 6:5 and Leviticus 19:18, is the pathway to personal salvation and eternal life. Yes, Jesus said this as found in the New Testament. Let us continue.

Mark 12:32-34, *"And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: And to love him with all the heart (alone as the one God), and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all burnt offerings and sacrifices. ... Jesus . . . said unto him, Thou art not far from the kingdom of God . . ."*

Answer for yourself: Did you notice that acknowledging the oneness of God, and not the Trinity or triuneness of God, is connected with the reward of God's kingdom and eternal life?

Answer for yourself: Did you likewise notice that loving God and one's neighbor who is created in the likeness of God is connected with inheriting God's eternal life?

I John 5:3, "For this is the love of [for] God,that we keep his commandments: and his commandments are not grievous

Answer for yourself: Since we are told that loving God is connected to eternal life, did you notice the New Testament teaches *"how" the love for God is to be manifested?*

Answer for yourself: Does the New Testament teach us that loving God is manifested through the keeping of the 613 commandments? It sure does!

This is a straight follow-through of Mark 12:28-31, which connects the acknowledgment of the oneness of God, loving Him, and loving ones neighbor as written in the law, with the reward of God's kingdom. Burnt offerings and sacrifices are secondary to the commandments in Judaism and always have been. With no Temple, there is no doubt about this low degree of importance. This passage demonstrates Jesus' Judaism through and through. Notice likewise that the term "Master" means good teacher, not anything more.

Matthew 7:12 (Luke 6:31), "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

If you thought that "do unto others" is not Judaic or that it is different from "love your neighbor as yourself" you see here that it is totally of Jewish origin. Jesus declared that it is the law and the prophets. It is Judaic.

Luke 11:28, ". . . blessed are they that hear the word of God and keep it."

Notice also with me that when the writer of Luke penned this verse, that there was not a New Testament in existence and that the only possible identity we can give to "the word of God" is the Law, the Prophets, and the Writings….the Jewish Bible and the Hebrew Scriptures.

Matthew 7:21, "Not every one . . . shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Again we find the expressed will of the Father in the Law, Prophets, and Writings…the Jewish Bible.

Matthew 3:15, ". . . it becometh us to fulfill all righteousness . . ."

These powerful statements are tucked in between verses which emphasize other ideas. But they can stand alone. And, standing alone they are Judaism's own. Jesus believed that the will of God is revealed in the word of God, the Hebrew Bible. In the Hebrew Scriptures we learn the law of Moses (Torah) and the teachings of the Prophets. Thereby, we can perform righteousness as God desires by adhering to what they teach. This Jesus believed.

Luke 19:8-9, ". . . half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house forsomuch as he also is a son of Abraham."

What comes next is very important. It appears that Jesus believed that even a partial fulfillment of the commandments of the Torah is sufficient to be accepted by God. In the above verse it is recorded for us that Zaccheus repented by observing 2 commandments. In fact, as taught by Jesus, even by rectifying transgression of the Torah's laws and doing good deeds a person is deserving of salvation. As Jews trust, it is the trying to please God, it is the effort, not the success in total compliance with God's ordinances which is required of us to be righteous and gains us salvation.

Answer for yourself: How confident should we feel about our salvation if we have followed teachings that state that obedience of the law or the striving to observe the laws and commandments of God don't matter any longer because we are saved by "grace" or that this same law that Jesus connects with eternal life has been taught to us as if it has passed away and of little importance in our lives any longer? Could these anti-Law theologies be the product of Rome's alteration of the Gnostic Paul's true message?

Answer for yourself: Are we absolved by God to not try to choose those things to please Him by keeping His commandments? Is this conduct really connected to eternal life as Jesus taught, or is he wrong and our "Romanized" Paul right?

All the more reason to study to learn how to acquire mitzvoth and commandments, thereby taking upon yourself the yoke of the Kingdom of God. Such obedience to commandments is both pleasing to God as well as our demonstration of our love for Him and our fellow man. To do otherwise is not to love God, but rather, show our ambivalence toward Him and our neighbor.

Luke 13:28, "There shall be weeping and gnashing of teeth, when "ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out."

Keep your ears open for this as well. Here Jesus said that the fathers of Judaism and the goodly Hebrew

prophets are all accepted into the kingdom of God. Evidently, good Jews need nothing more than the Hebrew religion for life eternal in Jesus' own belief.

Now for the hard part.

Notice that Jesus also said that many of his followers (the "ye" in the above verse) will not get into God's kingdom and inherit eternal life and salvation because of their sinfulness.

Answer for yourself: Does this same New Testament teach that "transgression of the law is sin"? Yes.

Answer for yourself: Did you notice what is missing from the above words of Jesus?

- **There is no Pauline religious belief system mentioned as a means of salvation for the followers of Jesus!**
- **There is no Christological "belief" presented here as an antidote for spiritual wickedness for mankind.**
- **There is no "easy believeism" taught by Jesus or his Apostles as a way to eternal life; on the contrary, every time he and the other Apostles emphasize the same thing; namely, an earnest attempt to live by the commandments and laws of God for eternal life!**

If you have paid attention so far in this article I have shown you repeatedly that Jesus repeatedly connects eternal life with keeping and observing the Law and Commandments of God.

Nowhere does Jesus teach that a belief "in him" or a "theology" about "him" brings for its adherents eternal life! In fact he teaches just the opposite!!!!!!!!!!!!!!!

John 4:22, "(to Samaritan) Ye worship ye know not what: we (the Jewish people) know what we worship: for salvation is of the Jews."

Jesus "worships" what Jews worship, namely God.

Answer for yourself: Salvation is of whom…the Jews (Jewish theology) or the Christians (Christian theology)?

This passage from John 4:22 is even more startling when one realizes that the Samaritan woman who is partly a "non-Jew" mixed along with also some Jewish heritage and ancestry. In other words, she is a mixture; not only of a blood line but religious teaching as well. She is a perfect example of the Christian today who follows this "Romanized" Paul instead of Jesus. He has part right and part wrong.

Lets look at Paul where he get some things correct.

I Corinthians 6:9-10, (Paul) "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

Answer for yourself: In this passage are you aware that Paul is in full agreement with Jesus and his teachings on eternal life?

Answer for yourself: Are you aware that there are commandments in the Torah forbidding each of the above conducts?

Answer for yourself: Then how is this possible from the lips of the same man?

Rom 4:5 5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. (KJV)

Both verses cannot be true. God never justifies the "ungodly". The "true" Paul tells us that the "unrighteous" will never inherit the Kingdom of God. But this verse from Romans 4:5 totally misrepresents God, His Torah, and the teaching of not only the Prophets but Jesus as well. Here again for us to clearly see it the creation of a later "Romanized" Paul with a religious ethic that finds no place for God's Torah or His laws.

Although Paul adds some of his own ideas, the listing of "thou shalt nots" is derived from the commandments. He stresses what he considers unrighteousness and Paul says that transgression of the Law prevents people from earning reward of heaven. This is the "true" Paul; not the later "Romanized Paul" of Rome's creation. Paul, here, reveals his faith in the teachings of the Torah and its stance on eternal life. Paul is in agreement with Jesus and the other Apostles and their teachings on inheriting eternal life. So far so good.

But I wish I could end here but I cannot. In the next article we will look intently to where Paul deviates from and teaches against Jesus' teachings concerning eternal life. This exercise will be difficult for many, but as I have tried to show you, such an exercise to recover truth is very necessary because your eternal life is dependent upon whom you believe and follow….Jesus or the "Romanized" Paul. More to follow in the conclusion to this article. Let us now look at Paul's Salvation Message and see if it agrees with what you just read. Then we should ask ourselves if this is the real Paul or a later Roman misrepresenation of the authentic Gnostic Paul since it was he who went to the Gentile world and not the Jews. It was important for Rome to undergird their later reinterpretation of the religion of Jesus let alone the Divine Mysteries with apostolic authority and created a Paul to do it for them. Opps, I just gave away the real truth behind the forgeries in the New Testament. There are two Pauls in the New Tesament, the real one in 7 authentic Epistles and a false one in all the rest. It is up to you to find this out as you learn more.

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WHO ARE YOU GOING TO BELIEVE FOR YOUR ETERNAL LIFE: JESUS OR PAUL? #2

EXAMINING WHERE THE "ROMANIZED" PAUL DEPARTS FROM JESUS' TEACHINGS CONCERNING ETERNAL LIFE

Paul, or should I say the later "Romanized Paul" shaped the Gentile Church after 70 C.E. in a manner which stripped away all links to Judaism and cursed it at the same time. The New Testament in places says Judaism is bad and abandoned by God, while Christianity is good and beloved. In other places the New Testament teaches just the opposite as you were shown in the first article in this series. In places the New Testament says the law of Moses is not valid and the Mosaic Covenant is dead for the Jews. Instead of Moses being taught to all mankind, our "Romanized" Paul teaches that the Church's laws and the existing Covenant is dead for the Jews as well as "non-Jews". Instead, the Church's laws and the New Covenant take their place. While Paul, or this "Romanized Paul" advanced separation from Judaism, Jesus announced Judaism's greatness. The same New Testament in which you just saw Jesus promote Judaism, in other places debases Judaism through the "Romanized" Pauline theology. I just showed you that Jesus was a practicing, believing Jew who taught faithfulness to his religion's Torah and the Jewish way of salvation. Jesus affirmed Torah, Moses, and the Prophets as the way to God and eternal life. He and his family all observed the Jewish customs, holidays, and Saturday Sabbath in the synagogue. Jesus said personal salvation is obtained through Judaism and not another way. In fact Jesus would command that such teachings be taken into all the world whereby all "non-Jews" be taught to "observe those things" Jesus had commanded of his followers. Paul, or this "Romanized Paul" and his brand of Christianity, in contradiction to all that had been both believed and taught before by Moses, the Prophets, as well as Jesus, has announced a new way to salvation, through belief in Jesus' vicarious atonement for sins and resurrection, not through faith in God and obedience to Him through His commandments, but through belief in Jesus's death for sins and resurrection from death.

Answer for yourself: Can you find just one time where Jesus teaches the same salvation doctrine as espoused by Paul, or this "Romanized Paul"?

What I ask you to do is keep the teachings of Jesus in focus as you read Paul, or this "Romanized Paul". The New Testament, in places, contradicts itself. That is a fact. You must be sharp enough to see it for yourself when you read. No matter what Paul, or this "Romanized Paul" says he cannot invalidate Jesus's own words in the same book. It is a matter of who you will believe. If you listen to Jesus, as I have laid out for you, you see that he proclaimed continually Judaism's eternal truths. Paul, or this "Romanized Paul" will not. Now let us look at Paul, or this "Romanized Paul".

PAUL CONTRADICTS HIMSELF….DID YOU EVER SEE IT BEFORE?

What is the most perplexing for me when studying Paul, or this "Romanized Paul", is that he is not consistent in what he says. Most of you have never probably seen this but I will in the remaining pages attempt to reveal to you the contradictions that come from the mouth and pen of Paul, or this "Romanized Paul" regarding salvation. When we look at Jesus his message is consistent with what has always been taught by Moses and the Prophets. But with Paul, or this "Romanized Paul", we have another matter because he won't always agree with what he has previously said before. But if you are not sharp in your Bible study you can easily overlook such things. Let us begin out critical examination of the message of Paul, or this "Romanized Paul" on salvation.

Remembering what Jesus just said about eternal life and observance of the commandments let us contrast Paul, or this "Romanized Paul's" view on the matter.

Answer for yourself: Does Paul, or this "Romanized Paul" in Romans 2:13 agree or disagree with what Jesus has said about eternal life and the observance of the commandments of God? Well, lets read it and see.

Romans 2:13 For not the hearers of the law are just before God, but the doers of the law shall be justified.

So far so good. Paul, or this "Romanized Paul" in this verse agrees with the message of Jesus regarding acceptance and eternal life with God.

But just wait. Now on the back of the same page in my Bible where the above verse was quoted from Paul, , we see Paul, or this "Romanized Paul" writes something totally different and contradictory to the teachings of Jesus in Romans 3:28:

Romans 3:28 Therefore we conclude that a man is justified by faith without the deeds of the law.

Answer for yourself: In light of what I just showed you can you justify Paul, or this "Romanized Paul" and his quick turn-around on this doctrinal stance so quickly, let alone a change in the same epistle?

Notice that within the space of 44 verses Paul, or this "Romanized Paul" reverses completely his stance on justification and righteousness through obedience to the law and commandments of God. Just 44 verses!

Answer for yourself: Did Paul, or this "Romanized Paul" teach "obeying the Law" for justification after the cross Romans 2:13? He sure did!

Answer for yourself: Does Paul, or this "Romanized Paul" contradict himself in Romans 3:28? He sure does!

Answer for yourself: So what are we to believe in the face of such contradictions of Paul, or this "Romanized Paul" when contrasted with the teachings of Jesus and the other Apostles which teach otherwise than Paul, or this "Romanized Paul"?

Answer for yourself: Seeing this material for yourself, who are you going to believe for your salvation….Jesus, Moses, and the Prophets and their message of salvation or Paul, or this "Romanized Paul" and his message whatever it is in its final form?

I Corinthians 6:11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

Remembering what we saw before, that this "Romanized Paul" would have us believe, according to Romans 4:5, that God "justifieth the ungodly" and this "his faith is counted for righteousness", now we find likewise that those who "were" transgressors had been helped by the Christological message of Paul, or this "Romanized Paul". All that was needed was a simple "belief" in the "literal" death and resurrection of Jesus for eternal life.

Answer for yourself: How did that happen?

Let us understand what is really being said by Paul, or this "Romanized Paul" in this verse. Let us remember that Paul, has just previously taught in 1 Corinthians 6:9-10 that the heathen who are guilty of the transgression of the Laws of God are led to death and separation from God, let alone the loss of eternal life.

1 Cor 6:9-10 9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. (KJV)

Answer for yourself: Having understood this, then how can we can understand his message intended for "non-Jews" whereby he uses "Jesus" literally as bait to get the "non-Jew" to believe "in Jesus" (adhere to a faith in the theology surrounding Jesus) as a way for their eternal life?

Let us understand that Paul, or this "Romanized Paul" used cunning (become all things to all men in order to win some) in not telling the heathen he has to accept the Torah right off the bat, but rather shrewdly uses this "Pauline Jesus", "easy believeism", and relaxation of the Torah in his effort to win converts from the heathen gradually. This was purely a Roman effort to counteract the impact of Judaism on the world.

We saw earlier in the teachings of Jesus that adherents among the "non-Jews" only by patterning themselves after such a Jewish Rabbi and his ethical teachings, would they gradually develop lives of ethical and moral conduct which would assure that they become more Godly than before. Such is repentance which is the first step in coming to God and bringing the Kingdom of God near to them. Of course, if you give up evil you are closer to God, Here is where we find the "doing" that "brings eternal life" which we saw in the earlier article.

Answer for yourself: But there is one important difference from those who Paul, or this "Romanized Paul" was attempting to teach in the first century and you; the reader of this article. You are not like the heathen, but rather, most likely have been raised in church most of your life. With your religious background and your love for God most of your life what excuse do we have not to obey God fully and choose those things which please Him which are demonstrated is His Law?

Luke 1:46-47,50-55, "And Mary said, My soul Both magnify the Lord, And my spirit hath rejoiced in God, my Savior. And his mercy is on them that fear him from generation to generation. He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away. He hath helped his servant Israel in remembrance of his mercy; As he spake to our fathers, to Abraham, and to his seed for ever."

Answer for yourself: Did Mary, Jesus' mother, call the God of Judaism, the same God who gave her People the Torah for salvation her Savior or did she, based on her new revelation, call her son Jesus the "new" Savior?

Mary knew what most Christians don't. That's because today's Christians have read and believe Paul, or this "Romanized Paul" more than the Gospels. God alone is the Savior not Jesus. Hence, Jews have salvation by God the Father and need no second or alternate source of salvation. She spoke of God's greatness and His help of His servant, Israel. She spoke of God's message to Abraham's children, that the Covenant is eternal. This was the understanding of Mary after she was allegedly informed that she would have, according to the New Testament, a miraculous virgin birth and that the child would be the long awaited Jewish messiah. As you surely can see, she spoke as a traditional, believing Jewish person, not the holy figure of the later theologically evolving Christianity.

Luke 1:6, (Luke) "And they (Zacharias and Elizabeth) were both righteous before God, walking in all the commandments and ordinances of the Lord blameless."

Answer for yourself: According to the New Testament does "walking in the commandments and ordinances of the Lord" allow a person to be "blameless" before God? It sure does.

Jews as well as "non-Jews" can be free of sin, blameless, following the law of Moses, as exemplified by these two people. Therefore, we know according to the New Testament witness that the law of God does, when obeyed, provide justification for eternal life.

Again let us see what Paul, or this "Romanized Paul" has to say on the matter.

Romans 4:3, (Paul, or this "Romanized Paul") "For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness."

Answer for yourself: You most likely have heard this passage your whole life. But do you know what believing truly consists of as spoken of in this verse?

Believe without response, or as James said it *"faith without works is dead"* is the meaning of the passage. Basically "faith" without "doing" is a false salvation. Abraham believed God according to the revelation of God and RESPONDED because of that belief. He took his son to Mount Moriah to be offered to God. Abraham had faith and he had a concrete response to that faith. Consequently, righteousness in God's eyes is believing God's instructions and doing as God commands. In Abraham's situation, it was offering his son Isaac as a sacrifice. In our situation, it is obeying and following God's commandments in His Torah and His laws, not just believing they exist or simply believing in some later "theology about Jesus" crafted during the 2nd century and afterwards.

Answer for yourself: Do you find that following God's commandments somewhat difficult or foolish to keep and observe since the vast majority of Christianity today are taught the dogmas of Paul, or this "Romanized Paul" that state that the Christian is no longer under the law but under a grace which allows him to break and not keep these laws at will?

Lets see what Paul, or this "Romanized Paul" has to say about being righteous and walking in the commandments and ordinances of God. Jesus has taught us previously that they are "necessary" to obtain eternal life. Even James, said that certain things were "necessary" of the "non-Jew" to be "saved". In discussing the salvation of the "non-Jew" James and the Jerusalem council makes this decree:

Acts 15:28-29 28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; 29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well. (KJV)

For those who are not aware this is a reference to 4 of the 7 headings of the Laws of Noah; the Torah for the "non-Jew". Notice it *"seemed good to the Holy Spirit"* and were *"necessary"*. But our later "Romanized Paul" confuses the matter for us.

Rom 3:20-22 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. 21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; 22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

If there were ever Scripture tampering here is a prime example. One moment we state that *"the deeds of the Laws justifies none"* before God but at the same time we are told the *"righteousness of the Law is both manifested and witnessed by the Law itself along with the Hebrew Prophets"*. We cannot have it both ways. Somebody is tampering with the message.

Remembering what you previously read in the first article concerning the teachings of Jesus, let us examine closely the above passage from Paul, or this "Romanized Paul" for contradictions to what both Jesus, Moses, and the Prophets taught.

1. **Moses (the Law) and Prophets NEVER taught that obedience of God's laws did not justify, in fact it was just the opposite they taught; namely, that obedience to the laws of God does justify.**
2. **Moses (the Law) and the Prophets NEVER taught that righteousness existed apart from obedience to the laws of God, in fact they taught just the opposite.**
3. **Paul, or this "Romanized Paul" discounts what Moses, the Prophets, and Jesus all taught and held in common, and substitutes his own theology that replaces 4000 years of Biblical Truth with a "BUT NOW" theology of justification before God through belief in Jesus' death and resurrection.**

Answer for yourself: Who are we to believe? What do the other Apostles have to say?

I John 5:2-3, (John) ". . . we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous."

Here all of a sudden the love of God is believed to be demonstrated by keeping the Commandments. Earlier I stated that we love God by keeping his commandments. Now we see the second phase of the Greatest Commandment: loving His children and our neighbors. Notice also that ironically only by loving our neighbor are we actually loving God! Such loving of God and our neighbor requires fidelity to His laws, which are not hard to bear or perform. So, we read here in the New Testament that the commandments of the Torah are to be kept and can be kept. These laws should be observed to demonstrate our love of God and our fellow man.

Answer for yourself: Can I obey literally all of God's laws?

It may be beyond human ability to perform all our duties to God, always and perfectly. But, God gave the commandments which are not hard to uphold, when you use all your good intentions with all your heart. God's laws require your effort, not perfection.

Again let us look at Paul, or this "Romanized Paul".

Romans 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus: 25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; 26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

Again you should notice Paul, or this "Romanized Paul" is teaching a completely different message from what Jesus, Moses, Prophets, and the Apostles taught. Again Paul, or this "Romanized Paul" stands alone in his belief. No where is any of Paul, or this "Romanized Paul's theology can we find references to what Jesus, Moses, the Prophets or other Apostles taught.

Rom 10:9-16

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God

hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Again we see that Paul, or this "Romanized Paul" has a different way of salvation from what was taught by Jesus, Moses, the Prophets, and the Apostles as demonstrated in the first article in this series. Paul, or this "Romanized Paul" stresses "faith only" for righteousness and not what Jesus, Moses, the Prophets, and the other Apostles taught; namely walking in the commandments of God for righteousness.

Answer for yourself: Who are you going to trust for correct teaching for eternal life…Paul, or this "Romanized Paul" or Jesus, Moses, the Prophets, and the Apostles?

If you are honest with yourself up to now I have repeatedly shown you that Jesus's message revolved around keeping the Commandments and ordinances of God. Jesus both taught and knew for certain that love for God and those created in His image could only be accomplished by adhering to a standard of righteousness (God's laws) set by God and not by man. Thus the need and availability of God's laws and commandments, which when earnestly attempted to keep produces acceptance and salvation. Remember God requires our effort and not our perfection.

Again look at Paul, or this "Romanized Paul" and his views on the law.

Romans 7:12,14,16,22, (Paul, or this "Romanized Paul) "Wherefore the law is holy, and the commandment holy, and just, and good. For we know that the law is spiritual: . . . I consent unto the law that it is good. For I delight in the law of God after the inward man:"

I Timothy 1:8, (Paul, or this "Romanized Paul") "But we know that the law is good, if a man use it lawfully;"

Answer for yourself: Does it stand to reason that God would need to replace something that is holy, just, spiritual, and good?

Answer for yourself: Did you notice that Paul, or this "Romanized Paul" even said that he delights in the law of God after the inward spirit?

2 Timothy 3:16-17, (Paul) "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."

Answer for yourself: Are you aware that when Paul wrote this in his letter to Timothy that there was only the Jewish Scriptures (Law, Prophets, Writings) in existence and that the New Testament would not be canonized till 397 A.D. (almost 300 years later)?

Answer for yourself: Are you also aware that Paul is saying that the Law, the Prophets, and the Writings are, at the time of writing of this epistle which is around 30 years after Jesus's death, profitable for DOCTRINE, REPROOF, CORRECTION, AND INSTRUCTION?

Answer for yourself: Don't you find it rather strange that something that is profitable for doctrine, reproof, correction, and instruction for the first church is considered passed away by today's church?

Answer for yourself: Are you aware that Paul's writings and his theology were not, even by him, considered Scripture?

You should not find these facts surprising since the creation of a New Testament or the creation of an alternate view of salvation and how to attain it was the furthermost thing from anyone's mind at this time….except Paul's.

I Peter 1:25, (Peter) "But the word of the Lord (the Law, Prophets, and Writings) endureth for ever...."

Understanding when Peter wrote this Paul's teachings were very limited in scope and accepted by only a few. In fact scholars today teach us that in no time during Paul's life did he have over 50 adherents to his message. In fact Paul would later say "all in Asia have forsaken me." All in Asia? This again shows you his message had a very limited scope since men from James continually followed him around to "undo" his teachings. Thus you can better understand why Paul was required to appear before James twice in his life. Literally this was to answer charges as seen in Acts 21:21: "And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs."

What I have demonstrated to you in this article is that Jesus continually walked after the customs of Moses and the Prophets. Paul did not. Tragically we have grown up in Churches which did not follow Jesus, the Prophets, or the customs as well. We grew up most likely in Churches that followed Paul and literally oppose the teachings of Jesus, the Prophets, and the Apostles.

Answer for yourself: How are we to reconcile that the Law endures forever but your church teaches that Christ is the end of the Law and that the Law has ceased and that we are no longer under the Law but grace?

Amazingly, the verses presented above from the pen of the Apostle Paul and Peter affirm the validity of the laws and the commandments of the Torah. They are described as sacred and beneficial, effective and everlasting. So you must face the fact that after the cross Paul at one time believed the laws of God to be holy, just, spiritual and good. So did Peter for that matter.

Stop here and ask yourself this:

Answer for yourself: If the Torah is all these things of God, shouldn't the laws be performed and Biblical Judaism, which is the embodiment of such laws, be observed by all Jews and "non-Jews"?

Romans 10:5, (Paul) "For Moses describeth the righteousness which is of the law, That the man which doeth those things shall *live* by them."

Answer for yourself: Did you again notice that the Apostle Paul states in agreement with Moses that "righteousness is of the law" and "that those do those things in the law" shall "live" by them (eternal life)?

But again another conflict of Paul is seen below.

Romans 3: 21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

Answer for yourself: How are we to understand Paul's comments about a righteousness "without the law" in light of Jesus's teachings that connect all righteousness with observance of the commandments?

Answer for yourself: How do you reconcile that Paul speaks of "righteousness *without* the law" in Romans 3:21 and "righteousness *which is of* the law" in Romans 10:5?

Answer for yourself: Are you willing to trust contradictions like this from Paul for your eternal life?

Answer for yourself: Although we are warned by Paul not to believe another "gospel," is it not evident to you that in comparison to Jesus and his message about eternal life that ironically it is Paul who teaches "another gospel"?

Answer for yourself: Which of the two teachings are we to trust for our eternal life as taught by Paul…."the man which doeth those things (law) shall live (eternal life) by them" [Romans 10:5] or [Rom 10:9] "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved"?

The Hebrew Bible teaches that the Torah's laws lead to virtue, which is rewarded by everlasting life. Paul, in this passage from Romans 10:5 admits that this is the message of Moses in the Holy Scriptures, who communicated God's will to the Hebrew people. Then he contradicts again this only 4 verses later!

James 5:16, (James) ". . . The effectual fervent prayer of a righteous man availeth much."

I John 3:22, (John) "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight."

Answer for yourself: Could some of our prayers not being answered and our lack of receiving what we ask of God be because we believe we are under grace and not under the law and commandments of God and don't attempt to know let alone keep as many of them as possible?

These two verses, from two different Apostles, show that keeping commandments and being righteous are connected. Both lead to God's hearing us, being pleased, and helping us. The verse quoted is very Judaic in nature, and that's a fact.

James 2:8, (James) "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well:"

Answer for yourself: Is James telling us we "do well" if we fulfill and keep the law? Sure is.

A person is good if he obeys the golden rule as given in the law of Moses.

James 1:27, (James) "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Here is the golden rule made specific and said to be the basis of religious requirements. Also, to be pure from worldly evils in general makes for a religious person. These are Jewish ideas, totally.

Let us look again at Paul.

Galatians 3:21, (Paul) "Is the law then against the promise of God ? God forbid: for *if* there had been a law given which could have given life, verily righteousness should have been by the law."

Here is where you have to read close as well as remember what you have already learned from reading Jesus and the other Apostles regarding the law and its connection with eternal life. Strange as it may be to read, Paul is, in the first part of the verse anyway, seemingly lending support to the validity of the law of Moses. Now for a problem which most fail to grasp its significance. Paul is double-minded. Remember I told you that he contradicts not only himself but Jesus and the other Apostles? Here again is another place where Paul deviates from the message of the other Apostles as well as the early church. For Paul says *"if"* the law could be effective Moses' law would suffice for salvation. Paul is in reality stating that it is his personal feeling that no such law exists which is connected to salvation. For Paul the condition "if such a law existed" indicates that such a law and condition does not exist…at least for Paul!

Answer for yourself: What? Is this a complete reversal by Paul of what he has said previously in some of his other epistles let alone a complete contradiction of the teaching of Jesus and the other Apostles? It sure is.

Answer for yourself: Well, have you with your own eyes earlier in this article already seen that Jesus said that keeping the commandments is the path to salvation and the law is effective to this end? If you read the article you have. This produces quite a dilemma for the Christian.

Answer for yourself: Does Paul agree or disagree with the teachings of Jesus regarding salvation and eternal life? He does not!

Therefore, Paul, if he "believes" Jesus, must conclude that righteousness is obtained by one's effort to follow and pattern one's life after the Scriptural laws. But this is not the message of Paul therefore we must question if Paul really "believed in Jesus."

Notice that Paul actually contradicts Jesus on this essential matter and, in effect, created Christianity's separation from its Hebraic roots in Judaism.

Paul claims that sin is not overcome, but is created, by the law. Ironically, it is Paul's teaching, not Jesus', which invalidated the law for the budding Church. *Such destroys the teachings of Jesus and the other Apostles!*

WERE WE WARNED ABOUT PEOPLE LIKE PAUL BY YESHUA? AND HAVE WE HEEDED THE WARNING?

Let's read what Jesus said about this kind of opposition. In Matthew 10:24 (Luke 6:40) (John 13:16) Jesus said, "The disciple (Paul) is not above his master (Jesus), nor the servant (Paul) above his lord (Jesus)."

Answer for yourself: So we ask, whose statements take precedence…Jesus's or Paul's?

Answer for yourself: Who is to be believed…Jesus or Paul?

You have to decide that for yourself. We only desire to lay the materials out for you in such a way that you can make an intelligent decision.

Answer for yourself: What will you trust for your salvation…the message of Jesus or Paul?

Answer for yourself: Which is truly linked to eternal life and God's salvation…..Christologics (believing in Jesus) or Judaics (following the faith of Jesus)?

Answer for yourself: What is the real message of salvation of God since the New Testament teaches two ways which are mutually exclusive of each other…..faith in Jesus or adopting the faith of Jesus?

Let me warn and encourage all of our readers that if you should "believe" on Jesus to be saved, believe his teachings about the eternal and effective holy law of God revealed by Moses and begin to do them. Begin a life before God where you tell Him that His laws and commandments are important to you and that you choose to try to do them to the best of your ability because you know they please Him. Begin to live by as many as possible for in them you demonstrate your love of God and those created in His image. And you will be saved as a Jew or a Non-Jew.

Paul also writes as follows:

Romans 14:14, (Paul) "I know. . . that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean."

Certainly, this is true. Jews consider things unclean because God announced it in the Torah, not because they are unclean of themselves. The law of kashruth (kosher) is God's law, as detailed by those who seek Him. God's ordinances create uncleanliness, not the thing itself. And Jews and "non-Jews" who want to please God and get close to Him keep the kosher laws. This is what God desires of us.

Romans 3:1-2, (Paul) "What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God."

Romans 9:4, Romans 10:2, (Paul) "Who are Israelites: to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises: For I bear them record that they have a zeal of God . . ."

Romans 11:29, (Paul) "For the gifts and calling of God are without repentance."

Acts 2:5 (Author) "And there were dwelling at Jerusalem Jews, devout men . . ."

Jews have a fervor for God and are devout, said Paul. In other words, Biblical Judaism promoted enthusiasm for God. Jews were given the Covenant, the law, the prophets, and the promises. Jews minister to God by being His Chosen People. There is benefit, much benefit, in being Jewish. Paul even bolsters the firm foundation of the Torah, God's gift, lasting for eternity, without God changing His mind, without repenting of His Torah. That is what Paul actually said.

Notice that Paul, however, in a complete reversal of what he said elsewhere, is recorded to having believed that all these positive features of being Jewish are canceled, and of no avail, due to the Jew's lack of belief in Jesus the Christ. We will leave Paul's reasoning and reversal to others. Instead, we ask you to keep in mind his positive appreciation of Judaism. And also remember that Jesus said, in effect, that Judaism is of God. Jesus, himself, taught that "Jews for Judaism" is the way even for the Non-Jew. We have shown abundant evidence of this in our present article.

Answer for yourself: Who is the authority you choose, Jesus or Paul?

Ephesians 6:2-3, (Paul) "Honor thy father and mother; which is the first commandment with promise; That it may be well with thee, and thou mayest live long on the earth."

Matthew 15:4 (Mark 7:10), "For God commanded (Moses said), saying, Honor thy father and mother: and, He that curseth father or mother, let him die the death."

These verses are Paul's and Jesus' utterances, condemning anyone who doesn't bestow honor upon his parents, as taken from the Ten Commandments. This means dutifully regarding them and respecting them, and implicitly honoring your heritage as well. This commandment is considered important enough to be put forward separately. Therefore, shaming your parents and their teaching by turning from them and the God of their heritage is prohibited and deserving of worldly death as well as loss of life in the hereafter. This is also what we read elsewhere in the New Testament.

Luke 5:37-39, "And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles; and both are preserved. No man also having drunk old wine straightway desireth new: for he saith, The old is better."

Yeshua's saying appears to fit Judaism and its offspring, Christianity. To carry this analogy through, the new wine, Christianity, should not be placed into the old, Judaism. This, of course, is just what happened. In order for it to be good, the new should be nurtured separately. Both are then properly maintained, the old as it should be and the new as it should be. This did not occur. Sadly, the new has caused great harm to the old by claiming to succeed it, while mixing with it. And the new, by so doing, has harmed itself. Isn't that the proper conclusion to be drawn? Taken one step further, Jesus also said that those who know the old, Judaism, prefer it.

Answer for yourself: Shouldn't you, as a Non-Jew and most likely a follower of Jesus, prefer it too?

Answer for yourself: Whose teachings will you trust to lead you to eternal life…Paul's [which are filled with contradictions of Jesus, Moses, the Prophets, the Torah, as well as the other followers and Apostles of Jesus who knew him personally and walked with him 40 days after his resurrection], or Jesus's [which agree totally with Moses and the Prophets and which contains not one contradiction among them]?

I would think having read this article it is rather obvious.

NOW FOR THE BIG QUESTION

Since now you have seen for yourself that Yeshua's and Paul's way of salvation differ, then you should be asking yourself "Why"? What you will come to see if you continue your diligent search for truth is that the New Testament documents which you have relied upon since your childhood as "received from God" are no such thing at all. Upon close scrutiny you will come to find that they are a collection of both truth and error; the problem is discerning one from the other. As you have already seen we cannot have two conflicting paths to salvation. There are many other discrepancies contained within these documents; many of which go unnoticed by those who do not devote a considerable amount of time for study into these areas. We at Bet Emet Ministries have and continue to do so in order to present you, our readers, the absolute best of scholarship in these areas in hopes you will be led to the truth before you die. Your rewards and standing in the World to Come hinges upon it. We realize that the reason for so much confusion today in the Christian community stems for the multiple contradictions within the New Testament which blurs "the faith once given to the saints". It is our hope by revealing to you the hundreds of misquotations of the Jewish Scriptures, the numerous Jewish Scriptures taken out of context by the New Testament writes to serve their own antisemitic agendas, and the gross mistranslations contained within it as well that you might come to see the truth for yourself.....Jesus was not a Christian and does not want you to follow such Gentile Christian doctrines that destroy the Sabbath, the Biblical Festivals, Monotheism, true righteous giving of the Tithe, true spiritual warfare, etc. Today we have a collection of writings that billions of people have accepted as "authoritative" for their faith and practice which are anything but that. If you have the courage to continue your study...you will be shocked, saddened, broken, and ashamed before you finish. You will see for yourself the greatest deception foisted upon mankind by the Roman Religious Establishment....a substitute faith that opposes what the real Jesus believed at almost every turn of his life. You might be saying to yourself now: "those are big charges...can he prove it"? I would only ask that you prayerfully study and use the intellect that God has given you to see if what I say does not add up. You will never be sorry you did, and eternally grateful you continued in this rather difficult study. Shalom and may the LORD'S blessings overtake you.

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THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #1

If you are a Christian this is the most important piece of information you will have ever read. I behoove you to read the whole article if you want to understand the death of Yeshua as God intended. **The facts presented speak for themselves. I pray you will quietly and prayerfully speak to the Father as you read this most enlightening articles. My prayers and blessings to you.**

For the purpose of coming to a correct understanding of Judaism and the "Sacrificial System" and how it operated the articles in this series will be approached from the viewpoint that the Jesus of the New Testament was a "historical person".

As a Christian you have been told your whole life that two great objectives were accomplished by Jesus in his mission to this world.

- The removal of the curse under which mankind labored as a result of the disobedience and fall
- The restoration of men to the image and fellowship of God.

Both of these were essential to salvation as taught by Gentile Christianity. Christianity teaches that the work of Christ in reconciling God and men is called "the" Atonement; and this doctrine lies at the very heart of the Christian system. Sadly few understand correctly this very important doctrine, the origin of Christianity's claims, nor can the Biblical teaching on Atonement be understood correctly without a proper understanding of the Hebraic roots from which it came.

We are altogether dependent on Old Testament Scripture and Jewish writings for our knowledge concerning the doctrine of the Atonement and can know only what God has seen fit to reveal concerning it.

What most don't know is that when one encounters teachings on Atonement in the New Testament, which was collected and altered repeatedly by the Gentile Church, one is reading the "Gentile pagan accounts of Atonements from mystery religions" and and not "fulfillments" of Old Testament Scripture!

Our present purpose in this series of articles is to give a systematized account of what the Jewish Scriptures, the Bible Yeshua used. the Palestinian Masoretic Text, the Tanakh, teach concerning Atonement, and to show that this fits in perfectly with the longings and aspirations of an enlightened spiritual nature.

A CHRISTIAN'S UNDERSTANDING OF THE NEW TESTAMENT IS IMPOSSIBLE WITHOUT A THROUGH UNDERSTANDING OF THE OLD TESTAMENT

First of all you have to have the correct text. The Christian's Old Testament is different from the Jewish Masoretic text in over 2000 places. This should concern you immensely! If you want the facts check out: http://geocities.com/faithofyeshua. You should demand a translation and not a free creationism as doctored by non-Jews, who over the centuries, conformed the faith and writings of the Jews to suit their pagan backgrounds. Enough said. If you have been reading our materials we have made this most plain over the years. Now to the purpose at hand.

In one of Paul's most condensed and fundamental statements of Christian teaching we read: "For I delivered unto you first of all that which also I received: that Christ (Messiah) died for our sins according to the Scriptures; and that He was buried; and that He hath been raised on the third day according to the Scriptures," I Cor. 15:3.

Answer for yourself: Even in the corrupt Old Testaments in the Christian Bibles, can you find where the Old Testament prophecies that Yeshua was to die for sin and that he was to be buried and raised on the 3rd day?

What? You cannot? No wonder; it is not there anywhere! And please don't read into Isa. 53 the concept of an "individual" when the author from chapter 40 on through chapter 66 deals with a "corporate, collective, and national" Suffering Servant and never one individual. If you do so, then understand that you invalidate completely what Isaiah intended we learn from the passage. Such is reading into the text your pre-formed theology. Let us not do that. We are supposed to believe what we can draw out of the text. The text must determine our beliefs. Such is exegesis. I recommend exegesis as you can see and because of my Christian background I must fight daily to limit my eisegesis as much as possible because so much error is yet burned into my subconscious. We must struggle and fight for the truth. Such makes one Israel.

IF YOU HAD A GOOD KNOWLEDGE OF THE OLD TESTAMENT THEN YOU WOULD NOT BE MISLED SO EASILY BY THE NEW TESTAMENT

First of all understand that the word "Christ" means Messiah in Hebrew. So according to Paul, in the New Testament, his "gospel" is saying that the Messiah died for our sins.

Answer for yourself: Does the Old Testament and Jewish Scriptures teach and prepare Israel to prepare for and accept a Messiah who comes to die for their sins? No it does not in fact; it teaches just the opposite and this is where the problem lies.

You might not be able to answer with Old Testament Scripture the above question but you will be able soon enough if you continue to study our articles. The Gospel of John in the New Testament states that the "Word became flesh," meaning by most accounts that Jesus, the Messiah, came from Heaven in the form of flesh. Christianity answers the above dilemma two ways: one, there was a time the flesh was "not the Word" and a time when the "Word became flesh" in the Virgin Birth. Without going into detail, the idea which was understood and believed by the first Jewish followers concerning Yeshua; that of him "becoming" Messiah at his immersion is just another proof that the Virgin Birth teaching is incorrect. If you would like to have the detailed teachings exposing the errors in the Virgin Birth teaching request them from Bet Emet Ministries and we will be glad to see you get them. So, important for your understanding as we study atonement is that Jesus becomes "the" Messiah (Messiah means anointed and we have record of his anointing "without measure" at his immersion when he was 30 years old at the Jordan).You and I dear one are anointed with measure, but Yeshua, as depicted in the New Testament as "the Christ" was anointed "without measure". You would expect one to fulfill the Messianic hope of Israel to be so equipped. Incidentally, this is exactly what the earliest Jewish followers of Yeshua/Jesus believed; namely that Jesus is the Messiah, and became the Messiah from anointing without measure at the Jordan. Such were called

the Ebionites and their writings are available today as well as the records of the early Church historians which reveal to us what the earliest beliefs were concerning Jesus before being changed by the Roman Church in the fourth century and following. **It is not my intention to explain in this article why the prophecies of the Jewish Scriptures were not fulfilled in Yeshua nor deal with the fictional creations of "false-fulfilled" passages in the New Testament in this article. We have that information available to those who would desire it at: http://www.faithofyeshua.faithweb.com.**

NOW LETS THINK …

Now let me ask you a question that goes to the very foundation of the core of our beliefs about salvation.

Answer for yourself: Should we not rather try to understand Paul to say that "Christ died because of our sins" instead of "for our sins?"

Critical for our understanding is if Christ's death:

- **Was the result of our sins or if his death atoned for sins?**
- **If Christ's death atoned for ALL our sins or if his death atoned only for PART of our sins (Yom Kippur/The Day of Atonement teaches us the truth in this regard), or did his death NOT atone for any of our sins?**
- **If Christ's death or rather his life (life is in the blood which ended at his death and the shedding of his blood) atoned for sins, then what implication does one's "life" have for personal atonement of sin?**

Before we get to the very heart of the issue we must come to a better understanding of the sacrificial system in order to correctly consider if Jesus' death can be understood as a proper sacrifice within the Law and the dynamics within it that affects the forgiveness of sin.

LAWS OF THE SACRIFICE

The terminology used with regard to the patriarchal age is that of the Torah as a whole; it is unlikely that the same words in Genesis mean something different in the other Books of Moses. Thus, Cain and Abel each brought a "gift" (*minhah*; Gen. 4:4f.), which was usually of a cereal nature as brought by Cain (Lev. 2). Notice this is not a sin offering! Noah offered up a burnt offering ("olah"; Gen. 8:20ff.) and the pleasing odor of the sacrifice is stressed. Job is also depicted as making burnt offerings periodically (Job 1:5) and for specific purposes (Job 42:7–9). The burnt offerings, signifying complete surrender to God, were by far the most frequent sacrifices at the Israelite sanctuary. Again these offerings by Noah and Job were not "sin" offerings and only showed the complete devotion and surrender of the "offerer's" heart to God as he demonstrated and testified to his relationship with God through such "gifts".

I need to repeat the last statement as it will have major significance as you continue to read.

These burnt offerings [olahs] as seen in Cain, Able, Noah, and Job only showed the complete devotion and surrender of the "offerer's" heart to God as he demonstrated and testified to his relationship with God through such "gifts".

The Patriarchs normally are said to have "called on the name of the Lord," e.g., Abraham (Gen. 12:8, 13–4; 21:33) and Isaac (Gen. 26:25). The association of this phrase with the building of an altar shows that it refers to the approach to God through sacrifice. With Jacob the naming of the specific altar is stressed (Gen. 33:20; 35:7). Once Abraham is said to have offered an "olah" (Gen. 22:13) but Jacob (Gen. 31:54; 46:1) offered "zevahim". Again these were NOT "sin" offerings NOR were they intended for Atonement.

Now let us look at "offerings" and "sacrifices" from Moses to Samuel. The covenant sacrifice inaugurating the relationship between the Lord and His people (Ex. 24:3–8) is not paralleled by specific rituals in the Mosaic liturgy. Burnt and peace offerings were first offered and then the blood from them (not from a sin offering) was thrown half against the altar and half upon the people. In the land of Canaan the Israelites made sacrifices at various places, e.g., at Bochim (Judg. 2:1–5) and Ophrah (Judg. 6:24–26). The human sacrifice of Jephthah's daughter (Judg. 11:30–40) was hardly normative; instead it is pointed out as evidence of Israel's sad spiritual state at that time. The main center for sacrificial ritual was at Shiloh (I Sam 1:3ff.), where faithful Israelites came for an annual festive offering. That the ritual there was highly developed and detailed is proven by the explicit description of malpractice on the part of Eli's sons (I Sam 2:13–17) in taking their portion of the meat before the entrails were burned. However, Shiloh was not the only legitimate place of sacrifice; others included Beth-Shemesh (I Sam 6:14–15), Mizpah (I Sam 7:9), Ramah (I Sam. 7:17; 9:11–24), and Gilgal (I Sam. 10:8; 11:15; 13:9). Family and clan sacrifices were commonplace (I Sam. 16:2–5).

Common to all these instances was "sacrifice" for other reasons than "sin offerings"! This is so very important. What you need to know is that in the Old Testament the first mention of animal sacrifices for "sin offerings" was AFTER the Golden Calf and the sin of idolatry by a people already possessing relational knowledge of the True God

Answer for yourself: Then how did mankind obtain forgiveness of sin up until the Golden Calf and the idolatry associated with it? Surely man sinned and must have been given a way of obtaining atonement prior to the Exodus. Well stay tuned!

Let us continue in the next article in this series.



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THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #2

HOW WERE THE SACRIFICES OF THE OLD TESTAMENT TO BE UNDERSTOOD AND INTERPRETED?

Throughout the ages attempts have been made to explain the dynamics involved in the sacrificial system of Israel. Without such an understanding of the Old Testament Sacrificial System the typical Christian is literally "crippled" in his understanding of Atonement. The proposed explanations can be divided into three categories: the symbolic, juridical, and rational.

SYMBOLIC

Philo devoted a treatise to the subject (De Victimis; see Spec. 1:112–256). He pointed out that only domesticated animals and the most gentle birds were suitable for sacrifice and that they had to be free of blemish, which he took as a symbol that the offerers must also be wholesome in body and soul. The Jew had to approach the altar with his soul purged of its passions and viciousness if the sacrifice was to be acceptable (Spec. 1:166/167, 257).

Take notice of the spiritual condition necessary BEFORE the sacrifice was to be presented at the altar…his soul had to be purged of sin IF the sacrifice was to be acceptable to God.

The reader needs to understand NOW that there were prior conditions that needed to be met by the sacrificer of the animal BEFORE the sacrifice was to be brought to the altar. Now lets pick up with Philo.

The wicked would be rejected, even if they offered hundreds of sacrifices (Spec. 1:271). The rabbis stated that the sacrificial statutes indicated that God is with the persecuted. The ox is pursued by the lion, the goat by the leopard, and the lamb by the wolf. Therefore God commanded, "Do not offer those that persecute, but rather those that are persecuted" (Lev. R. 27:5). The requirement that fowl be offered with their feathers symbolized that a poor man was not to be despised. Therefore his offering was placed on the altar in its full adornment, despite the nauseating odor normally arising from the burning of feathers (Lev. R. 3:5). Salt, an indispensable ingredient of sacrifice, was symbolic of the moral effect of suffering, which purifies man and causes sins to be forgiven (Ber. 5a). Judah Halevi declared that the fire on the altar was kindled by the will of God as a sign that the people found favor in His sight and that He was accepting their hospitality and offerings (Kuzari 2:26). Samson Raphael Hirsch explained that the Pentateuch required the person to lay his hands upon the head of the sacrifice to indicate that the "hands" that have become morally weakened "support" themselves on the resolution of the future betterment that is expressed by the offering (his commentary to Lev. 1:4). David Hoffmann declared that sacrifices are symbols of man's gratitude to God and his dependence on Him, of the absolute devotion man owes to God, as well as of man's confidence in Him (Introd. to commentary on Lev.

(Heb. ed.), 64–67).

JUDICIAL

The juridical approach is put forward by Ibn Ezra (commentary to Lev. 1:1) and to some extent by Nahmanides (commentary to Lev. 1:9). According to them, the sinner's life is forfeit to God, but by a gracious provision he is permitted to substitute a faultless victim. His guilt (not his sin) is transferred to the offering by the symbolic act of placing his hands on the victim.

The reader should understand RIGHT NOW that this is something new he has never heard in his Christian Church. It was the guilt and not the sin that was transferred to the innocent animal. Now back to Ibn Ezra.

When observing the pouring out of the blood and the burning of the sacrifice, the person should acknowledge that were it not for divine grace he should be the victim, expiating his sin with his own blood and limbs (Nahmanides to Lev. 1:9). Many Christian exegetes adopted this explanation and on it built the whole theological foundation of their Church.

RATIONAL

Quite different is the rational view of sacrifice advocated by Maimonides. He rejected the symbolist position which discovered reasons for the details of the various sacrifices. Those who trouble themselves to discover why one offering should be a lamb, while another is a ram, are "void of sense; they do not remove any difficulties, but rather increase them" (Guide, 3:26). Maimonides held that the sacrificial service was not really of Jewish origin. It was the universal custom among all peoples at the time of Moses to worship by means of sacrifices. Since the Israelites had been brought up in this atmosphere, God realized that they could not immediately completely abandon sacrifice. He therefore limited its application by confining it to one place in the world, with the ultimate intention of weaning them from the debased religious rituals of their idolatrous neighbors.

Answer for yourself: Dear one, did you hear that? God was in time to wean His people from the pagan idolatrous forms of worship that contained animals sacrifice that His people had been influenced by the example of pagan nations? This means that Atonement was to be obtained in other than "blood" and the Old Testament is full of ways by which one can obtain Atonement without "blood"! Please keep reading!

The new service of "confined sacrifice" in one place in the world stressed the existence and unity of God, "without deterring or confusing the minds of the people by the abolition of the service to which they were accustomed and which alone was familiar to them." Maimonides cited the experience of Israel, led not by the shorter way, but by the circuitous route through the land of the Philistines (Ex. 13:17). Likewise, through a circuitous road, Israel was to be led gradually and slowly to a deeper perception of religion and divine worship (Guide, 3:32). He gives the added remarkable parallel that it would be equally incomprehensible for anyone in his generation to suggest that prayer could be offered in thought alone, without the recitation of words.

Abrabanel strengthened the arguments for Maimonides' viewpoint. He explained that only within this framework can it be understood why the Torah limited the sacrificial service to one locality while prayers may be recited in all places (Introd. to his commentary on Lev., 2d). Abrabanel cites a Midrash which stated that the Hebrews had become accustomed to idolatrous sacrifices while in Egypt. To wean them from these idolatrous practices, God commanded, while tolerating the sacrifices that had been practiced by His people as influenced by pagans, that they be offered in one central sanctuary. This was illustrated by the parable of a king who observed that his son loved to eat forbidden foods. The king then decided to serve him these foods daily so that he would ultimately lose his desire for them and forego his evil habits (Lev. R. 22:8). D. Hoffmann later proposed a different explanation for this Midrash, declaring that the king insisted that the son was to eat exclusively at his table so that he would only be served proper food and thus curb his appetite

for forbidden foodstuffs (Introd. to commentary on Lev., p. 61).

The reader should understand that God was going to do a new thing. He was to allow the continuation of these "pagan sacrifices" but He will instill new meaning to them. This will be seen in the development of a unique relationship between the sacrificer and God Himself. You will see how this works when we look deeper into the concept in Leviticus that "the life is in the blood". God is not concerned about blood, but the life…the soul contained within the blood!

With the destruction of the Temple and the automatic cessation of the sacrificial system, it was laid down that prayer took the place of the sacrifices because such ideas are also taught in the Old Testament. The Shaharit service was regarded as taking the place of the morning tamid and the Minhah service, the afternoon tamid. On all occasions when an additional offering was brought, the Musaf prayer was introduced (Ber. 4:1, 7; 26b). One of the rabbis later declared that prayer was even more efficacious than offerings (Ber. 32b) [remember God was progressively weaning them from animal sacrifices (the physical) with the intent of spiritual sacrifices such as prayer, repentance, almsgiving, etc.]. This is the message of the Prophets!

THE SPIRITUAL DYNAMICS OF SACRIFICE THAT WE JUST DISCUSSED …SEEN IN DETAIL

When the glory of the Lord had entered the tabernacle in a cloud, God revealed Himself to Moses from this place where He would put His Name, according to His promise in Ex. 25:22 to make known His will through him to the people. The first of these revelations related to the sacrifices, in which the Israelites were to draw near (korban) to God, that they might become partakers of His grace.

The patriarchs, when sojourning in Canaan, had already worshipped the God who revealed Himself to them, with both burnt offerings and slain offerings (we saw this above in the form of "burnt offerings"). Whether their descendants, the children of Israel, had offered sacrifices to the God of their Fathers during their stay in Egypt, we cannot tell as there is no Biblical allusion whatever to the subject in the short account of these 430 years. Yet we know from archeology that such was the case. What is certain is that they had not forgotten to regard the sacrifices as a leading part of the worship of God, and were ready to follow Moses into the desert, to serve the God of their Fathers there by a solemn act of sacrificial worship (Ex. 5:1-3; 4:31; 8:4); and also, that after the exodus from Egypt, not only did Jethro offer burnt offerings and slain offerings to God in the camp of the Israelites, and prepare a sacrificial meal in which the elders of Israel took part along with Moses and Aaron (Ex. 18:12), but young men offered burnt offerings and slain offerings by the command of Moses at the conclusion of the covenant (Ex. 24:5). Consequently sacrificial laws of these chapters presuppose the presentation of burnt offerings, meat-offerings, and slain offerings as a custom well known to the people and a necessity demanded by their religious feelings. They were not introduced among the Israelites for the first time by Moses by what he learned at Sinai, because animal sacrifices date from the earliest period of mankind.

Answer for yourself: Are you curious why we have not found "sin offering" yet and we are up to Moses in out time-line?

The subject of sacrificial laws in the book of Leviticus was not to enforce sacrificial worship upon the Israelites, nor to apply some sort of a theory concerning the Hebrew sacrifices, but simply to organize and expand the already existing sacrificial worship of the Israelites into an institution in harmony with the covenant between the Lord and His people, and adapt and promote the end for which it was established… communion and fellowship with God. You need to fully understand what was just said. Read it again please.

But although sacrifice in general reaches up to the earliest times of man's history, and is met with in every nation, it was NOT enjoined upon the human race by any positive commandment of God, but sprang out of a religious necessity for fellowship with God. These sacrifices assumed very different forms in different tribes and nations, in consequence of their estrangement from God, and their growing loss of all true knowledge of Him.

Their ideas of the Divine Being were regulated by the nature, object, and significance of the sacrifices they offered, and they were quite as subservient to the worship of idols as to that of the one true God. To discover the fundamental idea, which was common to all the sacrifices, we must remember, that the first sacrifices were presented after the fall.

Also interesting by its absence is any mention of SIN OFFERINGS, PRIESTHOOD, EXPIATION or FORGIVENESS in the PRE-Mosaic sacrifices of the Old Testament....in other words NOT before the Golden Calf incident....more on that soon.

This is very important and you need to let this fact sink deeply into your Christian theology!

There are very important reasons for the omission of "sin offerings" as you will soon discover. Shalom.



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THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #3

FORGIVENESS WAS NOT THE THEME OF SACRIFICES BEFORE MOSES AND THE GOLDEN CALF - BUT REPRESENTING FELLOWSHIP OF ONE'S SOUL WITH GOD

Before the fall man lived in blessed unity with God. This unity was destroyed by sin, and the fellowship between God and man was disturbed, thought not entirely abolished. In the punishment which God inflicted upon the sinners, He did not withdraw His mercy from men; and before driving them out of paradise, He gave them clothes to cover the nakedness of their shame, by which they had first of all become conscious of their sin. Even after the expulsion He still manifest Himself to them, so that they were able once more to draw near to Him and enter into fellowship with Him. This fellowship (NOT forgiveness) they sought through the medium of sacrifices, in which they gave a visible expression not only to their gratitude towards God for His blessing and His grace, but also to their supplication for the further continuance of His divine favor. It was in this sense that both Cain and Abel offered sacrifices [burnt offerings and NOT sin offerings…remember?], thought not with the same motives or in the same state of heart toward God. In this sense of fellowship and not forgiveness Noah also offered sacrifice [burnt offerings and NOT sin offerings…remember?]. After Noah's deliverance from the flood; something changed in the offering of sacrifices. Whereas the sons of Adam offered their sacrifices to God from the fruit of their labor, in the tilling of the ground and the keeping of sheep, Noah presented his burnt offering from the clean cattle and birds that had been shut up with him in the ark (those animals would from that time forward be assigned to man as food…Gen. 9:3). Noah was probably led to make this selection by the command of God to take with him into the ark not one or more pairs, but 7 of every kind of clean beasts. Noah may have discerned in this an indication of the divine will, that the 7th animal of every description of clean beast and bird should be offered in sacrifice to the Lord, for His gracious protection from destruction by the flood. Also notice the distinction of "clean and unclean" foods long before the Sinai experience. Moses, in Leviticus revelation, also received a still further intimation as to the meaning of the animal sacrifices. We see this in the prohibition which God appended to the permission to make use of animals as well as green herbs for food: "flesh with the life thereof, which is the blood thereof, shall ye not eat " (Gen. 9:4-5). This prohibition is because the flesh still contained the blood as the animal's soul (the soul lives in the blood of the animal). In this there was already an intimation, that in the bleeding sacrifice the soul/life of the animal was given up to God with the blood; and therefore; that by virtue of its blood as the vehicle of the soul, animal sacrifice was the most fitting means of representing the surrender of the human soul to God. THIS IS VERY IMPORTANT! You will quickly come to see that the "blood" accomplished nothing; rather it was a picture of the soul of the person who brought the animal to the altar.

THE SOUL OF THE ANIMAL AS FOUND IN IT'S BLOOD REPRESENTED, WHEN PRESENTED ON THE ALTAR, THE SURRENDER OF THE HUMAN SOUL TO GOD

It is not the "blood" but the "soul" in the blood which demonstrates surrender to God and it is later to be understood as seen as placed on the altar where we see the "soul of the offerer of sacrifices" on the altar in lieu of the animal which is but a substitute for the person bringing the animal for sacrifice. The animal was literally the extension of the person bringing the sacrifice. God would not have a human sacrifice his life and blood and place it upon the altar as a demonstration of "communion" and "fellowship" with God; instead the animal was the extension of the person's life. The person bringing the animal had fed, groomed, and cared for the animal usually. It was part of his life and his life and energy had been invested into the care of the animal. So when the "soul" of the animal was taken and offered upon the altar in the release and placing of the animal's blood on the altar, then the person by proxy was represented on the altar in communion with God as well. Understand the animal was innocent having never sinned. This was supposed to be a picture of the spiritual position of the person bringing the sacrifice. The person bringing the sacrifice was ALREADY to have repented of his sin, confessed his sin, prayed, and made restitution to his fellowman if needed BEFORE he ever brought the animal to the altar. Then when he had done these spiritual necessities PRIOR to bringing the animal to the altar, then the person's soul was AT-THAT-MOMENT (atonement) right with God. He was forgiven and his repentance, confession, prayer, and restitution had accomplished for him atonement PRIOR to the animal being offered. "At that moment" his soul was again in right standing and relationship with God. In order to make such a declaration to the world and his fellowman, as well as to God, then he would take an animal and it would be slain and its blood placed on the altar. In so doing, the animal was a CORRECT PICTURE of the spiritual state of the person {if he had previously before bringing the animal repented, confessed, prayed, made restitution if possible, given alms, etc.] making the sacrifice for the animal's soul (in the animal's blood) was on the altar in communion with God and was NOW a true picture of the sacrificer's soul in communion with God if had repented as stated above before he came to the altar!

Besides this, if anyone wanted to eat meat, the animal's soul had to be given back to God before the flesh could be consumed. So you see in the sacrificial system there were two dynamics at work: atonement and the conditions necessary to eat meat which also contained the Divine image which had to be given by to God.

Answer for yourself: Did you notice we have not mentioned "sin offerings" yet?

HOW IS JESUS RELATED TO ALL THIS?

What I just described in the sacrificial system is an aspect of the death of Yeshua that most likely you have never even considered. This truth may possibly have been only dimly surmised by Noah and his sons; but it must have been clearly revealed to the patriarch Abraham when God demanded the sacrifice of his only son, with whom his whole heart was bound up, as a proof of his obedience of faith, and after he had attested his faith in his readiness to offer this sacrifice, supplied him with a ram to offer as a burnt-offering [burnt offerings and NOT sin offerings…remember?], instead of his own (Gen. 22). In this the truth was practically revealed to him, that the *true God did not require human sacrifice from His worshipers, but the surrender of heart/soul and the denial of the natural life, even thought it should amount to a submission to death itself.* This act of surrender was to be perfected in the animal's sacrifice; and that it was only when presented with these motives that sacrifice would be pleasing to God. Yeshua was willing to die if need be for the kingdom to come. The problem was that Israel did not merit the kingdom; even during the 40 years following his death. Simply said: no kingdom, no King!

That means prophecies not fulfilled. *So we wait!*

PURPOSE OF OFFERINGS

The word "korban" is commonly translated either "sacrifice" or "offering", but the truth is that the English language does not possess a word that accurately expresses the concept contained in the word. The word "sacrifice" implies that the person bringing it is required to deprive himself of something in order to satisfy someone else's need, but God finds no satisfaction in inflicting pain or deprivation upon His children. The word "offering" is closer to the mark but it too fails to convey the true meaning of a "korban". "Offering" implies that the Recipient of the gift must be appeased, that He requires a tribute that will somehow appease His wrath or make Him receptive to the entreaties of a supplicant, or that He has a need that can only be satisfied by someone other than Himself. As if God required our gifts! "If you have acted righteously, what will you have given Him! (Job 35:7); God does not become enriched by man's accomplishments.

The Hebrew word itself provides the answer. The root of the meaning is "to come near." Again the idea carries the concept of fellowship. The person bringing an offering does so in order to come closer to God, to elevate his level of spirituality thereby approaching God in the Spirit.

Now remember the person brought the animal as a picture of himself in that through his repentance, confession, prayer, and restitution he was "coming near" to God and the sacrifice of the animal and the placing of the animal's soul on the altar was a demonstration that he, the person bringing the sacrifice, had ALREADY "drawn near to God" and the soul of the animals was a true picture of himself NOW since repenting previously before coming to the altar. The offering was a picture of that spiritual fact to all the world as well as for God to see!

When Adam was deposited in the Garden of Eden, his first responsibility was to work it and guard it (Gen. 2:15). That means that Adam was commanded to plant, work, cultivate; everything that was necessary to keep the Garden as a Paradise. Before Adam's sin, man had no need to be a peasant; everything grew for him at God's command, with no need for him to exert himself in any way. It was only after his sin that he was expelled from Eden and required to earn his bread through the sweat of his brow.

How then was he to *work and guard* Eden? Through the study of Torah and the performance of positive and negative commandments. His livelihood would come in return for his obedience to God's will. God will always respond to man's righteousness by blessing his material efforts.

Adam's mission was to make himself an offering in his lifetime, by dedicating himself unreservedly to God. On God's Throne of Glory, there is an image of a man (Ez. 1:10). Every human being has his own image above, his ideal spiritual self, which represents his goal and his potential. Man's soul is placed in an earthly body so that he can surmount the challenges of material life and raise himself up to his personal, heavenly self; to unite his earthly self with his higher self. Just as everyone has a body and a soul, and his mission is to triumph in the eternal struggle of body versus soul, so, too, many must struggle to live up to the summons of his higher self.

Man is religious yet he sins! How can he defy the Creator he believe in? He is kind and generous, yet he is sometimes mean and stingy. He is moral, but has lapses in conduct. Whatever man is, he is often inconsistent, and if he is honest with himself, he knows that he is far from living up to his inner image. He wants his body to come closer to his soul; on a yet higher level, he should also want his soul to live up to its counterpart on high.

Similarly, there is a Temple in heaven that corresponds to the Temple on earth. The masters of Kabbalah teach that the good deeds of the people of God accumulate to build a spiritual replica of that heavenly Temple, and when there are enough such good deeds, the heavenly Temple will come down to the Temple Mount, signaling the end of the exile and the beginning of the perfect world foretold by the prophets. This is similar to the striving of the individual soul. There is a higher ideal we must see to capture in our mundane lives. Possibly it is best expressed by the Psalmist: "the heavens are the Lord's, but the earth He has given to mankind (Psm.

115:16). The heavens are already heavenly; God does not need man to improve upon them. But He has given us the earth that we might make it heavenly, as well. God gave mankind the Torah as instruction to bring heaven to earth through obedience of God's will as expressed in His living Word. This is best expressed through acts of Loving Kindness (Gemilut Hasadim) and Repairing of the World (Tikkun Olam). Adam was the offering, and for him to devote anything less than his maximum to God would have been to steal his Divinely conferred potential and misappropriate it for himself. The sin of eating from the Tree of Knowledge was such a misappropriation because he would be flouting the will of God. The truest offering is when the owner brings "himself" to God, making himself and his desires subservient to the teachings and guidelines of the Torah. The symbolism of the offerings is based on this concept; that the animal is secondary; that is but an indication of what its owner feels and toward what he strives.

REASONS FOR THE OFFERINGS

The function and purpose of the offerings are not concepts that man can grasp rationally. Especially in modern times when anything not measurable, observable, or replicable is questioned and denied, the idea of offerings is not an easy one to understand. It is necessary, therefore, to understand that they and their efficacy are manifestations of God's plan and wisdom. They are reality, even though we have never seen them and have no personal experience through which to know their potency.

We cannot understand why the slaughter of a sanctified animal, the placing of its blood and the burning of its flesh on the Altar; why these acts should bring God's Presence down to earth (accomplishes fellowship). Had the Jewish people been asked about the possibility of this happening before they had seen it, perhaps even they would have been skeptical. But they saw it happen! They saw the cloud of God's glory descend upon the Tent of Meeting. They saw a heavenly fire descend to their Altar and remain there for hundreds of years. They saw a Divine glow on Moses' face. To them, these were demonstrable, visible, tangible facts.

This is incomprehensible to our rational, scientific minds. But so was the splitting of the atom to rational minds a hundred years ago.

Various reasons for the offerings are given by classic commentators. The reason for the offerings is so profound that it is beyond human comprehension and the best efforts of the greatest of Jewish thinkers can yield only a drop in the ocean of God's intent.

OFFERINGS AS A SUBSTITUTE FOR MAN…BUT WE ALREADY SAID THAT

The offerings were seen to elevate three parts of every human deed: thought, speech, and action. When a person sins and then brings an offering, all three of those elements are used to take the sinful use to which he had previously put them, and transform it into the instrument of doing God's will. The person bringing the offering performs the commandment of leaning, by placing his hands on its head and leaning on it, thereby dedicating his strength and activity to God. He purifies his thought and intentions, by confessing his sin, pronouncing the spiritual goal that he hopes to attain, or uttering praises to God. As a further way of purging his sinful thoughts, the innards of the animal; representing the human organs that are the seat of desire and through, are burned on God's Altar. In the case of an elevation-offering, which is completely burned, the animal's feet symbolize the hands and feet with which man ran and acted to defy his Creator. The animal's blood (containing its soul), representing man's soul, was placed on the Altar (notice it is the soul that is placed upon the Altar; just not the blood).

Let's look at Leviticus 17:11 in context in order to make sure we understand the "central" idea of the passage.

> **"And whatever man of the house of Israel, or of the strangers who sojourn among you, who**

consumes any blood, I will set My face against that person who consumes blood, and will cut him off from among his people. For the life [SUBJECT OF THE SENTENCE] of the flesh is in the blood [DIRECT OBJECT OF THE SENTENCE], and I have given it [THE LIFE] to you upon the altar to make atonement for your souls; for it is the blood [LIFE IN THE BLOOD REMEMBER?] *that makes an atonement for the soul.* Therefore, I say to the children of Israel, `No one among you shall consume blood, nor shall any stranger who sojourns among you consume blood.'"

Answer for yourself: Did you know that "blood" was not the subject of the sentence? Did you notice what was? Did you understand that it was the "life" that was placed on the altar for atonement and not the blood?

In other words it is not the blood that atones, but the "soul" [LIFE] that atones..a life that repents, prays, confesses sin, makes restitution, gives alms, etc....!!!

Answer for yourself: Are you aware that as a Christian you whole understanding of the sacrificial system in the Bible is wrong because you have focused on "blood" for atonement instead of the "life" in the blood which is the real atoning agent?

BUT ISAIAH 53 SAYS....OR DOES IT?

Well not it does not say what you think it says. Why? You are reading most likely from your Christian Bible which is a very poor translation, or should I say, a very good mistranslation of Isaiah 53. This is why I spend so much time on the text. The Bible Jesus used and read did not read anything like our Christian Old Testament in hundreds of places. Isaiah is a good instance. Below is what the Palestinian Jewish Scriptures, called the Tanakh, reads for verse 10 of Isaiah 53:

Isa. 53:10 states " HaShem desired to oppress him and He afflicted him; if his soul would acknowledge guilt..."

WOW!

That sure is different from what your Christian Bible says:

Isa 53:10...IN THE KJV CHRISTIAN BIBLE...WHY IS IT DIFFERENT FROM THE HEBREW?

10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. (KJV)

Simply said, this Christian translation has been "Jesusized" by having the concept of guilt removed, for in Christian "theology" Jesus can have no guilt and many try to make him the subject of the passage when the real uncorrupted Hebrew Scripture define the suffering servant as the corporate nation of Israel and not one individual

Back to the subject at hand.

In one of the greatest passages in the Bible, we are told by Isaiah the prophet that if the "soul" of the "suffering servant" would acknowledge guilt…confess sin, pray, repent...

Answer for yourself: What do you do when you acknowledge guilt?

You confess and then repent. This is the subject of the verse. You literally turn around your "life". Your life changes direction; from sin to righteousness. You no longer continue your sinister ways. Now you can see how such a life, after repentance and confession of sin, was understood, even as the Christian Bibles say: "soul/life an offering for sin"! One's life, when turned to God and away from sin, was the atonement that Leviticus 17 speaks about.

Answer for yourself: Could we have missed this understanding when looking at the death of Jesus or, as Isaiah said, the martyrdoms of millions of Israelites (remember Jesus is paradigm of all Jews)?

While this procedure (placing the animal's soul on the alter in substitute for yours) is being accomplished with one's offering, the sacrificer meditates upon his sin, for the offering service teaches him graphically that he has sinned against God with body and soul. He contemplates that justice would have dictated that *his* human body by burned on the altar as a penalty for sin and his soul required by God in lieu of the animal's blood be placed upon it. It is only God's graciousness that permits the animal to become his substitute. Then, parts of the offering are given to the Kohanim (priests/teachers), so that those who dedicate their lives to study and teach the Torah are sustained through him and so that they will pray for him. It is an act of supreme graciousness that God is prepared to accept an offering from us instead of punishing us directly for our misdeeds. This is why the offerings are described throughout Leviticus as a satisfying aroma to God, because God is pleased when His children repent and seek to change their lives for the better.

When one brings an offering with such noble thoughts he has truly made *himself* an offering. The Sages have said of one who brings a humble meal-offering, it is as if he had offered his own life upon the altar. He thereby raised his mundane desires and makes them worthy of being placed on the heavenly altar.

More to follow. Shalom.



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THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #4

WHAT PICTURES CAN WE NOW SEE MORE CLEARLY AS CONTAINED IN THE SACRIFICIAL SYSTEM OF ISRAEL?

Let us not forget what we just have learned. It was the soul of the animal as found in it's blood, which when presented in a sacrifice AFTER the prior repentance, confession, and prayer of the sinner, was understood by God as the surrender of that person's soul toward Him. This is what it is all about, and will always be about.

A SHORT REVIEW

It is not the "blood" but the "soul" in the blood which demonstrates surrender to God and it is later to be understood as seen as placed on the altar where we see the "soul of the offerer of sacrifices" on the altar in lieu of the animal which is but a substitute for the person bringing the animal for sacrifice. The animal was literally the extension of the person bringing the sacrifice. God would not have a human sacrifice his life and blood and place it upon the altar as a demonstration of "communion" and "fellowship" with God; instead the animal was the extension of the person's life. The person bringing the animal had fed, groomed, and cared for the animal usually. It was part of his life and his life and energy had been invested into the care of the animal. So when the "soul" of the animal was taken and offered upon the altar in the release and placing of the animal's blood on the altar, then the person by proxy was represented on the altar in communion with God as well. Understand the animal was innocent having never sinned. This was supposed to be a picture of the spiritual position of the person bringing the sacrifice. The person bringing the sacrifice was ALREADY to have repented of his sin, confessed his sin, prayed, and made restitution to his fellowman if needed BEFORE he ever brought the animal to the altar. Then when he had done these spiritual necessities PRIOR to bringing the animal to the altar, then the person's soul was AT-THAT-MOMENT (atonement) right with God. He was forgiven and his repentance, confession, prayer, and restitution had accomplished for him atonement PRIOR to the animal being offered. "At that moment" his soul was again in right standing and relationship with God. In order to make such a declaration to the world and his fellowman, as well as to God, then he would take an animal and it would be slain and its blood placed on the altar. In so doing, the animal was a CORRECT PICTURE of the spiritual state of the person making the sacrifice for the animal's soul (in his blood) was on the altar in communion with God and was NOW a true picture of the sacrificer's soul in communion with God. Besides this, if anyone wanted to eat meat, the animal's soul had to be given back to God before the flesh could be consumed. So you see in the sacrificial system there were two dynamics at work: atonement and the conditions necessary to eat meat which also contained the Divine image which had to be given by to God.

WHAT DID BOTH GOD AND THE SACRIFICER KNOW THEN THAT

WE DON'T TODAY?

When, when making sacrifice properly, knew that he had attained something special with God. Christian teaching today is completely devoid of this knowledge and I thank I over the years in my studies He allowed me to find and recover this most needed part of instruction. This knowledge, when properly understood, will go a long way in helping the Christian separate error from truth as he hears taught in his churches.

UNION WITH GOD AND FELLOWSHIP WITH GOD RESULTED

Whenever the Torah commands that offerings be brought, these commandments use only God's Four-letter Name (yod-hey-vah-hey); the "Tetragrammaton" (I AM). If other names were used, some might err, thinking that there are many Gods or forces, one demanding this offering and another demanding some other offering. Since the Name *Elokim* represents God as the One Who controls nature, that Name might be taken to imply that there is an angel or a power who has dominion over a particular land or aspect of existence, and that that power requires the offering. The Four-Letter Name is formed of the letters that spell, *was, is and will be*, meaning that God is eternal. This is not God as He appears in a particular manifestation (Judge, Provider, Life-giver) but God as He *is.*

This is His Name as the God of Mercy. No one should think that God requires offerings to feed or appease Him. The Eternal One has no needs that man can satisfy for everything is His and nothing is beyond His power!

Answer for yourself: What then is the purpose of the offerings?

You should have seen by now that these offerings provided man an opportunity to unite himself to God to whatever extent it is possible for mortal man to do so through repentance, confession, and restitution.

Similarly, there is a humanly created fire below on the altar and there is the Heavenly fire from above, which God has placed upon Israel's altar. Both of these flames are fed by the offerings of the Jewish people, symbolizing the union of man's spiritual aspirations with God's goals for him. Thus the offerings provide Israel a means for spiritual elevation [drawing closer to God].

THE SACRIFICER HAD AN ACCURATE UNDERSTANDING OF HIMSELF BEFORE GOD....ACKNOWLEDGING "ONE'S OWN" NOTHINGNESS

All creatures emanate from God and have no independent existence on their own. Man has freedom of choice and his intellect puts great achievements within his reach, but all of this is possible only because God gives him the power to do so. Man could not function or even exist without God. The goal of creation is for man to acknowledge this basic fact; to recognize and proclaim that everything exists because of God and nothing can survive without Him. There are many ways for God's glory to be revealed and recognized. The highest recognition of all is for man to know The Oneness of God, meaning that there is nothing aside from Him. He achieves his ultimate greatness when he recognizes that *there is none beside Him* (Deut. 4:35). An offering is a demonstration of this concept. It says that its owner is surrendering his possessions to their Source (God). Theoretically, one might expect him to be ready to give even his very life in acknowledgment of God's sovereignty, but that is not His will. God wants man to live, to grow, to thrive, to serve; and God ordains the offerings as man's way to recognize His Oneness. Thus, by offering his possessions [as seen in the animal presented to God in sacrifice], one symbolizes that he has no existence but for God's will.

UNITING BODY AND SOUL...BEING ONE WITH GOD

The efficacy of offerings in obtaining God's favor is comparable to the way food makes it possible for the soul to maintain its attachment to the body. Material food cannot provide nourishment to the soul, which is not a physical entity. It is this nourishment of the body that enables it to remain healthy enough to play host to the

soul. Likewise, the "food of the Altar's fire" somehow effects the process that enables the Shechinah to remain among Israel.

The food of the soul is not measured in calories, vitamins, and minerals. Only intellectual and spiritual pursuits can nourish the soul. Torah study, prayer, even meals in celebration of such events as Sabbath and Festivals all have a sacred content that is capable of nourishing the soul. Only in this sense do the offerings constitute food for God. Man's dedication to Him and His commandments provides the nourishment that enables the Shechinah to attach itself to human beings and their handiwork. We think of food in terms of nutritive value, but that is not what sustains life. Man does not live merely because of the bread (material component). He lives through the bread's spiritual component; *what emanates from the mouth of God*. This is what holds together body and soul and what holds together Godliness and Israel through the agency of the offerings.

PUTTING IT ALL TOGETHER

Having now come to the understanding that it was a life lived above sin that was so pleasing to God that He accepted such a life as an offering and atonement for one's sin, it should behoove you to rethink what you believe about atonement as a Christian. If you were to do some comparative religious study you will see the preponderance of evidence of how pagan concepts of salvation are woven into Pauline theology. I have shown you the Biblical teachings of atonement and have not mentioned Paul's theology once. The reason I have not is that nowhere in the Jewish Masoretic Palestinian text are such Pauline concepts of atonement found. Only when you read the fraudulent and mistranslated Greek Scriptures, which the Rabbis did not translate, do you begin to find such ideas surfacing in the text (http://geocities.com/faithofyeshua). But never fail to understand that such concepts cannot be found in the Jewish Scriptures from which the Greek translation emanated. Somebody "fixed" the Greek translation to read differently.And sadly for you, these altered and paganized Greek mistranslation became the foundation for your Christian Old Testament. To make matters worse, your New Testament quotes from the fraudulent Old Testament (http://www.faithofyeshua.faithweb.com). Over and over as you read your Christian Bible you only reinforce and rehearse error! You need to know that. But that happened over 2000 years ago and who knows? Well I do, and others do who have studied enough to see it! The Jews have always known. It is the secularized Jews of today who don't. It is time someone told you! The righteous Jews know this and have known this since 200 BC when the Greek translation was understood by them to be a corruption of the Jewish Scriptures. History records 3 attempts of the Jews to correct such a forged Greek translation but sadly their efforts were not to overtake the popularity of the already translated LXX (Septuagint).

Understand an animal's soul represented the soul of one making the sacrifice, and we, as non-Jews, today are beneficiaries of having the Jew's soul (Jesus) given in place of ours along with their prayers for our sin. Jesus is the archetype for all of Israel. He is the greatest of all the "Suffering Servants" of the God of Israel. But in this lesson we must no longer overlook the importance of a life lived above sin which procures one's redemption and not the inert blood of the animal or of Jesus. Lives lived honoring God through faith and obedience atones. Your Covenant requires it! Such is the message of Bet Emet as we are called to live like Jesus and not just "believe in Jesus." It has been my experience as a Pastor over the years to encounter multitudes of Christians who trust in Christ's blood instead of understanding the importance of his life, symbolized by his soul in his blood, as lived in obedience to God as a form of atonement, or even their own lives, as lived pleasing to God for their OWN atonement. We must walk out our salvation with fear and trembling. We are co-laborers with God in our own salvation through faith and repentance. Such a mistaken understanding of our redemption since not being taught the truth from a Hebraic perspective has caused multitudes of Christians to trust in the acclaimed miraculous powers of the blood of Jesus instead of focusing of the miraculousness of a life lived above sin. Such a false sense of security in "blood" instead of "lives lived holy before God and man" unconsciously causes the believer to not regard sin with revulsion as he should. We tend to view sin as less harmful than it is, and compromise with sin lies at the door.

The bottom line for all Christians to understand is that we have heard way too much preached about

Jesus and far too little studied from the texts of the Jewish Bible which tell us exactly and accurately who he is as well as his original mission. If we had studied the original sources available to us, we would not be so mixed up theologically in Christianity today which boasts over 2000 different denominations all maintaining they have the truth about Jesus while at the same time being the most violent and crime ridden nation in the world.

SOMETHING IS WRONG WITH THE MESSAGE OF THE CHRISTIAN CHURCH…LOOK AT THE FRUIT OF THIS MESSAGE IN OUR COUNTRY WITH A CHURCH ON EVERY CORNER AND TELEVISIONS FILLED WITH THE CHRISTIAN MESSAGE OF GRACE WITHOUT ACCOUNTABILITY FOR ONE'S OWN SIN! JUST LOOK OUT YOUR DOOR AND ASK IF THAT IS THE BEST THE HOLY SPIRIT CAN DO????????

I don't plan to get into why the Christian message at this time but suffice to say that the Christian message is corrupted due to it's pagan content over Jewish content as we see for example in the alteration of Jewish texts in the real Hebrew Isaiah for example but let it suffice to say as shown beyond question on many of our other sites that we are in this sad state today because instead of being a true follower of Jesus and his Jewish faith we are camped at the feet of pagan Rome and Paul's antinomianism (anti-Law). May God forgive our laziness of letting others tell us what to believe instead of us studying to show ourselves approved unto God. I just showed you part of the problem. Implicitly we are led to not revere the Laws and Commandments of God because of the solar teaching that "Jesus died for me" and my get out of jail card saves me. This comes straight out of sun worship as you have seen on this site and others. As a Pastor I saw such falsehoods lived out in the lives of the congregation year after year. When there is no Law, no Commandments, no requirements, no accountability, then there is no righteous fruit and we have our newspapers filled with horror story after horror story. And sadly few can count on their lives being a sufficient atonement for their sin because they have been taught a pagan sun-godman story which allows his followers to get away with anything. Emotionalism is a sorry substitute for knowledge.

Answer for yourself: For after all if saved by the blood of Jesus, what need do I have to live like Jesus and not disobey the commandments of God? Isn't Jesus my "grace card"?

Answer for yourself: If saved by the blood of another, what does a little sin mean…what can it hurt?

Answer for yourself: See the tragic thinking involved in focusing upon the blood of Jesus instead of the life of Jesus lived above sin? Now look out your window to the world and see what the fruit of 1700 years of erroneous teaching has grown!

THINK!

Shalom.



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THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #5

LOOKING AT PAUL'S THEOLOGY….WHAT IS TRUTH?

We must not forget what we just learned. As the reader you must understand that what you learned is the "theology" of sacrifice and any other "sacrifice" must fit this mode of understanding. This means when viewing the death of Yeshua one must be equipped with this understanding before trying to evaluate the meanings that might be attached to his death. Along with this one must equally be equipped with sufficient information concerning comparative religions and the death of their "gods". Only if one comes to the "Jesus materials" possessing this information can he be guaranteed to be able to discern the true meaning of his death or at least see if concepts from "pagan mystery religions" have been attached to his death. This is especially important when reading Paul's writings. With what we have just learned as a background let us return to Paul's statement that "Christ died for our sins" which was the fundamental fact of the early Gentile Christian message, the corner-stone of early Gentile Christianity (but not Jewish Christianity or Messianism). But as soon as this simple fact is stated a number of vital questions are bound to arise. In order that we may have an intelligent and correct understanding of this important doctrine it is necessary that we know precisely what occurred and did not occur when Jesus died on the cross. We cannot rest content with teaching that leaves the central doctrine of the Christian faith shrouded in mystery and uncertainty. This does not mean that all mystery can be removed. But the Scriptures do supply the interpretation of the death of Christ that the inquiring mind legitimately asks for, and the salient factors concerning it should be known by all Christian people. Believing that the Hebrew Scriptures (the Palestinian Masoretic Text and not the corrupted LXX from which your Christian Old Testament originates) is God's word to man, and that the statements of Scripture regarding the death of Jesus in the Greek New Testament are often mistranslated on purpose (http://geocities.com/faithofyeshua),then if you, ordinary Christian men and women, are to even find the truth concerning the death of Jesus, then we must deal with some rather difficult information at times. It is not my wish to destroy anyone's faith, only to expose the changes made to the text as well as the lies that have been passed down about the death of Jesus which his original follower never "believed". We hold it to be our task and privilege under the promised guidance of the Holy Spirit to "search the Scriptures", the Jewish Scriptures that Yeshua himself accepted, until we reach that understanding which satisfies the mind and heart and conscience, and leads to certainty and finality.

According to the New Testament, especially the writings of Paul, we are told, for instance, in broad terms that we are members of a fallen race, that God has given His only-begotten Son for our atonement, and that salvation is through Him (Messiah) and not through any works which we ourselves are able to do.

Answer for yourself: How correct is this statement when compared with the teachings of the Hebrew Scriptures concerning atonement and forgiveness?

Let us not forget what we just learned in the prior articles.

Certainly anyone who accepts these facts and acts upon them will be "saved" because the fruit of the Christian message leads to Godliness. Yet, accepting these facts and acting upon them would appear to represent only a minimum of faith, and God has made it possible for us greatly to enrich and expand our knowledge of the way of salvation if we will but give careful attention to His word. But the problem is great; you first have to know if you, the Christian, even has His Word, or if your Old Testament is corrupted in special places. For example, the Isaiah translations in the Old Testament of your Christian Bible read completely different in many "messianic" passages as opposed to the Jewish Tanakh. You should ask yourself "why" your Christian Old Testament reads so much different from the Jewish Scriptures from which it was supposedly taken! Most likely you never knew this. It is time to awaken to such sad facts, for it is these alterations which have led to false beliefs concerning Yeshua, his life, and his death.

ANOTHER LOOK AT LEVITICUS 17:11 …POSSIBLY THE MOST IMPORTANT THING YOU CAN EVER LEARN

Christians generally insist that the absolute need for a vicarious blood sacrifice is rooted in the Torah (first five books of the Old Testament), and cite as proof Leviticus 17:11 "For the life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that makes an atonement for the soul." The sad fact of the matter is that most Christians and Pastors don't understand the verse at all.

As a Christian, you have probably heard many sermons on the topic of atonement, and have undoubtedly read many studies which support the contention that there is "no atonement without blood." But the truth of the matter is that neither the Book of Hebrews [it says "almost all things"..not "all things"] or the Old Testament says that. Of course you are also aware that this is a teaching which is not shared by traditional Jews and for a very good reason which has escaped the Gentile Christian church because of their mistranslation, alteration, and therefore misinterpretation of the passages in their Bibles as well as because of superficial reading of the whole Bible.

Answer for yourself: Have you ever wondered how the Jewish people could reject what to you seems so clear? Why would anyone reject a "free" salvation? It does not make sense to the rational mind.

You might remember that in junior high school, we were often given an assignment to write the title for a story; what is the central idea of a passage. Let's look at Leviticus 17:11 in context in order to make sure we understand the "central" idea of the passage.

"And whatever man of the house of Israel, or of the strangers who sojourn among you, who consumes any blood, I will set My face against that person who consumes blood, and will cut him off from among his people. For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes an atonement for the soul. Therefore, I say to the children of Israel, `No one among you shall consume blood, nor shall any stranger who sojourns among you consume blood.'"

What should immediately be apparent is that the topic of this passage is NOT how to secure atonement from sins, but the prohibition against consuming blood. We are told parenthetically that the reason for this prohibition is that the blood contains the vitality (soul) of the animal (Genesis 9:4, Deuteronomy 12:23) and consequently, when we bring an animal sacrifice, its soul (life) which is in its blood serves as the atoning agent,

and not another part of its body [the blood]. The writer of Leviticus informs us that it is the soul, one's life, which is in the blood [blood is the object of the preposition "in"] which was offered to God daily and even in death which was pleasing to God and which God accepted as an "atonement" and as an "offering for sin". Notice that it is not the "blood" which was accepted for an offering for sin, but rather the "life/soul" which was "in" the blood. "Blood" is not the subject of the sentence. This might be a shock to you but "life" is the subject of the sentence. Or better said, it is the "life" which is the subject of the sentence. That means it is not the "death" or "the blood" which accomplished anything, but rather the life of one which provided atonement. Such a life is one lived in repentance, confession, prayer, and restitution as shown earlier in these articles and as attested by the Jewish Bible. Even your Christian Old Testament will teach you the same things if you are aware of it. It just so happens that the "life of the one bringing the sacrifice" is "pictured" in the life of the animal as the animal's blood is placed on the altar.

The Hebrew word for "life" which is in the blood is the word for "soul". Such a life, if it was to be accepted as an atonement, was one which was lived completely obediently to God's Commandments [by which he never sinned]. Such a life that turned from sin was so pleasing to God that He accepted such a life as an offering for one's own sin. Such a life was lived in a constant intent to live the commandments of God and when one fell short through sin one was preoccupied to repent and then recapture one's right standing with God. After repentance, "at that moment", one was restored into right standing and relationship with God and the placing of the blood of the animal was representative of the sacrificer's soul before God since he had ALREADY repented. The animal was a picture of him at that time. The soul of the animal was a picture of the sacrificer's soul, but only if he had repented PRIOR to bringing the sacrifice. Now you can understand why God at times tells us that He is wearied by the sacrifices of the people. They were just killing the animals and there was no repentance in their hearts!

Isa 1:10-17

- **10 Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.**
- **11 To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.**
- **12 When ye come to appear before me, who hath required this at your hand, to tread my courts?**
- **13 Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.**
- **14 Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.**
- **15 And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.**

Notice that God is tired of ritual without repentance.

Notice what God says next and the remedy to this sad state of spiritual affairs He finds in His people. Notice what God tells them what they must do!

- **16 Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;**
- **17 Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.**

There you have it. Through repentance, confession, and a return to obedience to the Laws and Commandments of God the people could again be

received by Him. Nowhere did God say He did not want the people to continue bringing the sacrifices if their hearts were contrite and repentant. Only then, as you have learned, was their hearts to be represented by the animal's blood and soul on the altar. Anything else was a lie. Such was a waste of life; not only theirs but the animal's as well.

LET US LOOK A LITTLE MORE CLOSELY

The Hebrew word for "soul" is as follows as seen in Strong's Concordance:

5315 nephesh (neh'-fesh);

from 5314; properly, a breathing creature, i.e. animal of (abstractly) vitality; used very widely in a literal, accommodated or figurative sense (bodily or mental):

KJV-- any, appetite, beast, body, breath, creature, X dead (-ly), desire, X [dis-] contented, X fish, ghost, + greedy, he, heart (-y), (hath, X jeopardy of) life (X in jeopardy), lust, man, me, mind, mortally, one, own, person, pleasure, (her-, him-, my-, thyself-), them (your)- selves, + slay, soul, + tablet, they, thing, (X she) will, X would have it.

The Hebrew word for "soul" is as follows as seen in Brown-Drivers-Briggs Hebrew Lexicon:

5315 nephesh-

- **soul-self,, life, a creature, a person, an appetite, a mind, a living being, a desire, an emotion, a passion**
- **what breathes, the breathing substance or being, a soul, the inner being of man**
- **a living being**
- **a living being (with life in the blood)**
- **the man himself, a-self, a person or an individual**
- **the seat of the appetites**
- **the seat of emotions and passions**
- **the activity of mind**
- **the activity of the will**
- **the activity of the character**

My whole life I was told that I was "saved" by the blood of Jesus, yet Leviticus tells me that atonement which brings salvation is accomplished by my life before God!

Looking at the definition above, one quickly sees that the activity of one's will, mind, and character [one's soul] was said to be accepted in Leviticus 17 as an atonement for one's sin [life and not blood remember?].

Jesus, like all Jewish people who came before him who were devoted to God and His Torah, as well as those who lived after him, comprise the "suffering servant Israel". Let us remember that Isa. 53 speaks of the nation and corporate Israel as the Suffering Servant and not an individual even if singular pronouns are often used among plural pronouns. It is this "Suffering Servant" who is "the" light for the non-Jewish nations. With this perspective, we now can come to understand that the blood of Jesus carried the life force of Jesus (his soul). Jesus was totally committed and surrendered to the will of God and His Torah. That instead of Jesus' death, in reality it was his life, a life lived pleasing to God as part of the Israel of God which God accepted as atonement

for sin. In particular Israel is the priest for the Gentile world, and they bring sacrifices for the sins of the Gentile world. THINK! Israel's "soul", not only Yeshua's, but all of righteous Israel, past and future, "atones" for sin. These righteous lives are accepted by Hashem on the altar, according to Leviticus 17, as atonement for sin, the sin of the Gentile nations who know not God. Such in reality "atones and saves". When I as a non-Jew comes to the knowledge of God and His commandments, then when lived before Him I identify with Israel and join Israel in making atonement with my life.

Remembering what we have already learned...that singular pronouns in the Servant Songs of Isaiah refer to the nation of Israel and not to only one person like Jesus. In so doing we can find the following verses even the more astonishing.

Isaiah 53:6

6 We all went astray like sheep, we have turned, each one on his own way, and *the Lord accepted his [the corporate nation of Israel] prayers for the iniquity of all of us.*

Now let us never again under estimate the importance of the prayer service in the Jewish synagogues of the world for by it atonement came for Gentile sins.

Now it become a little more clear. When one looks at Jesus, or other righteous Jews as the Suffering Servant of the LORD, then we see their lives and understand them as "lights to the nations". Then it is easy to understood such righteous lives and deaths as lives lived as examples which were in complete submission to the Commandments of God as demonstrated by one's complete submission of the mind, will, and emotions to God and His desires for his people. Such examples when followed by me, literally "saves"! Such lives atoned for sins of the Gentile world and serve as an example to me and you…by which if we follow such examples….provides atonement for our sins. Literally the "corporate" example of Israel is to be individualize in each believer's life when one comes into personal relationship with God. This is explained when one reads Isaiah 53 from the Jewish Scriptures and not the corrupted Christian Old Testament.

Jesus lived a God-honoring life to such a degree that God accepted his life, as he had all Jews devoted to Him. In Jesus' life God could tabernacle in a way He never had before with any man and the "Word/Messiah became flesh" at the immersion and anointing of Jesus. Let us never forget that Israel has had many "anointed" (messiahs) messengers of God as was Jesus. Then subsequently his God-honoring life (soul) was later accepted as an offering for sin in behalf of mankind as had others of Israel before him (and those of Israel who would follow him). His soul was pure and could be accepted upon the altar of God in lieu of us. God accepted his prayers for the iniquity of us .

Luke 23:34

34 Then said Jesus, Father, forgive them; for they know not what they do… (KJV)

So it was not Jesus' death so much as his God-honoring life-style which was lived in complete submission to the Father and His Commandments which not only brought Jesus to tabernacle within God "without measure", but shows us the way to both live and die in a way which honors both man and God and procures for us our atonement when we live our lives by his example. The death of Yeshua was not so much a sacrifice for us but an example for us.

BUT IN A WAY THE "BLOOD" OF JESUS DID SAVE US….IF WE CAN SEE THE TRUTH OF WHAT HE TAUGHT?

Had Jesus not died then there most likely would not have been a movement catalyzed from within a Gentile

hating Judaism of the 2nd Temple period which would reach out to the nations with the Torah and the Laws of Noah. The death, where the blood of Jesus was shed, was the catalyst that caused a mission into all the world where the Covenant of Noah was extended to the Gentile World. We call this the Great Commission today. Now understand which is said next. For in the wake of Yeshua's death would come a movement into all the world which aimed at taking the Torah to the nations whereby non-Jews could learn how to live lives pleasing to God as had Israel through faith and acceptance of the commands of God respective of their Covenant. Messianic Israel took to the non-Jews and the Lost Sheep of the House of Israel God's Covenant made with the non-Jews since before Noah. Faith and obedience to the Covenant stipulations brought salvation to the non-Jewish world. In others words Jesus traded his life for ours as previous Suffering Servants of God had done in preserving the truths of God for all mankind, and God accepted the bargain. This understanding is what Isaiah understood about the sacrifice of the Suffering Servant. Because of the death of Jesus, and I believe his resurrection, the teachings by which non-Jews could enter Covenant with God and live by the Commandments of God was to be taken into all the world. Along with these teachings would come the understanding that repentance from sin and a return to God provides a life pleasing to God which He then accepts as atonement for sin. Through the ages of the Christian Gentile Church this teaching was lost! Your example of being a Christian today which does not understand the sacrificial system of the Bible is proof.

Now you are ready to read our articles on Isaiah to fully understand Isa. 53 correctly

The vast majority of Christians in the world today have not been told this and wander in fables because they lack the correct understanding which only can come from in-depth Bible study. And you have to have the right text before you start. Sadly Christians for the most part cannot find the truth because they are working from a corrupted text. They only reinforce error. Buy yourself a Stone Edition Tanakh. Then you will have the Bible Yeshua used.

So it was the Suffering Servant, Israel, composed of many Israelites, whose lives lived daily in complete obedience to their God which was so pleasing to God that they could be accepted by God as an offering for sin and not their red corpuscles (blood) which Christianity sadly focuses. And the Lord accepted his [the corporate nation of Israel] prayers for the iniquity of all of us. What makes this even more remarkable is that in this very passage from Isa. 53 it is the GENTILE KINGS OF THE WORLD SPEAKING & NOT THE JEWISH PEOPLE OR THE JEWISH PROPHETS! The Gentiles will one day understand the role played by the righteous Jewish people in expiation of their sin! This is prophetic but you can fulfill it today if you open your heart and head to the facts presented in this article.

Such is the teaching of Isaiah and Leviticus.

Because of the proliferation of bloody rites in Gentile paganism, the Gentile converts to Jewish Christianity would in the first centuries, inherently revert back to pagan backgrounds. Thus the emphasis today on blood instead of a God-honoring life as the offering for sin has been inherited by the Gentile Church. Such falsehoods as taught by Paul was a "bridge" to the non-Jewish nations as he attempted to "be all things to all that he might win some". Paul gave the non-Jew nothing more that what they already had; for in the pagan mystery religions, of which Troas was the capital of Mithraism, Paul's home town, the old pagan concepts were rolled into Jesus by Paul for Gentile acceptance. They did not have to accept Judaism per se, he would simply remold Jesus into a neo-pagan to which they could relate. Such is the reckless acts of one desperately trying to be received and accepted because of his rejection by the Jerusalem Church. When Jerusalem would be notified of what Paul was teaching, he would be repeatedly summoned to answer charges. Finally, in Acts 21 he was arrested, but his submission to the Jerusalem church was never in question. They just never accepted "Paul's" gospel. Neither should you! Paul's gospel could not "preach" in Israel, only 1500 miles away when few knew little of a Jewish Jesus or the Torah. Such a clever tactic by Paul only made Yeshua the head of the non-Jewish pantheon which were already filled with pagan gods which gave their body and blood for their followers for salvation. SUCH A TEACHING AS SHARED BY PAUL

IS NOT JEWISH NOR IS SUCH A TEACHING BIBLICAL! IT IS PAGAN TO ITS CORE AND YOU NEED TO KNOW THAT! JAMES AND THE JERUSALEM CHURCH DID! The whole sorry affair can be seen as I have detailed it in this web-site if you read it thoroughly.

I just gave you the Biblical teaching on atonement.

Answer for yourself: Have you noticed we have not discussed "sin offerings" yet but have covered the gamut of atonement? Sin offerings only began after the terrible sin of idolatry and blasphemy of the Name of the LORD when Israel rejected YHVH at Sinai. Now God would add a new law that had not existed prior to that time. Request our article on "The Law That Was Added" to further your understanding in this area.

NOW…WHAT ABOUT SIN OFFERINGS?

Really I don't have much to say except they were instituted after the golden calf incident. Then a whole priesthood and tabernacle was required. But even looking at sin offerings, the same spiritual dynamics that we have learned are applied; namely, the soul or life of the sacrificer is placed on the altar as a picture of his renewed relationship with God and the accuracy of such a demonstration was determined if he had repented, confessed, and made restitution PRIOR to bringing the sacrifice.

CONCLUSION

Having now come to the understanding that it was a life lived above sin that was so pleasing to God that God accepted such a life as an offering and atonement for one's sin, it should behoove you to rethink what you believe about atonement as a Christian. If you were to do some comparative religious study you will see the preponderance of evidence of how pagan concepts of salvation are woven into Pauline theology. I have shown you the Biblical teachings of atonement and have not mentioned Paul's theology once. The reason I have not is that nowhere in the Jewish Masoretic Palestinian text are such Pauline concepts of atonement found.

Only when you read the fraudulent and mistranslated Greek Scriptures, which the Rabbis did not translate, do you begin to find such ideas surfacing in the text. But never fail to understand that such concepts cannot be found in the Jewish Scriptures from which the Greek translation emanated. Somebody "fixed" the Greek translation to read differently. And sadly for you, these altered and paganized Greek mistranslation became the foundation for your Christian Old Testament. To make matters worse, your New Testament quotes from the fraudulent Old Testament. Over and over as you read your Christian Bible you only reinforce and rehearse error! You need to know that. But that happened over 2000 years ago and who knows? Well I do, and others do who have studied enough to see it! The Jews have always known. It is the secularized Jews of today who don't. It is time someone told you! The righteous Jews know this and have known this since 200 BC when the Greek translation was understood by them to be a corruption of the Jewish Scriptures. History records 3 attempts of the Jews to correct such a forged Greek translation but sadly their efforts were not to overtake the popularity of the already translated LXX (Septuagint).

Understand an animal's soul represented the soul of one making the sacrifice, and we, as non-Jews, today are beneficiaries of having the Jew's prayers for our sin on Yom Kippur. Jesus is the archetype for all of Israel. But in this lesson we must no longer overlook the importance of a life lived above sin which procures one's redemption and not the inert blood of the animal or of Jesus. Lives lived honoring God through faith and obedience atones. Your Covenant requires it! Such is the message of Bet Emet as we are called to live like Jesus and not just "believe in Jesus." It has been my experience as a Pastor over the years to encounter multitudes of Christians who trust in Christ's blood instead of understanding the importance of his life, symbolized by his soul in his blood, as lived in obedience to God as a form of atonement, or even their own lives, as lived pleasing to God for their OWN atonement. We must walk out our salvation with fear and

trembling. We are co-laborers with God in our own salvation through faith and repentance. Such a mistaken understanding of our redemption as seen from Paul, since not being taught the truth from a Hebraic perspective, has caused multitudes of Christians to trust in the acclaimed miraculous powers of the blood of Jesus instead of focusing of the miraculousness of a life lived above sin. Such a false sense of security in "blood" instead of "lives lived holy before God and man" unconsciously causes the believer to not regard sin with revulsion as he should. We tend to view sin as less harmful than it is, and compromise with sin which lies at the door.

The bottom line for all Christians to understand is that we have heard way too much preached *about* Jesus and far too little studied from the texts of the Jewish Bible which tell us exactly and accurately who he is as well as his original mission. If we had studied the original sources available to us, we would not be so mixed up theologically in a Christianity today which boasts over 2000 different denominations all maintaining they have the truth about Jesus while at the same time being the most violent and crime ridden nation in the world.

SOMETHING IS WRONG WITH THE MESSAGE OF THE CHRISTIAN CHURCH…LOOK AT THE FRUIT OF THIS MESSAGE IN OUR COUNTRY WITH A CHURCH ON EVERY CORNER AND TELEVISIONS FILLED WITH THE CHRISTIAN MESSAGE. JUST LOOK OUT YOUR DOOR AND ASK IF THAT IS THE BEST THE HOLY SPIRIT CAN DO?? ??????

May God forgive our laziness to let others tell us what to believe instead of us studying to show ourselves approved unto God. I just showed you part of the problem. Implicitly we are led to not revere the Laws and Commandments of God because "Jesus died for me" and my get out of jail card saves me. As a Pastor I saw such falsehoods lived out in the lives of the congregation year after year. When there is no Law, no Commandments, no requirements, no accountability, then there is no righteous fruit and we have our newspapers filled with horror story after horror story and many of these atrocities are being committed by clergy.

Answer for yourself: When was the last time you saw a Rabbi skip off with the funds of the synagogue or be caught with a prostitute? When was the last time a Rabbi was found molesting a child? Are they any different that non-Jews; or is it because they have a fear of God that is lacking in the Christian Church because we have "implicitly" been sold a bill of goods that we are "already" forgiven and can get away with it because "Jesus paid it all?"

And sadly few can count on their lives being a sufficient atonement for their sin when your whole life the Church has taught you to live without Law and the Commandments of God. This the legacy of Paul and his mystery religions superimposed upon a Rabbi names Yeshua/Jesus. You were taught these "laws and commandments" were a curse. Emotionalism is a sorry substitute for knowledge.

Answer for yourself: For after all if saved by the blood of Jesus, what need do I have to live like Jesus and not disobey the commandments of God? Isn't Jesus my "grace card" that allows me to live anyway I want to and not fear the end-result of such non-accountable behavior?

Answer for yourself: If saved by the blood of another, what does a little sin mean…what can it hurt; for after all, did not Jesus die for me as the Roman document ...the New Testament states?

Answer for yourself: See the tragic thinking involved in focusing upon the blood of Jesus instead of the life of Jesus lived above sin?

THINK!

Shalom.



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THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #6

IS BLOOD REQUIRED TO ATONE FOR SIN?

"...without the shedding of blood there is no forgiveness." (Hebrews 9:22)

Answer for yourself: Is this statement from the epistle to the Hebrews really true or is it a contradiction of the Eternal Word of God and the Bible Jesus used?

The central theme of Christianity and the New Testament (NT) is the sacrificial offering of the blood of 'Jesus Christ' as atonement for the sins of the entire world. "The blood of 'Jesus' was shed in our stead and is the only means of atonement for sin."

Answer for yourself: Is this claim truly consistent with The Holy Scriptures (OT)?

Before you say "yes" you might possibly need to be honest with yourself by answering this question: "Just how well do I really know the Old Testament Scriptures and their meanings since I am a New Testament Christian?"

Christians claim that the absolute need for blood is rooted in the Law of Moses (the Torah). Traditionally they will often cite the book of Leviticus as proof:

"And whatever man of the house of Israel, or of the strangers who sojourn among you, who consumes any blood, I will set My face against that person who consumes blood, and will cut him off from among his people. For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes an atonement for the soul. Therefore, I say to the children of Israel, 'No one among you shall consume blood, nor shall any stranger who sojourns among you consume blood.'" (Leviticus 17:11)

What should immediately be apparent is that this passage is concerned first and foremost with the prohibition against consuming blood. The subject of atonement here is secondary. We are told that the reason for this prohibition is that the blood contains the life or vitality of the animal. Strong's number 3722 is the Hebrew word "Kaphar"; Gesenius' Hebrew-Chaldee Lexicon explains this to mean (1) to cover over, to over spread as with pitch. (2) to obtain forgiveness. (3) to make expiation for an offender, to free him from charge.

Another reason is that consuming blood was a very important part of the idolatrous religious practices of the people and nations surrounding Israel (Gen. 9:4 and Deut. 12:23).

Israel was clearly instructed by The Holy One of Israel through Moses not to imitate this abhorrent pagan practice in any manner (and this has serious implications for Christian communion, both Catholic and Protestant). Although the actual blood was later to be substituted with wine in many of the sacred banquets of pagan religions, there is ample evidence to support the claim that literal blood was consumed as part of the

ritual worship of pagan deities, and this as a form of atonement.

Please listen to this! Since this passage from Lev. 17 is predominately concerned with the prohibition against consuming blood, we must look elsewhere in the Bible for instructions concerning atonement for sins. This passage in Leviticus will become clearer later on. The passage does say that since blood symbolizes the life of the animal, it can be used as a means of atoning for our sins. It does not say, however, that blood is the only means of atoning for sins. Indeed, The Holy Scriptures tell us of several other things that can be used instead of the blood of a sacrificial ram or bullock.

OTHER MEANS OF ATONEMENT…..IS THIS NEWS TO YOU?

"And Moses said unto Aaron, 'Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from [YHVH]; the plague is begun.' And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people." (Numbers 16:46-47)

Here, incense can be used to atone for sins in the same manner as the blood sacrifices of animals.

Notice what else could be used in place of blood:

"The rich shall not give more, and the poor shall not give less than half a shekel (offering of money), when they give an offering unto [YHVH], to make an atonement for your souls. And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before [YHVH], to make an atonement for your souls." (Exodus 30:15-16)

Here, one's offering to the LORD can be used to atone for sins in the same manner as the blood sacrifices of animals.

The phrase "to make atonement for your souls" in these verses is the same expression as in Leviticus 17:11:

"We have therefore brought an oblation [again items of worth and money] (Deut. 12:23-25, 30) for [YHVH], what every man hath gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets, to make an atonement for our souls before [YHVH]." Numbers 31:50)

In these passages, money could be used to make atonement for the children of Israel. The principle here is not that atonement can be bought [this was the practice of the great universal church whose priests routinely sold forgiveness]. Rather, this is about doing charitable things with money. In this case, the money was to be used for the physical maintenance of the temple building.

DOES BLOOD COVER ALL SIN?

According to the Bible, blood sacrifices held only limited atonement capabilities. Foremost among it's limitations was that blood sacrifices were only brought for unintentional sins. If a person committed some sin out of ignorance, such as doing work on the Sabbath when perhaps they mistakenly thought it was Sunday, then atonement could be made through a sacrificial sin offering. Sacrifices did

not help to atone for sins that were done intentionally. Notice the instructions to the priests concerning this:

"And [YHVH] spake unto Moses, saying, Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of [YHVH] concerning things which ought not to be done, and shall do against any of them: If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto [YHVH] for a sin offering. And he shall bring the bullock unto the door of the tabernacle of the congregation before [YHVH]; and shall lay his hand upon the bullock's head, and kill the bullock before [YHVH]. And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation: And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before [YHVH], before the veil of the sanctuary. And the priest shall put some of the blood upon the horns of the altar of sweet incense before [YHVH], which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation" Leviticus 4:1-7)

This claim that only blood could atone for sins raises many questions. What happens if someone could not afford to purchase a ram or bullock for his sin offering? Is it possible that a loving CREATOR would institute a system of atonement that could only be used by the wealthy?

"And if he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two turtledoves, or two young pigeons, unto [YHVH]; one for a sin offering, and the other for a burnt offering." Leviticus 5:7)

Here, if a person could not afford the sacrificial ram or bullock for a sin offering, certain types of small birds could be used instead.

Answer for yourself: However, what if someone was so destitute, that he couldn't afford even these small birds?

"But if his means are insufficient for two turtledoves or two young pigeons, then for his offering for that which he has sinned, he shall bring the tenth of an ephah of fine flour for a sin offering; he shall not put oil on it or place incense on it, for it is a sin offering." (Leviticus 5:11)

This is very interesting, but seriously damaging to the Christian doctrine. If birds could not be afforded, some simple flour could be used instead and would be just as effective in the eyes of Israel's CREATOR. The scriptures are quite clear on this. Since flour could be used for a sin offering, it is evident that blood was not the sole means of atonement. The Christian position that only the shed blood of 'Jesus' could atone for sins is falling by the wayside in light of the Holy Scriptures. Actually, considering the beating and torture which 'Jesus' is said to have suffered at The hands of the Romans, you have to wonder why he didn't just bring a sack of flour to the Romans and let them whip, beat, mock and crucify it instead!!!

WHAT IF THERE WAS NO TEMPLE OR AARONIC PRIEST …HOW WAS ATONEMENT ACHIEVED?

While the Temple stood, sacrifices without question served as part of the atonement process. If you read the first articles in this series then you understand the meaning of the presentation of the "blood" on the altar within the Temple.

Answer for yourself: What, though, was to be the fate of the people who did not have access to the Temple?

Answer for yourself: What were the Israelite people supposed to do after 586 B.C.E. when the first Temple was destroyed and they were exiled to Babylon?

Answer for yourself: What did the Jewish people do in the times of the Maccabees when the Syrian-Greeks were in control of the Temple and did not allow sacrifices?

After king Solomon completed the spectacular temple building in Jerusalem, he dedicated it with a very moving speech. This lengthy and very beautiful speech can be read in the books of 1 Kings 8 and II Chronicles 6. Notice, however, that Solomon doesn't speak about sacrifices at all! If sacrifices were the focal point of the temple, this omission would be very curious. Rather, the focus of the Temple was shown to be the Ark, containing the Laws which our CREATOR wanted us to live by. The Temple was first and foremost a symbol of the Shechinah, or presence of The Holy One of Israel.

"I have surely built thee an house to dwell in, a settled place for thee to abide in for ever. (I Kings 8:13)

"And let them make me a sanctuary; that I may dwell among them" (Exodus 25:8).

Toward the end of the speech, Solomon addresses the subject of the Israelite people being denied access to the temple:

"If they return to You with all their heart and with all their soul in the land of their enemies who have taken them captive, and pray to You toward their land which You have given to their fathers, the city which You have chosen, and the house which I have built for Your name; then hear their prayer and their supplication in heaven Your dwelling place, and maintain their cause, and forgive Your people who have sinned against You and all their transgressions which they have transgressed against You..." (I Kings 8:46-50)

This passage helps us understand Leviticus 17:11 properly. The Bible clearly teaches that blood sacrifices were not necessary in order to atone for sins. Prayer and repentance are shown to be the effective means of atonement. Certainly, when the Temple stood, and if one could afford an animal, a sacrifice was brought as part of the atonement process for unintentional sins. What Leviticus 17:11 teaches us is that when we bring such an animal as a sacrifice, we are not allowed to consume its blood, because as the life force, it is the part of the animal that affects our atonement. In addition, we were not to consume the blood because this was the practice of the pagan people who worshipped the sun-god 'baal.'

WAS YESHUA AN ACCEPTABLE SACRIFICE?

Another focal point of the NT is the Christian claim that the crucifixion of 'Jesus' served as the final atoning sacrifice for the sins of the world. However, if the sacrificial instructions set forth by the Law of Moses are examined closely, and you see the guidelines set forth for how sacrifices are to be brought, it will be clear that 'Jesus' could never serve as an atoning sacrifice. Clearly, not just any blood shed in any manner would satisfy the biblical requirements for atonement. Notice the instructions set forth in the Torah concerning sacrifices:

"For the life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls..." (Lev. 17:11)

Notice that the blood of the acceptable sacrifice was to be shed upon the holy alter of the temple, and not on the pagan phallic symbol of the cross. Besides Yeshua died on a stake without a crossbar as was customary of the Romans. Clearly, not just any spilled blood is acceptable as a sacrifice. YHVH set forth very meticulous rules and laws governing acceptable sacrifices brought to Him. "Jesus'" crucifixion may qualify as an atonement according to theGreek Testament of Mithraism but since his blood was not offered on the altar, it is not in compliance with what The Holy Scriptures of Israel's CREATOR requires.

There are many other factors that would render the crucifixion of 'Jesus' an unacceptable sacrifice according to scriptural guidelines. According to the Biblical rules in Leviticus, all sacrifices had to be offered by a Levite

Priest, a descendant of Aaron. According to the "gospel" accounts, 'Jesus' was killed by pagan, gentile Roman soldiers.

Biblical law also prohibited any sacrifice that was blemished or maimed:

"Ye shall offer at your own will a male without blemish, of the beeves, of the sheep, or of the goats. But whatsoever hath a blemish, that shall ye not offer: for it shall not be acceptable for you. And whosoever offereth a sacrifice of peace offerings unto [YHVH] to accomplish his vow, or a freewill offering in beefs or sheep, it shall be perfect to be accepted; there shall be no blemish therein. Blind, or broken, or maimed, or having a wen [cyst], or scurvy, or scabbed, ye shall not offer these unto [YHVH], nor make an offering by fire of them upon the altar unto [YHVH]. (Leviticus 22:19-21).

Now we have a problem. The "gospels" of the NT clearly teach that 'Jesus' was beaten and whipped, which would have made him blemished and maimed and therefore an unfit sacrifice. Frequently, Christians react to this line of reasoning by protesting that it is improper to be so literal, and that "Jesus'" death was more of a symbolic or spiritual sacrifice. Christians will insist, indeed the NT itself makes the claim, that 'Jesus' was literally our Passover sacrifice. Remember in the book of John, when the Roman soldiers pierced 'Jesus' [after he was already dead, mind you]? Here we are told that they did not break his legs because this would violate the rules of the proper Passover sacrifice (Matthew 27:26, Mark 15:19, and John 19:3). The legs of the crucified were sometimes broken to hasten death. It was necessary that crucifixion victims must prop themselves up using their legs in order to facilitate breathing. This could prolong death for days at times. The legs were broken so that proper breathing could be prevented, and the lungs crushed the diaphragm and breathing was extremely difficult.:

"But coming to 'Jesus,' when they saw that he was already dead, they did not break his legs...in order that the Scripture might be fulfilled: Not a bone of him shall be broken." (John 19:33-36)

The gospel of John portrays 'Jesus' as the Passover lamb which was not supposed to have any of its bones broken (cf. Exodus 12:46, Numbers 9:12). If Christians insist that 'Jesus' was the literal Passover sacrifice, and his blood atoned for our sins, then 'Jesus,' as that sacrifice, was subject to the literal guidelines set by the Law of Moses given by CREATOR of Israel governing an acceptable sacrifice. Christians always seem to want to have it both ways. The NT itself proposes that 'Jesus' was a literal sacrifice. When confronted with the clear Biblical instructions on how acceptable sacrifices were to be offered, however, they will complain that this is just legalistic nit picking.

You may wonder why I present this material to you, our readers. Simply, knowing what I know and what I have uncovered which is not taught to the Christian Church but which Jews seem to have always known, behooves me to share it with my brothers and sisters in hopes that they might learn as well the truth behind the New Testament and repent thereby accepting the true faith of Yeshua. Such honors God and guarantees acceptance when we die. More to follow. Shalom.



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THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #7

WHY WAS YESHUA PATTERNED AFTER THE PASSOVER SACRIFICE...SHOULD IT NOT HAVE BEEN YOM KIPPUR?

It really does not make sense to type 'Jesus' as the Passover sacrifice anyway. We know from Exodus 12 that the Passover sacrifice did not serve as atonement for sins, it merely commemorates the exodus from Egypt. Even when the lamb was slaughtered in Egypt and its' blood smeared on the door-posts, the blood did not serve to atone for the sins of anyone. It was a sign for the angel of death to pass over Israelite homes during the plague of the first born. The only people in danger were first-born males. The blood wasn't a help to other people in the family, and didn't serve as an atonement for the first born or save the mothers or sisters of any family.

It would have made much more sense to type 'Jesus' after the Yom Kippur (Day of Atonement) sacrifice, which actually was an atonement for the sins of all the people. The problem here was that according to Leviticus 16:10, 21-22, the animal that atoned for the sins of the nation was not killed, but sent live out into the desert. (THINK)...it was not killed...it lived...as we saw earlier in the real Isaiah...."life" atones..not death!

Now the followers of 'Jesus' had another problem. According to the prophecies of ancient Israel, the Messiah was not supposed to die before completing His mission. The followers of 'Jesus,' who claimed that he was Israel's Messiah, now had to deal with 'Jesus'' embarrassing death at the hands of the Romans. So they correlated him with the slain Passover sacrifice. This tap dance around the scriptures to try and legitimize 'Jesus' as the Messiah cannot negate the clear lesson from Leviticus and the Day of Atonement that the shedding of blood is not a pre-requisite for atonement.

CAN YESHUA OR ANY OTHER PERSON ATONE FOR YOUR SINS?

Answer for yourself: Where did this idea originate that one man, or that anyone for that matter, could atone and pay for the sins of one or more people?

Maybe you don't know or have never read on the subject. Many don't and have not done adequate study to know the answer. Others have. It should be perfectly clear to you, if you have ever looked into the subject, that such notions stem from the Babylonian mystery religion of ancient Mesopotamia. The Greeks and Romans, as well as their ancestors, had multiple legends whereby heroes died for followers, cities, friends, for the law, for the truth, etc. Many such "deaths" were thought to bring atonement to those who believed in such sacrificial acts. This is fact when can be demonstrable to anyone who inquires.

What is certain is that the idea that an innocent person can be killed instead of those who are guilty is not consistent with what the Bible teaches. After the sin of the Golden Calf, YHVH was so outraged that His intentions were to totally annihilate and destroy the Israelite people. Moses offers to die in their place. Notice the response to Moses suggestion:

"Yet now, if thou wilt forgive their sin...; and if not, blot me, I pray thee, out of thy book which thou hast written. And [YHWH] said unto Moses, Whosoever hath sinned against me, him will I blot out of my book." (Exodus 32:32-33)

Throughout the Bible, YHVH says that one person cannot die for the sins of another:

"Fathers shall not be put to death for their sons, nor shall sons be put to death for their fathers; everyone shall be put to death for his own sin" (Deuteronomy 24:16)

"But everyone will die for his own sin; each man who eats sour grapes, his teeth will be set on edge" (Jeremiah 31:30)

"The person who sins will die. The son will not bear the punishment for the father's iniquity, nor will the father bear the punishment for the son's iniquity; the righteousness of the righteous will be upon himself, and the wickedness of the wicked will be upon himself" (Ezekiel 18:20)

"He who justifies the wicked, and he who condemns the righteous, both of them are an abomination to the Lord" (Proverbs 17:15).

"No man ['Jesus' included] can by any means redeem his brother, or give to 'God' a ransom for him" (Psalms 49:7)

Unlike the Greek Testament in the Christian Bible, The Holy Scriptures of the One True CREATOR of Abraham, Isaac, and Jacob clearly teach that we are responsible for our own actions and sins. We alone must account and pay the price. God does not change! No virgin born savior deity from Babylonian mythology can contradict the clear instructions of CREATOR of Israel.

Answer for yourself: Why are there two theologies concerning atonement in your Bible; one in the Old Testament by the God of Israel who says He changes not, and then the Pauline corpus of material in the New Testament that contradicts it by paralleling pagan mystery religions and their false atonements of their false gods? This is very evident when the Old Testament is compared with the NT, and if you say you never saw it dear one you never looked deep enough for it is there!

NOW FOR THE REALLY BIG QUESTION

Here is a question that Christian ministers have danced around for two thousand years, but have never truthfully answered. This question bothered me all the years I pastored.

Answer for yourself: If indeed 'Jesus' came as the final sacrifice to atone for the sins of the world, why do The

Holy Scriptures proclaim that the Third Temple will be built and sacrifices resumed during the Messianic era?

The vast majority of average Christians are completely ignorant of these prophecies, as they have been cleverly hidden by their ministers. Notice the clear teachings of The Holy Scriptures regarding this:

"Even those I will bring to My holy mountain, and make them joyful in My house of prayer. Their burnt offerings and their sacrifices will be acceptable on My altar; for My house will be called a house of prayer for all the peoples." (Isaiah 56:7)

"From beyond the rivers of Ethiopia My worshipers, My dispersed ones will bring My offerings." (Zephaniah 3:10)

"All the flocks of Kedar will be gathered together to you, the rams of Nebaioth will minister to you; they will go up with acceptance on My altar, and I shall glorify My glorious house." (Isaiah 60:7)

"And I will make a covenant of peace with them; it will be an everlasting covenant with them. And I will place them and multiply them, and will set My sanctuary in their midst forever." (Ezekiel 37:26)

"And He will sit as a smelter and purifier of silver, and He will purify the sons of Levi and refine them like gold and silver, so that they may present to [YHWH] offerings in righteousness. Then the offering of Judah and Jerusalem will be pleasant to [YHWH], as in the days of old and as in former years." (Malachi 3:3-4)

LET THERE BE NO DOUBT

(Ezekiel 45:17) "And it shall be the princes part to provide the burnt offerings, the grain offerings, and the libations...to make the atonement for the house of Israel."

Apparently, dear reader, 'Jesus' sacrifice did not make atonement for the sins of all the world. If the death of 'Jesus' had atoned for all sins for all time, why will atonement need to be made during the messianic era?

Answer for yourself: How do you answer the true words of Israel's CREATOR, Mr. Christian minister? These questions caused me to study like I never had to find the answers. The root of the whole problem lies in the texts and their authority. As a Christian Pastor I came to realize after many years of serious study following Seminary that the New Testament was little more than a propagandist Roman document full of anti-Semitic ideas and teachings. Considering all the manuscripts available to day totally a little less than 6000 pieces, there are over 300,000 contradictions and no two are "identical" or "read the same". Surely God could do better. As if that was not enough, my heart broke within me when I discovered my KJV Old Testament was a purposefully falsified and altered translation of the Jewish Masoretic text which had been "doctored" as had the New Testament. It took over ten years to substantiate these discrepancies beyond any doubt and were a major factor in my resignation from my Pastorate. I was an ordained Pastor of an apostate faith. Such shame no man can know. I had believed "the" lie and the "very elect" was deceived. I accepted everything on "faith" never questioning anything. I was gullible for the LORD until YHVH put in my heart and head the desire to study out the conflicting errors of my Christian theology. The fruit I lay before you for your inspection as a gift to God and as a love offering in hopes your hunger for truth is greater than you commitment to tradition.

YHVH AND MERCY

The Christian claim that only through bloodshed can atonement be made show that Christians are unfamiliar with how compassionate and merciful the Holy One of Israel really is. Sometimes, He forgives us simply because He is kind, loving, compassionate and merciful. Even when we don't seek our LORD appropriately, He has the ability to reach out to us with love and forgive us:

"Who is a [Elohiym] like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not His anger for ever, because He delighteth in mercy." (Micah 7:18)

"Their heart was not steadfast toward Him, nor were they faithful in His covenant. But He, being compassionate, forgave their iniquity...remembering that they were but flesh." (Psalms 78:36-39)

"You have not brought Me the sheep of your burnt offerings...or the fat of your sacrifices, but you have burdened Me with your sins...Nevertheless, I will wipe out your transgressions for My own sake, and I will not remember your sins." (Isaiah 43:23-25)

Truly, truly the Holy one of Israel is a just and merciful CREATOR.

WHAT DO THE PROPHETS HAVE TO SAY?

Answer for yourself: If the Christian claim that one must be covered by the shed blood of the Messiah in order to make atonement for his sins is valid, why can this claim not be validated by the writings of the prophets?

Time and time again, the writings of the prophets emphasize prayer and repentance as the method to atone for sins. I challenge any Christian to produce a scripture from Unaltered Holy Hebrew Scriptures (OT that Jesus used) that teaches us that we must believe in the atoning blood of a Messiah in order to obtain salvation [even the Christian Bible does not say it]. What the prophets teach us is that our own obedience to the laws of Israel's CREATOR combined with sincere repentance and prayer for forgiveness will atone for sin if done with the proper attitude of humility.

- **"That every man will turn from his evil way, then I will forgive their iniquity and their sin." (Jeremiah 36:3)**
- **"Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return to [YHWH], and He will have compassion on him; and to our [Elohiym]. for He will abundantly pardon." (Isaiah 55:7)**
- **"And if My people who are called by My name humble themselves and pray, and seek My face and turn from their wicked ways, then I will hear from heaven, will forgive their sin, and will heal their land." (II Chronicles 7:14).**
- **"But if the wicked man turns from all his sins which he has committed and observes all My statutes and practices justice and righteousness, he shall surely live; he shall not die. All his transgressions which he has committed will not be remembered against him; because of the righteousness which he has practiced he shall live...When a wicked man turns away from his wickedness which he has committed and practices justice and righteousness, he will save his life...Repent and turn away from all your transgressions, so that iniquity may not become a stumbling block to you (Ezekiel 18:21- 22,27,30).**
- **"By loving kindness and truth iniquity is atoned for..." (Proverbs 16:6).**
- **"If you return to [Elohiym] you will be restored; if you remove unrighteousness far from your tent...then you will delight in [Elohiym]..." (Job 22:23-27).**

Clearly, the central teaching of The Holy Scriptures is that we must break away from our sinful past and sincerely repent. This is the only way to restore our relationship with the Holy One of Israel. If one strays from the path set forth by the laws of our God, one must repent and return to the path. This is how forgiveness is obtained. Even when sacrifices were offered, they in and of themselves did not effect atonement. You now have see that in the first articles in this series. The sacrifice was part of the process but only a "picture" of the sacrificer after his repentance. What is repentance? Returning to ETERNAL by forsaking our evil ways and praying for forgiveness. The prophets were constantly correcting the Israelite people for relying on blood sacrifices as the essential element of atonement instead of or without

repentance and obedience to ETERNAL's laws:

- **"What are your multiplied sacrifices to Me? says [YHWH]. I have had enough of burnt offerings of rams, and the fat of fed cattle. And I take no pleasure in the blood of bulls, lambs, or goats...Wash yourselves, make yourselves clean; remove the evil of your deeds from My sight. Cease to do evil, learn to do good; seek justice, reprove the ruthless , defend the orphan, plead for the widow. Come let us reason together says [YHWH], 'Though your sins are as scarlet, they will be white as snow; though they be red like crimson, they will be like wool, if you consent and obey..."(Isaiah 1:11-18).**
- **"The sacrifice of the wicked is an abomination to the Lord." (Proverbs 15:8).**
- **"To do righteousness and justice is more acceptable to [YHWH] than sacrifice." (Proverbs 21:3)**
- **"For I delight in loyalty rather than sacrifice, and in the knowledge of [Elohiym] rather than burnt offerings." (Hosea 6:6).**
- **"Has [YHWH] as great a delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken more than the fat of rams." (I Samuel 15:22)**
- **"With what shall I come to [YHWH], and bow myself before the [Elohiym] on high? Shall I come to Him with burnt offerings, with yearling calves? Does [YHWH] take delight in thousands of rams, in ten thousand rivers of oil? Shall I present my firstborn for my rebellious acts, the fruit of my body for the sin of my soul? He has told you, O man, what is good; and what does [YHWH] require of you but to do justice, to love kindness, and to walk humbly with your God" (Micah 6:6-8)**

Answer for yourself: Do you now begin to see what the very wise king Solomon was trying to explain in 1 Kings 8, when he said that even though the Israelite people may not always have access to the sacrifices and the Priesthood, they would always have access to the Holy One of Israel?

Solomon, the wisest man who ever lived, understood that repentance and not blood is the Scriptural form of atonement.

Answer for yourself: Remember the story of Jonah?

He was sent to the evil city of Nineveh {non-Jews) to warn them of their impending destruction. Jonah does not come into the city and tell the people that unless they begin offering sacrifices they are doomed. He does not tell them that unless they accept on faith that the shed blood of Israel's Messiah will atone for their sins they are lost. No! He warns them to repent. Their response to his warnings is: they fast, pray, and turn from their evil.

Answer for yourself: What is YHVH's response to their repentance?

"When [Elohiym] saw their deeds that they turned from their wicked way, then [Elohiym] relented concerning the calamity which He had declared He would bring upon them, and He did not do it." (Jonah 3:10).

EVEN NEBUCHADNEZZAR IS TOLD HOW TO ATONE FOR HIS SINS….VERY INTERESTING....

"Therefore, O king, may my advice be pleasing to you: Redeem your sins by doing righteousness, and your iniquities by showing mercy to the poor." (Daniel 4:27).

THE POWER OF PRAYER FOR ATONEMENT

After the ten northern tribes split away from Judah, a civil war prevented most of Israel from Temple worship. The prophet Hosea addressed this situation and instructed the people accordingly:

"Return, O Israel, to [YHWH] your God, For you have stumbled because of your iniquity. Take words with you and return to [YHWH]. Say to Him, 'Take away all iniquity, and receive us graciously, for we will render as bullocks the offerings of our lips'." (Hosea 14:1-2)

We are able to approach our god directly with prayer, which is possible at all times and regardless of the size of our bank accounts; and He assures us that sincere prayer can achieve forgiveness for our sins:

- **"Deliver me from blood-guiltiness, O [YHWH], the [Elohiym] of my salvation. And my tongue shall sing aloud of Your righteousness. O [YHWH], open my lips, and my mouth shall show forth Your praise. For You do not delight in burnt offerings. The sacrifices of [Elohiym] are a broken spirit, a broken and contrite heart. These, O [Elohiym], You will not despise." (Psalms 51:14-17)"**
- **"I will praise the name of [Elohiym] with a song, and will magnify Him with thanksgiving. This shall please [YHWH] better than an ox or bullock that has horns and hoofs." (Psalm 69:30-31)**
- **"For You, [YHWH], are good, and ready to forgive, and abundant in loving kindness to all who call upon You. Give ear, O [YHWH] to my prayer, and give heed to the voice of my supplications." (Psalm 86:5-6)**
- **"And listen to the supplications of Your servant and of Your people Israel, when they pray toward this place; hear from heaven Your dwelling place, hear and forgive." (II Chronicles 6:21)**

The Holy Scriptures of Israel are very clear. Prayer, a humble attitude, and above all, sincere heartfelt repentance is what the Holy One of Israel requires of His people in order to atone for sins. No doubt He knew thousands of years in advance that there would come a time when some would wrongly rely on the blood of a deified human sacrifice to vicariously replace obedience to His laws. It is evident to anyone with eyes to see that a comparison between The Holy Scriptures of Israel and the Greek NT to 'Baal' will reveal two entirely different religions. One is dedicated to the One True ETERNAL of Israel; the other is dedicated to just another of many mythological savior gods of the Babylonian mysteries.

The time will come when Israel's true messiah will usher in an era of peace when all nations will believe in and seek to worship the one true Holy One of Israel of our fathers Abraham, Isaac, and Jacob. At that time, the proponents of Christianity will deeply repent of the day when they taught the beloved nation of Israel and the descendants of Abraham to break the first commandment and worship another besides the Holy One of Israel.

One more article left....



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THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #8

Bet Emet stands for "truth" as the name implies; House of Truth. Such truth has been dug out of man-made traditions and anti-Semitic teachings held sacred by millions for almost 2 millennia. What I am going to do next is somewhat dangerous but I want you warn you ahead of time. I am going to make an assumption that I know is totally false for the purpose of teaching another truth which will shed even more light upon the truths of atonement.

LET'S ASSUME.....ALTHOUGH IT IS WRONG....JUST FOR A MINUTE.....

Let us assume that the traditional Christian teaching about Jesus' death being a sacrifice for atonement was true. So we approach what is said next with the erroneous assumption that that Jesus' death was for our sin. Now lets proceed.

ATONEMENT FOR BOTH TABLETS OF THE LAW OR ONLY FOR THE FIRST TABLET? THIS WILL SURPRISE YOU!

Answer for yourself: As a Christian, being told your whole life that Jesus' death was an atonement for your sin, then is this "atonement" as seen in his sacrifice (a type and shadow of sin offerings) an atonement for all kinds of sin?

Honestly, the answer is "NO" not all sin, because in the sacrifice of lambs, on Yom Kippur for instance, they only atoned for sins of the First Tablet of the Law and not the Second Tablet of the Law.

This is very important to recognize especially when one makes parallels to Jesus as a "type and shadow" of Old Testament truths regarding atonement. And few Christians have ever studied enough to know this....but the Jews did!

You can be a Christian you whole life and go to church your whole life and NEVER know that even when sacrifices were brought to the Temple that they not only ONLY atoned for unintentional sins....but also ONLY atoned for the sins of the First Tablet of the Law and not for ANY sins committed which were violations of the Second Tablet of the Law!

Answer for yourself: Even if Jesus' death was an atonement for sin, then if being truthful to the rule of "types and shadows" how is it possible that his death and shed blood atoned as the "Lamb of God" for sins that never were atoned for by any animal sacrifice?

THINK!

Knowing this, that Jesus is type and shadow of the Suffering Servant of God, instead of a representative of the "many" "Suffering Servants" of Israel as he really was, then you can see how a false security in focusing on the blood could, and does lead, others to think light of sin and compromise with sin much more than they should (not knowing that such sins of the Second Tablet of the Law are not handled by the sacrifices for atonement).

Answer for yourself: What? Is this news to you? Did your pastor ever tell you this? Mine never did!

Answer for yourself: Then how are we to get atonement for such things we do when we sin if sacrifices NEVER covered it before?

Answer for yourself: Did God give us a "way" for atonement for such sins and because as Christians and followers of Jesus in Christianity he we failed to understand the sacrificial system correctly and miss this important message?

Such knowledge comes only if you study the Sacrificial process in detail. If Christians trusting the blood for "everything" only knew that the atonement provided by the Suffering Servant Israel (as typified in Jesus) atoned only for the First Tablet of the Law they would most likely think twice before sinning, thus understanding they are not "under the blood" for all things, that their moral responsibility and fear of God is a requirement in being co-laborers with God in their own salvation. Now you should better understand the passage which says "work out YOUR salvation with fear and trembling

If we truly understand the Sacrificial system, and you should now if you have been reading these articles, then you know that Jesus, and the Suffering Servant of God (Israel) did not die for atonement for ALL SINS! Without this knowledge of sins atoned only for the First Tablet of the Law (sins between man toward God) we will not have a strong enough deterrent to avoid sinning sins involved in the Second Tablet of the Law…sins between man and man. Thus, understanding the Sacrificial system and the dynamics involved, the more correct interpretation would be "Christ died because of sins." And in this death of Yeshua as a paradigm of all of Israel [Suffering Servant] was efficacy for sins of the First Tablet of the Law ONLY and not the Second Tablet of the Law. The Second Tablet of the Law is atoned for by your repentance, confession, prayer, restitution, alms, etc., as Isaiah and other Prophets teach in the Hebrew Scriptures where were later altered by the Alexandrian Essenes and later Romans to exclude such concepts from the Hebrew Scriptures when translated into the Greek and Latin!

Let us not forget that Israel is a Holy Nation and a Royal Priesthood. A Priest's function is to make intercession for another and aid in another's reconciliation. As you saw earlier that prayer was one of the several forms of atonement, then this should renew your appreciation for the Jewish people who, on Yom Kippur, stand in the gap for the world in their prayer services. They literally, as Priests to YHVH, pray for the world and their sins that God would be merciful and forgive their sin. This is such a Holy thing which is not understood by Christians let alone Christian missionaries who are fixated on converting every Jew to Christianity?

Answer for yourself: If such a demonic and diabolical plan was ever to succeed, God forbid, then who would stand in the gap for the world on Yom Kippur.....Baptists, Catholics, Charismatics? Christianity does not ever recognize or observe the commanded Holy Days in the Bible.

ARE YOU GUILTY OF BREAKING THE SECOND TABLET OF THE

LAW.....AND NOT KNOWING IT?

So many might have read this article so far and say…"so what…I don't break the commands of the Second Tablet of the Law?"

Not so fast now.

Christians, because of their perverse theology, break them at will, and what is so devious, is that they do it without ever knowing. My purpose is not to offend anyone, but if I could be honest with you and God for a moment I want you to grasp this next sentence. When I graduated from Seminary I had learned a lot, but most was religious propaganda to support a particular denominational position. It was only after years of intense study following Seminary did I come to the knowledge of the truth that I had hoped to find there but didn't. And if I can say that then what is the the level of understanding of the typical pew setter in the Churches who never reads books or studies his own faith in-depth?

If you were aware of what is contained in the Second Tablet of the Law you would be overwhelmed and I would hope, once realizing the magnitude of such violations of God's will by the typical Christian following "Christian doctrine" then your tears would run like rivers and your conduct change.

TAKE TITHING FOR EXAMPLE

This is a commandment between man and man, as the Bible commands that the tithe be used for certain things only. These "things" were always "people" in one way or another, for only if the giving of one's finances was to God and Godly pursuits would the Kingdom of Heaven be manifested on earth as it is in Heaven. God does not need our money; other do. For example the Tithe is commanded every 2 our of 6 years to be given wholly to the poor, the lame, blind, sick, infirm, widows, orphans, etc. Only is these needy people, make in the image of God, receive your blessings and care will they experience the love of God the way He intended. God intended their need be met; not miraculously from heaven, but by you!

Two years out of six you were commanded by God to "keep" your tithe and use in for "whatever your soul lusted after." Now, understand this was to be in a Godly pursuit. For example the celebration of the Sabbaths and the Seven Biblical Festivals. Also, you were commanded to share it with the poor as they again might experience in "earnest" the Kingdom of Heaven God had prepared for them. Notice it was you again who were to give to these people.

Lastly, two years out of six you were to give your tithe, and I paraphrase, to the choir, the janitors, and the levities. The levities basically are the choir. They also taught the people. They were NOT preachers but teachers. Notice also this is one of the gifts to the body as Paul states. Conspicuously absent from such a list of gifts is a "preacher." Understand if I am a good teacher, then you the student, become the proclaimer or the "preacher." That is how God intended it to work.

Now, the vast, vast majority of Christian Churches do not allocate their funds in the above manner as taught by the Holy Scriptures. Ask for our teachings on the Tithe and you can quickly see in detail of what I speak. This means that no matter how much you give to your church, if your spiritual authorities do not obey the Commandments of giving and appropriate your monies in areas not sanctioned by God in His Word then they have robbed from God not matter what Scriptures they read when they take up the offering. And you become an accomplice to stealing from God as you are accountable for His Word whether you know His Word or not. You will be judged by it.

Now as you can see, you can give to your Christian Church all day long and "feel" good about it, but you violate the Commands of God in doing so. Now understand you violate God Commandments of giving by so trusting your Church with your money.

Answer for yourself: If you have believed in Jesus' death for your sin, as if such "death" and "shed blood" does not and never did atone for violations of the Second Tablet of the Law....then you do realize you die in your sin and never know until you see God face to face?

Answer for yourself: You really have two problems. You didn't know well enough the Commandments about tithing to even questions what your Church is doing and you did not know well enough the Sacrificial System to know that some sins are never covered by it. Then do you realize that your erroneous understandings of such things as caused you to ignorantly continue to rob God and assure your rebuke when you meet up with Him since the work of Jesus you have been taught to "trust" in never applied in the first place?

Answer for yourself: Do you grasp the horrible consequences of such ignorance of the truths of God's Word and the sure fate that awaits you because Christianity has not studied hard enough to see the truth since blinded by anti-Semitism of the Church Fathers since the 2nd century?

Well if you tithe according to the manner of most Christian Churches today you not only rob from God but from those created in His image as well. If you continue to give to churches which don't obey the Laws and Commandments concerning tithing you are a partaker of their sins and there is no atonement for that sin for you when you die unless your repent now of such behavior! Sadly few Christians know what the Jewish Scriptures command regarding "how to tithe". Giving your tithe to the Christian Church where the elders fail to appropriate the correct percentages into the designated areas commanded by the Torah guarantees you that your rob God! While pastoring in Dallas as a Staff Pastor on staff of a mega church, the last two years I could no longer tithe to the church where I Pastored having learned the truth about the tithe. Contention was an understatement but when truth comes error must leave

Repentance toward that sin, a new obedience, a new conduct, and confession of that sin is our only methods of atonement and if not done, will ensure we enter into the World to Come with sins in those areas where atonement has not been proved.

PUTTING IT ALL TOGETHER

You have see that it a life, you life, that makes atonement for sin. Such repentance, confession, prayer, and new obedient conduct is the only reassurance that at-that-moment you are right with God. Being so, and having done so, then you have the right to be on the altar of God and you are ...in your heart. You need not bring an animal sacrifice for you and your life are already one! The animal, if you remember, was only a physical demonstration of the atonement you already have acquired by your actions. Such is the mercy of God to reveal to us, His people, how we can cleans ourselves.

The Gentile Christian Church, over the centuries, has stolen such truths from you and corrupted the truth and recorded it in their anti-Semitic document...the New Testament

There is no atonement for the sins of the Second Tablet of the Law unless you make it for yourself!

You now understand our lives, or our "souls", will be devoted to error instead of truth and our lives will not provide atonement unless we repent. But one must know the truth in order to repent or else he never knows he is wrong. That is why study is so important. This is only one small example.

After years of dedicated intense study I found that worshipping according to Christian teachings often is sin as the vast majority of Christianity today has changed the Sabbath as well as made obsolete the Holy Days and Festivals of God and there are commandments regarding Gentile

believers keeping them. Remember your poor tithe goes to these observances as well.

You might not be a murderer with a gun, but our word "kill" is equated by the Rabbis to mean gossip, slander, blasphemy, as well as the failure to take care of the poor, widows, and the orphans. The Rabbis group this with murder which again is sin of the Second Tablet of the Law.

Answer four yourself: Can you see how involved this can get and how important for the Christian who loves God to know and make adjustments with his life while he can?

"FAITH OF JESUS" OR "FAITH IN JESUS"

In discussion of these aspects of the Sacrificial system, we must never forget that we are called to accept the "faith of Jesus" and not just have "faith in Jesus." In these articles I have presented the faith of Yeshua in light to his views on atonement. Yeshua believed the Tanakh (Law, Prophets, Writings). If we are to approximate holiness by living Christ-like that means we have to have a new understanding of how we are to live and we must become familiar with the Laws of God which regulate man's conduct in life. Only then will our lives, lived in conformity to the Laws of God, result in atonement. At your death you will appreciate the atonement your life procured through your obedience and repentance when shown your lives and conduct are in error. Such Laws, statutes, and ordinances reveal to us, in 248 positive commandments, what God is and does, and in 365 negative commandments what God is not and what He does not do. Only in incorporating them into our lives can be assured that what we do and believe is correct. Only then can our lives [souls] be an atonement. Failure to measure our conduct as compared with these commandments only assures we live by our own understanding, and that cannot be trusted for our hearts, according to Jeremiah are desperately wicked and we cannot know them for sure. Having this knowledge, the rest is up to you. Shalom.

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WHAT DID THE DEATH OF YESHUA ACTUALLY ACCOMPLISH? ...STUDIES IN BIBLICAL ATONEMENT #1

It is assumed that before you read these articles that you have already read and are conversant with the prior articles on "Atonement and the Sacrificial System". If not then to properly understand what follows will not only be difficult but impossible for most.

Christians have been told their whole lives that two great objectives were accomplished by Yeshua's death as recorded in the New Testament. As I grew up in the Christian church I was told Sunday after Sunday that Yeshua's death and crucifixion was an act of atoning, or making up for human sin. Along the same vein such atonement was to be understood as my "salvation" as accepting such death for my sin allowed me to enter into right relationship with God through Yeshua's death. It was explained to me that salvation requires God's forgiveness and that this in turn required an adequate atonement to satisfy the divine righteousness and/or justice. It was further explained to me that Yeshua's crucifixion whereby he shed his blood was the atoning act that make payment to wipe out my debt due to my sin and subsequently canceled my impending judgment by God.

Answer for yourself: Assuming that your have read the prior articles on "Atonement and the Sacrificial System" as it is understood in Biblical Judaism then how this is possible as we saw that it is the "soul" that makes atonement and not actually "the blood" and that this was accomplished long before any animal was taken to the Temple through the spiritual actions of the "sinner" through repentance, confession, prayer, alms, etc.?

In the background there is the idea of the moral order of the universe which requires that sin, as a disruption of that order, be restored either by just punishment of the offender or a substitute, or by some adequate satisfaction in lieu of punishment. For those of you who have studied our Egypt Website then you understand this principle has been with mankind since the beginning (http://www.egyptcx.netfirms.com).

Besides the above, as a Christian I was taught that the shedding of Yeshua's blood was for the removal of the curse under which mankind labored as a result of the disobedience and fall. Along with these teachings I was assured that this restoration of men to the image and fellowship of God through the blood of Yeshua was essential to my salvation. All I needed to do was accept this teaching as true and I was "saved".

Reconciling God and men we call the Atonement; and this doctrine lies at the very heart of the Christian religious belief system. There is only one problem. Sadly few understand correctly this very important doctrine correctly since most Christians have been taught to accept the above accounts of Yeshua's death over what the Jewish Bible, Moses, and the Prophets teach. Again, even if one studies atonement as taught in the Hebrew Scriptures, it usually is misunderstood correctly without a proper understanding of the Hebraic roots from which it came.

It is hoped that this article will go along way to educate the believing Christian concerning the truth about the atonement. Let me caution you that since this material is highly controversial, read the whole series of articles and think for yourself. Try to give a fair hearing to what I will share with you and then make up you mind based upon the new information and materials I will present. Then and only then, after you have the facts, can you be expected to make an intelligent decision. If I as a Christian, and an ordained Pastor no less, had understood the "Sacrificial System of the Bible correctly" in the first place before ever reading the New Testament then I would have spotted right away the "false atonement" teaching in the New Testament and would not have wasted the first thirty years of my life as an idolator. I can never thank God enough that in my many years of intense study the day that I ran across two Christian Old Testament commentators that first opened my eyes to how the sacrificial system of the Old Testament really worked. These two Christian Commentators are C.F. Keil and F. Delitzsch and their important series of scholarly books entitled Commentary On The Old Testament (10 volume set). May God bless them for their honesty when I have found so many who are not and may our LORD bless your search for truth as He has mine. When encountering their explanation of the sacrificial system I was overwhelmed by what they taught and this began for me an intensive investigation into the nuts and bolts of how the sacrificial system operated from a Jewish perspective. It would not be long before I sought out Jewish Rabbis and found that what Keil and Delitzsch has said was true; the Jews and Rabbis had known this all along. I was amazed that I could have graduated Seminary no less and never heard the truth about the sacrificial system; such truth required a complete reevaluation of the New Testament and the meaning of Jesus' death. When you come to this knowledge for yourself then you must then inquire as to why such false teachings were written into the texts about Jesus and where the Gentile writers of the New Testament got such ideas. I did and the results of my research are found on our other websites. Such pagan ideas of atonement have existed I found since the beginning of time in the Gentiles' beliefs in crucified sun-g-dmen that find their origins in astral, cosmic, and solar religions that evolved basically from sun-worship: http://paganizingfaithofyeshua.netfirms.com. But that study is for another day and you need to completely comprehend the information in these articles first as they are the very basis of your true relationship with God as the sacrificial system was a picture only of what your true relationship with God really was and as you have seen this was determined by one's repentance, confession, prayer, alms, etc., or the lack of such spiritual disciplines. This information is my gift to you. May your relationship with God be strengthened like never before in what you learn in these next articles. Only after you finish these studies on atonement should you begin your study on sun-worship and learn how and why such ideas replaced the faith of Jesus (Biblical Judaism) by the Gentiles who hated Jews and wanted nothing to do with a Torah observant life.

WHO WAS GIVEN THE DOCTRINE OF ATONEMENT FIRST …THE JEWS OR THE GENTILES?

We are altogether dependent on Scripture and Jewish writings for our knowledge concerning the doctrine of the Atonement and can know only what God has seen fit to reveal concerning it as such truth if found in the Jewish Scriptures. Human philosophy and speculation can contribute practically nothing toward its solution, nor can "eisegesis" whereby Yeshua is read into every text of the Old Testament when it is plain he is not in such contexts. Our present purpose in this article is to give a systematized account of what the Jewish Scriptures teach concerning it, and to show that this fits in perfectly with the longings and aspirations of an enlightened spiritual nature. You will realize that the teachings of the Jewish Scriptures will be contradicted by some of the passages in the New Testament attributed to Paul and the writer of the Gospel of John (another Gentile writing under a Jewish name). This presents a major problem for the believing Christian if he is aware of what the Jewish Scriptures teach from Genesis to Malachi concerning atonement. But I have found over the many years of my Pastorate that Biblical ignorance of the Old Testament by Christians is a stumbling stone of immense proportions when it comes to discerning Biblical truth from Biblical lies written into the New Testament by anti-Semites

centuries ago.

Answer for yourself: If the New Testament is wholly dependent upon the Old Testament for its credibility and foundation, then how can the New Testament teach doctrines contrary to what the Jewish Scriptures taught for 4000 years and be considered correct? Have you ever noticed such contradictions or have you passed them by due to insufficient study or shallow reading? It is time you see these things for yourself before you meet your Creator. It is my hope to awaken you to the truth of the faith once given to the saints before it is too late.

THINGS ARE BEGINNING TO GET MUDDLED WHEN YOU READ PAUL

In one of Paul's most condensed statements of Christian truth we read:

"For I delivered unto you first of all that which also I received: that Christ (Messiah) died for our sins according to the Scriptures; and that he was buried; and that he hath been raised on the third day according to the Scriptures," I Cor. 15:3.

First of all understand that the word "Christ" means "anoint" or "Messiah" in Hebrew. So Paul is saying that the Messiah died for our sins. For Paul that means Yeshua because Paul believed Yeshua was "the Messiah" who would return during his lifetime and fulfill the Torah and Prophets concerning what Israel was promised about the Messiah. Up to this time, and let there be no mistake about it, fulfillments of prophecies by Yeshua proving that he was "the" Messiah were unfulfilled. They remain unfulfilled today as well and the Jewish people who have a Old Testament which is not forged like our Christian one's know this for certain and look toward the coming of their Messiah yet today. If you take time to follow through and study the link to the website above you will see this tragedy for yourself as to how our Christian Old Testament and the quotes taken from it in our New Testament are a complete and abject forgery; in otherwords lies. So let us understand this statement by Paul is a statement of faith that Yeshua will be the Messiah. There is a big difference between faith and facts.

What must be understood as well is that this Corinthian letter is one of the earliest writings of Paul. Also we must take note of the fact that most of the New Testament and other Pauline writings were not written when Paul wrote this early epistle and that no gospels were written. Therefore we must conclude that *"according to the Scripture"* MUST refer to the existing Jewish Scriptures consisting of the Law, the Prophets, and the Writings. If you really know your Bibles then this is a major problem for the Christian religious belief system because NOWHERE ...NOWHERE in the Jewish Old Testament Scriptures can we find that the Jewish Messiah was to die and be resurrected a 3rd day as Paul attests. Paul's Gospel or his understanding concerning the Jewish Messiah is not the Jewish Messiah of the Hebrew Scriptures. You guessed it; we must look to Gentile sun-worship to find Paul's ideas concerning "his Gospel." Let us see this for ourself!

Answer for yourself: Have you ever seen for yourself any Old Testament passages which explicitly teach that the Messiah was to come and die by crucifixion? Before you say "yes" you need to read the next paragraph.

Well we have a problem right from the start because the Jewish Scriptures are not faithfully reproduced by the Greek translation and all subsequent Christian Old Testaments. Simply said they are "fixed" and sun-worship doctrines along with it's false atonement are intermingled on the pages of this Greek translation which served as the foundation for ALL later Christian Old Testaments. That means that ALL Christian Old Testaments contain passages that are 180 degrees opposed to what many of the Jewish texts originally said. Since ALL New Testament quotes come from these fraudulent Old Testament texts then by default we are led astray in the New Testament and never

know it. Simply said what this means is that intermixed with Divine Revelation given to the Jews by YHVH we now find astral, solar, and sun-worship along with its false atonement mixed in with Divine Revelation (in both the Christian Old Testament and New Testament) and without prior knowledge of this on your part it is impossible to discern the truth from these false teachings. We end up as Christians reading both and mingling them together in our religious belief systems. The sad part is that we end up as idolators and die and meet God and find out that we were wrong and lived our lives in error and then it is too late for proper worship or repentance. The fate of such is not what I want for myself nor you.

Answer for yourself: Have you ever seen for yourself any Old Testament passages which explicitly teach that the Messiah was to come and die and that his death was to be an atonement for our sin?

Some will say "Isaiah 53" teaches such. Again I direct you to the above paragraph which states that many of the passages of the Christian's Old Testament are "doctored" and Isaiah unfortunately is the worst. The apostate Essenes of Alexandria, Egypt, make over 6000 changes to Isaiah alone. But again you must see this for yourself and I have provided such information for your study on this site in the series entitled "What You Were Never Taught In The Christian Church: The Truth About Isaiah 53." You need to read the series to see what I am saying; once you have the facts you cannot be proved wrong. You will see how the original Hebrew Isaiah was "forged" to replace true Jewish atonement as practiced in the sacrificial system with a Cosmic God-man atonement which we read in our Christian Bibles today. Some will deny, some will wish that they had never seen the truth; but you cannot change what has happened; only become aware of it and repent of a false religious belief system. Now let us continue.

If you are an expert on the true Old Testament and true Jewish Scriptures you will have to admit that there are NO. passages that teach that the messiah will die and resurrect in 3 days!!! The Jews who have such true Jewish Scriptures which are not altered have always known this...it is we Gentiles with our false documents who don't!!!

Answer for yourself: If you are well versed in the Old Testament and the true Masoretic text which have not been forged (Stone Edition Tanakh or JPS Tanakh), then you already know what I have said is true. I must ask you: if you know this then Paul's statement in 1st Corinthians 15:3 will be a major problem for you, for how could Paul be teaching and quoting about something so fundamental to his religious beliefs concerning salvation as a prior Jewish doctrine in the Jewish Scriptures, which yet upon examination of the existing Jewish texts of his day, have no available reference for his claims?

Answer for yourself: Is Paul grabbing things out of the air and telling the non-Jews of the world who knew no better that what he is teaching them comes from the Jewish Scriptures when in reality it does not? Have false teachings been added to Pauline literature and whole epistles forged in his name? How can a "Pharisee of the Pharisees" not teach correctly the Sacrificial System let alone Atonement? You will soon see the truth of this matter as we study the texts and see the changes for ourselves and see a "different gospel" has been mixed in with the truth and without serious study one hardly ever notices the difference.

Answer for yourself: Could you as a non-Jew be just like Paul's audience...unacquainted and unknowledgeable concerning the true Jewish texts and ripe for believing anything you hear or read which is presented to you as "Scripture?" I sure was and I had a Seminary degree and it would be two years after graduation before I learned about the textual corruptions within my Christian Bible and the many falsifications of the Jewish texts as well as many of the Jewish doctrines concerning such topics as atonement which was done centuries ago and that is what I am sharing with you in these series of articles.

I have an extensive site exposing such deceptions of Paul: http://paulproblem.faithweb.com; but again that is a study for you only after you have come to the truth about true Biblical atonement.

CRITICAL FOR OUR UNDERSTANDING IS WHAT IF ANYTHING DID YESHUA'S DEATH ACCOMPLISH

For those who have studied sufficiently the Gnostic Gospels and Gnostic Christianity then you will understand my next comment. For all others then let us continue under the assumption that Yeshua is a historical person. With such an assumption then let us consider the possibility of the following concerning the death of Yeshua and what if anything it accomplished:

- **Was the death of Yeshua the result of our sins or did his death atoned for sins?**
- **Did such a death atone for ALL our sins or did such a death death atone only for PART of our sins (Yom Kippur/The Day of Atonement teaches us the truth in this regard)...or did his death atone for NONE of our sins?**
- **Is is death or rather life which actually atones for sin?**

Before we ever hope to get to the very heart of the issue we must come to a better understanding of the sacrificial system in order to correctly consider if Yeshua's death can be understood as a proper sacrifice within the Law and the dynamics within it that affects the forgiveness of sin.

WHAT IS THE TRUTH ABOUT THE SACRIFICIAL SYSTEM IN WHICH BLOOD WAS SHED?

When the glory of the Lord had entered the tabernacle in a cloud, God revealed Himself to Moses from this place where He would put His Name, according to His promise in Ex. 25:22 to make known His will through him to the people. The first of these revelations related to the sacrifices, in which the Israelites were to draw near (korban) to God, that they might become partakers of His grace.

The patriarchs, when sojourning in Canaan, had already worshipped the God who revealed Himself to them, with both burnt offerings and slain offerings. Whether their descendants, the children of Israel, had offered sacrifices to the God of their Fathers during their stay in Egypt, we cannot tell as there is no allusion whatever to the subject in the short account of these 430 years. What is certain is that they had not forgotten to regard the sacrifices as a leading part of the worship of God, and were ready to follow Moses into the desert, to serve the God of their Fathers there by a solemn act of sacrificial worship (Ex. 5:1-3; 4:31; 8:4); and also, that after the exodus from Egypt, not only did Jethro offer burnt offerings and slain offerings to God in the camp of the Israelites, and prepare a sacrificial meal in which the elders of Israel took part along with Moses and Aaron (Ex. 18:12), but young men offered burnt offerings and slain offerings by the command of Moses at the conclusion of the covenant (Ex. 24:5). Consequently sacrificial laws of these chapters presuppose the presentation of burnt offerings, meat-offerings, and slain offerings as a custom well known to the people and a necessity demanded by their religious feelings. They were not introduced among the Israelites for the first time by Moses by what he learned at Sinai, because animal sacrifices date from the earliest period of mankind.

The subject of sacrificial laws in the book of Leviticus was not to enforce sacrificial worship upon the Israelites, nor to apply some sort of a theory concerning the Hebrew sacrifices, but simply to organize and expand the sacrificial worship of the Israelites into an institution in harmony with the covenant between the Lord and His people, and adapt and promote the end for which it was established.

But although sacrifice in general reaches up to the earliest times of man's history, and is met with in every nation, it was not enjoined upon the human race by any positive commandment of God, but sprang out of a religious necessity for fellowship with God. These sacrifices assumed very different forms in different tribes and

nations, in consequence of their estrangement from God, and their growing loss of all true knowledge of Him. Their ideas of the Divine Being were regulated by the nature, object, and significance of the sacrifices they offered, and they were quite as subservient to the worship of idols as to that of the one true God. To discover the fundamental idea, which was common to all the sacrifices, we must remember, that the first sacrifices were presented after the fall. Also interesting by its absence is any mention of expiation or forgiveness in the pre-Mosaic sacrifices of the Old Testament. This is very important! THINK!

You will come to see that something happened in the time of Moses that will change some things regarding sacrifice, offerings, and relationship with God and we will get to that in a minute but don't forget this important thought.

Answer for yourself: Are you telling me that sacrifices before the Golden calf were never brought for forgiveness? Yes that is exactly what I am saying (THINK OF THIS FOR A SECOND)!

FORGIVENESS WAS NOT THE THEME OF SACRIFICES FROM ADAM TO MOSES...BUT REPRESENTING FELLOWSHIP OF ONE'S SOUL WITH GOD

Before the fall man lived in blessed unity with God. This unity was destroyed by sin, and the fellowship between God and man was disturbed, thought not entirely abolished. In the punishment which God inflicted upon the sinners, He did not withdraw His mercy from men; and before driving them out of paradise, He gave them clothes to cover the nakedness of their shame, by which they had first of all become conscious of their sin. Even after the expulsion He still manifest Himself to them, so that they were able once more to draw near to Him and enter into fellowship with Him. This fellowship (NOT forgiveness) they sought through the medium of sacrifices, in which they gave a visible expression not only to their gratitude towards God for His blessing and His grace, but also to their supplication for the further continuance of His divine favor. It was in this sense that both Cain and Abel offered sacrifices, thought not with the same motives or in the same state of heart toward God. In this sense of fellowship and not forgiveness Noah also offered sacrifice after his deliverance from the flood; the only apparent difference being this, that the sons of Adam offered their sacrifices to God from the fruit of their labor, in the tilling of the ground and the keeping of sheep, whereas Noah presented his burnt offering from the clean cattle and birds that had been shut up with him in the ark (those animals would from that time forward be assigned to man as food…Gen. 9:3). Noah was probably led to make this selection by the command of God to take with him into the ark not one or more pairs, but 7 of every kind of clean beasts, as he may have discerned in this an indication of the divine will, that the 7th animal of every description of clean beast and bird should be offered in sacrifice to the Lord, for His gracious protection from destruction by the flood. Also notice the distinction of "clean and unclean" foods long before the Sinai experience.

Answer for yourself: What does this have to say about a non-Jew and his diet before God? Remember this was a long time before Sinai and both God and Noah made distinction between clean and unclean food.

Moses also received a still further intimation as to the meaning of the animal sacrifices, in the prohibition which God appended to the permission to make use of animals as well as green herbs for food: "flesh with the life thereof, which is the blood thereof, shall ye not eat " (Gen. 9:4-5). This prohibition is because the flesh still contained the blood as the animal's soul (the soul resides in the blood of the animal). In this there was already an intimation, that in the bleeding sacrifice the soul of the animal was given up to God with the blood; and

therefore; that by virtue of its blood as the vehicle of the soul, animal sacrifice was the most fitting means of representing the surrender of the soul (ie. the human soul) to God. The blood was not important; it was the soul in the blood that was important and this is something that a New Testament believer must come to understand because it will have a dramatic effect when we get to the death of Jesus.

This is an aspect of the death of Yeshua that the church has not ever considered nor ever heard. This truth may possibly have been only dimly surmised by Noah and his sons; but it must have been clearly revealed to the patriarch Abraham, when God demanded the sacrifice of his only son, with whom his whole heart was bound up, as a proof of his obedience of faith, and after he had attested his faith in his readiness to offer this sacrifice, supplied him with a ram to offer as a burnt-offering instead of his own (Gen. 22). In this the truth was practically revealed to him, that the true God did not require human sacrifice from His worshipers, but the surrender of heart/soul and the denial of the natural life, even thought it should amount to a submission to death itself, and also that this act of surrender was to be perfected in the animal sacrifice; and that is was only when presented with these motives that sacrifice could be will pleasing to God.

PURPOSE OF OFFERINGS?

The word "korban" is commonly translated either "sacrifice" or "offering", but the truth is that the English language does not possess a word that accurately expresses the concept contained in the word. The Hebrew word "korban" means to draw near as in drawing near to God. The word "sacrifice" implies that the person bringing it is required to deprive himself of something in order to satisfy someone else's need, but God finds no satisfaction in inflicting pain or deprivation upon His children. The word "offering" is closer to the mark but it too fails to convey the true meaning of a "korban". "Offering" implies that the Recipient of the gift must be appeased, that He requires a tribute that will somehow appease His wrath or make Him receptive to the entreaties of a supplicant, or that He has a need that can only be satisfied by someone other than Himself. As if God required our gifts!

"If you have acted righteously, what will you have given Him! (Job 35:7);

God does not become enriched by man's accomplishments.

Answer for yourself: Which concepts has Gentile Christianity drawn from in its understanding of "offerings": drawing near to God as the Jews did, or deprivation of self or appeasement of an angry God? That should not be hard to answer as deprivation and appeasement are major themes within Christianity. But such understanding misses the point entirely as you now have seen in the Hebrew definition of "Korban."

KORBAN..WHAT DOES IT MEAN?

The Hebrew word "korban" itself provides the answer. The root of "korban" means "to come near." Again the idea carries the concept of fellowship as we have seen in the sacrifices between Adam to Moses. The person bringing an offering does so in order to come closer to God, to elevate his level of spirituality thereby approaching God in the Spirit.

When Adam was deposited in the Garden of Eden, his first responsibility was to work it and guard it (Gen. 2:15). That means that Adam was commanded to plant, work, cultivate; everything that was necessary to keep the Garden as a Paradise. Before Adam's sin, man had no need to be a peasant; everything grew for him at God's command, with no need for him to exert himself in any way. It was only after his sin that he was expelled from Eden and required to earn his bread through the sweat of his brow.

Answer for yourself: How then was he to work and guard Eden?

The answer is simple if you know a little about Judaism and the religion of Jesus; through the study of Torah and the performance of positive and negative commandments. His livelihood would come in return for his obedience to God's will. God will always respond to man's righteousness by blessing his material efforts.

Adam's mission was to make himself an offering in his lifetime, by dedicating himself unreservedly to God. Adam's life of obedience (soul/life in his blood) was to be his offering to God. Such a life lived in obedience to the commands of God would assuredly draw God's presence near to Adam as well as allow Adam close to God. On God's Throne of Glory, there is an image of a man (Ez. 1:10). Every human being has his own image above, his ideal spiritual self, which represents his goal and his potential. Man's soul is placed in an earthly body so that he can surmount the challenges of material life and raise himself up to his personal, heavenly self; to unite his earthly self with his higher self. Just as everyone has a body and a soul, and his mission is to triumph in the eternal struggle of body versus soul, so, too, many must struggle to live up to the summons of his higher self.

Man is religious yet he sins! How can he defy the Creator he believe in? He is kind and generous, yet he is sometimes mean and stingy. He is moral, but has lapses in conduct. Whatever man is, he is often inconsistent, and if he is honest with himself, he knows that he is far from living up to his inner image. He wants his body to come closer to his soul; on a yet higher level, he should also want his soul to live up to its counterpart on high.

Similarly, there is a Temple in heaven that corresponds to the Temple on earth. Egypt always taught "So as above so beneath". I love the study of Egypt and its religion for when you see past the erroneous teaching that Egyptian religion is polytheistic then you see the most fascinating understanding of God to date. They knew that we are but an image of the real in the Heaven above and that is why they built upon this earth mirror images of what exists above us in the Heavens. The masters of Kabbalah (the Jews being the offspring of the Semites and Egyptians) likewise teach that the good deeds of the people of God accumulate to build a spiritual replica of that heavenly Temple, and when there are enough such good deeds, the heavenly Temple will come down to the Temple Mount, signaling the end of the exile and the beginning of the perfect world foretold by the prophets. This is similar to the striving of the individual soul. There is a higher ideal we must see to capture in our mundane lives. Possibly it is best expressed by the Psalmist: "the heavens are the Lord's, but the earth He has given to mankind (Psm. 115:16). The heavens are already heavenly; God does not need man to improve upon them. But He has given us the earth that we might make it heavenly, as well. God gave mankind the Torah as instruction to bring heaven to earth through obedience of God's will as expressed in His living Word. This is best expressed through acts of Loving Kindness (Gemilut Hasadim) and Repairing of the World (Tikkun Olam). Adam was the offering, and for him to devote anything less than his maximum to God would have been to steal his Divinely conferred potential and misappropriate it for himself. The sin of eating from the Tree of Knowledge was such a misappropriation because he would be flouting the will of God. The truest offering is when the owner brings "himself" to God, making himself and his desires subservient to the teachings and guidelines of the Torah. The symbolism of the offerings is based on this concept; that the animal is secondary; that is but an indication of what its owner feels and toward what he strives.

REASONS FOR THE OFFERINGS

The function and purpose of the offerings are not concepts that man can grasp rationally. Especially in modern times when anything not measurable, observable, or repeatable is questioned and denied, the idea of offerings is not an easy one to understand. It is necessary, therefore, to understand that they and their efficacy are manifestations of God's plan and wisdom. They are reality, even though we have never seen them and have no personal experience through which to know their potency.

We cannot understand why the slaughter of a sanctified animal, the placing of its blood and the burning of its

flesh on the Altar; why these acts should bring God's Presence down to earth (accomplishes fellowship). Had the Jewish people been asked about the possibility of this happening before they had seen it, perhaps even they would have been skeptical. But they saw it happen! They saw the cloud of God's glory descend upon the Tent of Meeting. They saw a heavenly fire descend to their Altar and remain there for hundreds of years. They saw a Divine glow on Moses' face. To them, these were demonstrable, visible, tangible facts.

Answer for yourself: Incomprehensible to our rational, scientific minds? Surely. But so was the splitting of the atom to rational minds a hundred years ago.

Various reasons for the offerings are given by classic commentators. The reason for the offerings is so profound that it is beyond human comprehension and the best efforts of the greatest of Jewish thinkers can yield only a drop in the ocean of God's intent. I want to share some of these with you as the purpose and reasons for offerings.

OFFERINGS AS A SUBSTITUTE FOR MAN

The offerings were seen to elevate three parts of every human deed: thought, speech, and action. When a person sins and then brings an offering, all three of those elements are used to take the sinful use to which he had previously put them, and transform it into the instrument of doing Gods' will. The person bringing the offering performs the commandment of leaning, by placing his hands on its head and leaning on it, thereby dedicating his strength and activity to God. He purifies his thought and intentions, by confessing his sin, pronouncing the spiritual goal that he hopes to attain, or uttering praises to God. As a further way of purging his sinful thoughts, the innards of the animal; representing the human organs that are the seat of desire and through, are burned on God's Altar. In the case of an elevation-offering, which is completely burned, the animal's feet symbolize the hands and feet with which man ran and acted to defy his Creator. The animal's blood (containing its soul), representing man's soul, is placed on the Altar (notice it is the soul that is the "key" that is placed upon the Altar and not just the blood...the blood is only the vessel or the vehicle for the soul). Let us not forget that the animal was purchased by man's finances which were a product of his energy and work; therefore the animal was representative of the man and his investment in the animal...in a way the animal was an extension and picture of the man who would later bring the animal as an offering. Time and effort had gone into the upkeep and maintenance of the animal prior to his sacrifice. In a large way a lot of the man was in the animal and the animal was literally an extension of his life. Such was a perfect substitute for man. A lot of a person's life, his soul, was invested in the animal. In a way soul of the animal was an extension of the offerer's soul, as seen in the animal, which was placed on the altar.

This is of major importance as we continue to see that the animal's soul, as contained in the blood, was put upon the altar in oneness/fellowship with the Spirit of God which was in reality a picture of the person bringing the offering which was, through the animal, placed by proxy also was upon the altar. In other words, the offerer's soul/life, as tied up in the animals' life, was in reality placed on the altar with God. Such was the manifestation of fellowship as stated previously and since God had already promised to meet man ON THE ALTAR then when such a man placed the animal's soul/blood on the altar he was in reality placing his soul on the altar where God resided. Thus man's soul was on the altar in complete communion and fellowship with YHVH though the sacrificial system. What is important for us as we shall soon see is the "condition of such a man's soul" both before and during the placing of the blood/soul of the animal (picture of him) on the altar.

ATONEMENT…IS IT ACCOMPLISHED THROUGH “THE BLOOD" OR “THE LIFE" WHICH JUST HAPPENED TO BE IN THE BLOOD?

Let us go deeper now. In other words it is not the blood that atones, but the "soul" that atones.

Isa. 53:10 states

"Yet it pleased the Lord to bruise him; he hath to grief: when thou shalt make his soul an offering for sin…KJV"

In one of the greatest passages in the Bible, we are told by Isaiah the prophet that it is the "soul" and not the blood of the suffering servant that atones for sin and as Christians we are told that this verse is supposed to refer to Jesus; but hold on for a shock!

Amazingly but 2.5 billions Christians are not aware that there is a major problem with this verse as quoted from the KJV. It is a gross mistranslation of what the Hebrew really said. Here is but one example of the falsification of the Jewish Scriptures that I have been telling you about. Before we go on we must look at what the verse in the Hebrew Masoretic text really said.

Reading Isa. 53:10 form the Hebrew Scriptures and the Hebrew Bible we have:

- **10 And the Lord wished to crush him [corporate Israel...remember?] He made him ill; *if* his soul makes itself restitution, he shall see seed, he shall prolong his days, and God's purposes shall prosper in his hand.**

Answer for yourself: Did you notice a completely different rendering? Did you notice the conditional statement "if" which alludes to one's personal responsibility to make restitution for one's own sin?

Answer for yourself: Do you remember that previously I mentioned that it was only after one repented, confessed his sin, prayed, made atonement, etc., that he received atonement and this was done prior to any animal being selected or killed and the blood collected according to the Hebrew Scriptures? Now do you see the importance of the "if" word in the real Isaiah 53:10 which is not altered as we find in the Greek and English versions? Can you imagine this referring supposedly to a non-sinner like Jesus? Does the passage really refer to him or has it been altered to make it "Jesusized"?

It is not surprising, but such an idea is totally removed from the English Bibles who quote Isa. 53 incorrectly. The problem I assure you is not one of the Christian's inability to translate Hebrew, but one that goes much deeper……..a gross theological conflict which renders their whole religious beliefs of atonement inaccurate.

Answer for yourself: As asked earlier, where did Paul get such an idea that Yeshua's death (or anyone's for that matter) was as atonement for sin "according to the Scriptures?" Such an idea as expressed by Paul has absolutely no basis once you have the true translation of Isa. 53:10. as well of the rest of the true Jewish Masoretic text which is not corrupted by the Greek translation which inserted such pagan Gentile sun-worshipping concepts.

Answer for yourself: What was Isaiah really saying here in the Hebrew Isaiah 53:10?

Contrary to Christianity today, Isaiah was teaching that when the Jews go into captivity as a punishment for their sin, that when in captivity, if they repent and turn from their sins, their lives following their repentance will atone for their prior sin. This is Biblical Judaism and what Yeshua really believed regardless of how Gentile Christianity wants to paint the picture. You have not been

told the truth because you carry a corrupted Christian Bible which slanders the Old Testament text as well as created religious lies in the New Testament which you unwittingly believed. How could you do else? You were never shown the Hebrew for yourself which was mistranslated originally in 200 B.C.E. by hellenized Jews in Alexandria, Egypt, which had long departed from normative Judaism and continued to be mistranslated down through history and culminating in 1611 in the KJV.

Answer for yourself: The only thing you need to ask yourself is if such mistranslations were done on purpose to create a new religion that replaces the faith of Yeshua with one of another group's making (hellenized Jews and later Rome)? The answer is obvious to those who study in depth, and it is our hope to educate the Christian Church to the deceptions to which they have fallen prey to unknowingly.

I wish to also say that Isa. 53:10 is in full agreement with other passages from the Hebrew Scriptures. The message is simple. If the children of God, who will be in captivity, obey Him and His commandments, they will proper both physically (offspring) and spiritually. In captivity "if his soul (life) makes restitution (repents)" then he shall prolong his days in the land and receive blessing. If not, then further exile. What we must never fail to remember is that God often used Gentile nations to chastise His people and bring them to repentance. Such is the message hidden within Isaiah 53. If you desire to know more about mistranslations in Isaiah read and study our series of articles concerning Isaiah elsewhere on this website; you will never be the same.

As stated earlier in looking at the mistranslation of Isa 53:10 from the KJV….*"Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, "* First of all this verse refers to the corporate nation of Israel who has suffered at the hands of the anti-Semitic nations. The reference from Isa 40 onwards is ALWAYS referring to the "corporate nation" and not an individual. Of course Yeshua is part of this nation, so it would not be in error to include him in our understanding of their verse. Without a doubt Yeshua suffered at the hands of the Romans. But to include Yeshua in this verse is a major problem for Christians according to the original Hebrew since it would infer Yeshua had to repent for at least one sin...and that alone destroys any idea of a perfect sacrifice.

Answer for yourself: If we remember the conditional phrase in Isa. 53:10 *"if his soul makes restitution"* and try to apply it to Yeshua we find that it destroys any and all concepts of his sinlessness as well as his death being an acceptable sacrifice for sin, because what is it that a sinless Yeshua needs to repent of?

You can quickly see how advantageous it is for Christianity to mistranslate Isa. 53:10 from the Hebrew as it was done originally and continued to be done so up to the 1611 KJV....and of course it remains corrupted today in our Christian Bibles. We simply don't have to deal with it because it was written out.

But what we must conclude from the original Hebrew of Isa. 53:10 is that atonement was for one's OWN personal sin and not the sins of others.

The mistranslation of Isa. 53:10 drops this idea and understanding totally. Again such is a deception that destroys the meaning intended by Isaiah the author as well as God who send the revelation to His prophet.

Also we must recognize the context is that there was a time frame at work. The people addressed by the original Isaiah 53:10 were in exile. Such does not apply today, but this I admit is a weak argument. Overall however, I believe we see a pattern of how God deals with man's sin. Within this pattern is the way in which man can deal with his own sin and make himself acceptable to God. The whole purpose again is to "draw near to God" and repentance is the manner in which God revealed such fellowship was to be maintained.

SUMMARY AND CONCLUSION

We need a summary of the sacrificial system before moving on. While this procedure (placing the animal's soul (contained in its blood) on the alter in substitute for the offerer's soul) is being accomplished with one's offering, he meditates upon his sin, for the offering service teaches him graphically that he has sinned against God with body and soul. He contemplates that justice would have dictated that his human body by burned on the Altar as a penalty for sin and his soul required by God in lieu of the animal's blood be placed upon it. It is only God's graciousness that permits the animal to become his substitute (soul for soul as a representative example). Then, parts of the offering are given to the Kohanim (priests/teachers), so that those who dedicate their lives to study and teach the Torah are sustained through him and so that they will pray for him. It is an act of supreme graciousness that God is prepared to accept an offering from us instead of punishing us directly for our misdeeds. This is why the offerings are described throughout Leviticus as a satisfying aroma to God, because God is pleased when His children repent and seek to change their lives for the better. What is forgotten in all of this is that before an animal is ever brought and his blood sprinkled on the altar (representing the soul of the sacrificer), the offerer of the sacrifice MUST HAVE PREVIOUSLY prayed, and repented before God and made confession of his sin before any animal could be brought. Blood of the sacrifice, containing the soul, never brought fellowship with God without the prior repentance of the offerer. This repentance was both before God and his fellow man prior to bringing the animal. To do otherwise brings the rebuke of God in the Old Testament as seen in Isa. 1 where God is weary of the blood of bulls and goats without the contrite and brokenness of the hearts of those who bring such offerings. Contrary to what many Christians think, God is not in Isa. chapter 1 abolishing the sacrificial system in lieu of Yeshua's death, but calling people back to the basics…repentance and prayer and restitution when needed. Such has always been an effective atonement and remains so today.

When one brings an offering with such noble thoughts he has truly made himself an offering and has the right to be with God in oneness on the altar of communion and fellowship. The Sages have said of one who brings a humble meal-offering, it is as if he had offered his own life upon the Altar. He thereby raised his mundane desires and makes them worthy of being placed on the heavenly Altar.

Now, if we apply what we have just learned to the death of Yeshua's we find many problems accepting what we have been taught by both Paul and the Church. Nowhere is Paul's concept of Atonement written in the Old Testament, but as the New Testament was canonized in 380 C.E., along with the many admissions of the early church to the alteration of manuscripts, it is easy to see how the concept of atonement was changed to what we have today. The real problem is that God never changed it, Yeshua never believed what we do today, and when we die we will be sadly prepared for the judgment because most Christians have never heard such truths and mistakenly rely on Yeshua doing it all for them when they are ultimately responsible for repenting of violating the Laws of God in the Torah. Besides this we boast as Christians that we are not under this "Law" of God but under "Grace". Most Christians think according to this false teaching that they have a huge "gray area" where then can sin and don't need to worry for another as paid their penalty when such is not true!!! This is hard to deal with especially in light that we grew up in churches which continually taught that believers were no longer under the Law but under grace….all you need to do is accept that Yeshua died for you. Now you know better. The bottom line is that we have been deceived about the whole thing by men who preached corrupted prior Hebrew doctrines on purpose and provided corrupted documents which we have sadly inherited unknowingly today in our Christian Bibles. More to follow. Shalom.

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WHAT DID THE DEATH OF YESHUA ACTUALLY ACCOMPLISH #2?

LETS GET A CLEARER PICTURE OF DYNAMICS OF SACRIFICE

UNION WITH G-D-FELLOWSHIP

Whenever the Torah commands that offerings be brought, these commandments use only G-d's Four-letter Name (yod-hey-vah-hey); the "Tetragrammaton" (I AM). If other names were used, some might err, thinking that there are many g-ds or forces, one demanding this offering and another demanding some other offering. Since the Name Elokim represents G-d as the One Who controls nature, that Name might be taken to imply that there is an angel or a power who has dominion over a particular land or aspect of existence, and that that power requires the offering. The Four-Letter Name is formed of the letters that spell, was, is and will be, meaning that G-d is eternal. This is not G-d as He appears in a particular manifestation (Judge, Provider, Life-giver) but G-d as He is.

This is His Name as the G-d of Mercy. No one should think that G-d requires offerings to feed or appease Him. The Eternal One has no needs that man can satisfy for everything is His and nothing is beyond His power!

Answer for yourself: What then is the purpose of the offerings? We were introduced to that concept the in the prior article in this series. Now we shall go a little deeper. Offerings provide man an opportunity to unite himself to G-d to whatever extent it is possible for mortal man to do so. Let me further explain this concept.

Similarly, there is a humanly created fire below on the Altar and there is the Heavenly fire from above, which G-d has placed upon Israel's Altar. Both of these flames are fed by the offerings of the Jewish people, symbolizing the union of man's spiritual aspirations with G-d's goals for him. Thus the offerings provide Israel a means for spiritual elevation (and if you are united and grafted in with the Israel of G-d in a spiritual sense then this means you).

ACKNOWLEDGING NOTHINGNESS

All creatures emanate from G-d and have no independent existence on their own. Man has freedom of choice and his intellect puts great achievements within his reach, but all of this is possible only because G-d gives him the power to do so. Man could not function or even exist without G-d. The goal of creation is for man to acknowledge this basic fact; to recognize and proclaim that everything exists because of G-d and nothing can survive without Him. There are many ways for G-d's glory to be revealed and recognized. The highest recognition of all is for man to know The Oneness of G-d, meaning that there is nothing aside from Him. He achieves his ultimate greatness when he recognizes that there is none beside Him (Deut. 4:35). An offering is a demonstration of this concept. It says that its owner is surrendering himself and his possessions

to their Source (G-d). Theoretically, one might expect him to be ready to give even his very life in acknowledgment of G-d's sovereignty, but that is not His will. G-d wants man to live, to grow, to thrive, to serve; and G-d ordains the offerings as man's way to recognize His Oneness. Thus, by offering himself and his possessions, one symbolizes that he has no existence but for G-d's will.

UNITING BODY AND SOUL

The efficacy of offerings in obtaining G-d's favor is comparable to the way food makes it possible for the soul to maintain its attachment to the body. Material food cannot provide nourishment to the soul, which is not a physical entity. It is this nourishment of the body that enables it to remain healthy enough to play host to the soul. Likewise, the "food of the Altar's fire" somehow effects the process that enables the Shechinah to remain among Israel.

The food of the soul is not measured in calories, vitamins, and minerals. Only intellectual and spiritual pursuits can nourish the soul. Torah study, prayer, even meals in celebration of such events as Sabbath and Festivals all have a sacred content that is capable of nourishing the soul. Only in this sense do the offerings constitute food for G-d. Man's dedication to G-d and His commandments provides the nourishment that enables the Shechinah to attach itself to human beings and their handiwork. We think of food in terms of nutritive value, but that is not what sustains life. Man does not live merely because of the bread (material component). He lives through the bread's spiritual component; what emanates from the mouth of G-d. This is what holds together body and soul and what holds together G-dliness and Israel through the agency of the offerings.

GETTING BACK TO PAUL

With this as a background let us return to Paul's statement that "Christ died for our sins" which was the fundamental belief of the early Gentile Christian message, the cornerstone of early Gentile Christianity (but not Jewish Christianity or Messianism as can be proved by Acts 21 where James commanded Paul, and he obliged, to bring sin offerings and atonement offerings over 30 years after Jesus death...evidently they did not hold to what you and I have been taught as Christians in the Gentile church). But as soon as this simple fact is stated a number of vital questions are bound to arise. In order that we may have an intelligent and correct understanding of this important doctrine it is necessary that we know precisely what occurred and did not occur when Yeshua died on the cross. We cannot rest content with teaching that leaves the central doctrine of the Christian faith shrouded in mystery and uncertainty. This does not mean that all mystery can be removed. But the Jewish Old Testament Scriptures do supply the interpretation of the death of Christ that the inquiring mind legitimately asks for, and the salient factors concerning it should be known by all Christian people. Believing that the Hebrew Scriptures (Old Testament) is G-d's word to man, and that the statements of Scripture regarding the death of Yeshua in the Greek New Testament are meant to be understood correctly by ordinary Christian men and women, we shall not be deterred from this study by those who deprecate any "theory of the atonement." Rather we hold it to be our task and privilege under the promised guidance of the Holy Spirit to "search the Scriptures" until we reach that understanding which satisfies the mind and heart and conscience, and leads to certainty and finality.

We cannot expect to give a full explanation of the Atonement any more than we can give a full explanation of the nature of electricity, or of the force of gravity, or of our own mental and physical processes. But the main outlines of the plan of salvation are clearly revealed in the Hebrew Scriptures, and it is both our privilege and our duty to acquaint ourselves with as much of that plan as G-d has seen fit to reveal.

According to the New Testament we are told, for instance, in broad terms that we are members of a fallen race, that G-d has given His only-begotten Son for our redemption, and that salvation is through Him (Messiah) and not through any works which we ourselves are able to do.

Answer for yourself: How correct is this statement when compared with the teachings of the Hebrew Scriptures concerning atonement and forgiveness?

Certainly anyone who accepts these facts and acts upon them will be "saved" because the fruit of the Christian message leads to godliness. Yet, accepting these facts and acting upon them would appear to represent only a minimum of faith, and G-d has made it possible for us greatly to enrich and expand our knowledge of the way of salvation if we will but give careful attention to His word.

SAVED BY THE BLOOD OF YESHUA (A PICTURE OF THE SUFFERING SERVANT...ISRAEL) OR THE LIFE OF YESHUA (A PICTURE OF THE SUFFERING SERVANT...ISRAEL)?

I presume you have read the first in this series of articles. In it I exposed the mistranslation of Isa. 53:10 in the KJV Bible. However, with understanding of the dynamics involved, it is possible to arrive at the truth even if we read this mistranslation. Let me show you.

I suppose one of the greatest revelations I have ever received through my study occurred when I came to the proper understanding of Isaiah 53:10 which DOES NOT SAY THE FOLLOWING:

10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and (KJV)

Reading for the Hebrew Bible we have:

10 And the Lord wished to crush him [corporate Israel…..remember?] He made him ill; if his soul makes itself restitution, he shall see seed, he shall prolong his days, and G-d's purposes shall prosper in his hand.

The Hebrew word for "soul" is as follows as seen in Strong's Concordance:

5315 nephesh (neh'-fesh); from 5314; properly, a breathing creature, i.e. animal of (abstractly) vitality; used very widely in a literal, accommodated or figurative sense (bodily or mental):

KJV-- any, appetite, beast, body, breath, creature, X dead (-ly), desire, X [dis-] contented, X fish, ghost, + greedy, he, heart (-y), (hath, X jeopardy of) life (X in jeopardy), lust, man, me, mind, mortally, one, own, person, pleasure, (her-, him-, my-, thyself-), them (your)- selves, + slay, soul, + tablet, they, thing, (X she) will, X would have it.

The Hebrew word for "soul" is as follows as seen in Brown-Drivers-Briggs Hebrew Lexicon:

5315 nephesh- a soul-self,, life, a creature, a person, an appetite, a mind, a living being, a desire, an emotion, a passion

- what breathes, the breathing substance or being, a soul, the inner being of man
- a living being
- a living being (with life in the blood)
- the man himself, a-self, a person or an individual
- the seat of the appetites
- the seat of emotions and passions

- the activity of mind
- the activity of the will
- the activity of the character

SO WHAT ARE YOU SAYING CRAIG?

My whole life I was told that I was "saved" by the blood of Yeshua, yet Isaiah tells me that I was "saved" by the activity of will, mind, and character of Israel as G-d's suffering servant (as an example for all to follow). **Yeshua, like all Jewish people who came before him who were devoted to G-d and His Torah, as well as those who followed him, comprise the "suffering servant Israel" who is "the" light for the non-Jewish nations.** The proper understanding of the "suffering servant" is a corporate people and not an individual as determined by the writer's consistent use of singular and plural pronouns from Isa. 40-66 where they both refer to the nation as used in the contexts of each of the passages! **Knowing this we must be careful when we look at Yeshua as the transcendent Jew of all Jews Since Israel is the Suffering Servant of Isaiah, then it is not a problem to let Yeshua be the example of all Jews, past, present, and future. For me he is the perfect example. With this understanding, we now can come to an understand that the blood of Yeshua carried the life force of Yeshua (his soul), which was totally committed and surrendered to the will of G-d and His Torah. Remember this is but a picture of all Jews who love G-d and were Torah observant. That instead of Yeshua's death, which was to "save me," it was in reality the life lived pleasing to G-d as part of the Israel of G-d which G-d accepted as atonement for sin. Israel's "soul" saves as understood as a life lived in complete submission to the Commandments of G-d as demonstrated by the complete submission of the mind, will, and emotions to G-d and His desires for his people. If I can learn from this example then if my life is lived in faith toward G-d and lived with diligent effort to live according to the laws of G-d with repentance a daily life-style when I sin, then I like Yeshua will find that G-d will accept my repentant life as an atonement for my sin.**

I am fully aware that this goes against everything that is preached in Christianity today, but dearly beloved I have done more than preach my opinions to you, I have shown you the evidence from the Jewish Scriptures as well as the fraudulent attempts to change the truth in the Christian Bibles by falsifying the translation along with the making up of Gentile scriptures which contradict the real Word of G-d contained in the Old Testament Prophets.

Yeshua lived a G-d-honoring life to such a degree that G-d accepted his life, as he had all Jews devoted to Him, in which He could tabernacle in a way He never had before and the "Word/Messiah became flesh" [understood as G-d's anointing] at the immersion and anointing of Yeshua. Let us never forget that Israel has had many "anointed" messengers of G-d as was Yeshua. Then subsequently such a G-d-honoring life (soul) was to be later accepted as an offering for one's own sin in his own life at his death. Whether you apply this to Yeshua or not is dependent upon if you believe he lived with or without sin. But understand what I am saying. One's repentance was acceptable for one's own sin according to the real Jewish Scriptures. Such is altered in the KJV and the idea is lost completely.

Answer for yourself: Should not the English KJV accurately reflect what he Hebrew of Isaiah actually said? You bet.

So it was not Yeshua's death so much as a G-d-honoring life-style lived by Yeshua in complete submission to the Father and His Commandments which not only brought G-d to tabernacle within Yeshua but provided a means of atonement for sin. This same picture can be applied to our lives as well. **If we have faith in G-d and respond to such faith with a contrite heart ready to repent when the Holy Spirit convicts of sin, then our repentance is accepted as atonement for our sin. Such is the message of Isaiah before the early Gentile Christians deleted it from the Bibles we have today. This may no longer be the message of the Church, but it should be. But until the Christians learn that their documents are flawed, few will come to this revelation unless they study hard like many who have discovered this sham today.**

IN SPITE OF ALL THIS…YET I BELIEVE I AM SAVED BY THE BLOOD OF YESHUA…LET ME EXPLAIN FURTHER (ALLEGORY)

Historically, in the wake of Yeshua's death would come a movement into all the world which aimed at taking the Torah to the nations whereby non-Jewish could learn how to live lives pleasing to G-d as had Israel. As stated before a life lived in faith to G-d with a contrite heart willing to repent and turn from sin is effective atonement according to the Jewish Bible and Isaiah the Prophet.

Answer for yourself: But what if I never knew it as a non-Jew living across the globe?

In others words Yeshua traded his life for ours as previous suffering servants of G-d had done in preserving the truths of G-d for all mankind, and G-d accepted the bargain. I believe that Yeshua's life lived in complete obedience to G-d mandated his resurrection and no longer was Yeshua just a competing voice but "the" voice of the resurrected Suffering Servant. And this glorified man commanded that the Laws go into all the world whereby non-Jews would be recipients of this revelation.

The vast majority of Christians in the world today have not been told this and wander in fables because they lack the correct understanding which only can come from in-depth Bible study. So it was the suffering servant, Israel, composed of many Israelites, whose life lived daily in complete obedience to their G-d which was so pleasing to G-d that it could be accepted by G-d as an offering for their sin and not the red corpuscles (blood) which Christianity sadly focuses that accomplished atonement. Yeshua gave his soul for souls, not blood for souls. Such is the teaching of Isaiah. Because of the proliferation of bloody rites in Gentile paganism, the Gentile converts to Jewish Christianity would in the first centuries, inherently revert back to pagan backgrounds. Thus the emphasis today on blood instead of a G-d-honoring life as the offering for sin has been inherited by the Gentile Church. This is a pagan concept totally foreign to what Isaiah and Yeshua really believed.

Having now come to the understanding that it was a life lived above sin that was so pleasing to G-d that He accepted such a life as an offering and atonement for sin, and understanding as an animal's soul represented the soul of one making the sacrifice, we today are beneficiaries of having the Jew's soul (Yeshua) given as an atonement. What we need to remember is that in first century Judaism there was little if any outreach to the non-Jew. Salvation of the non-Jew was not a priority. Millions of non-Jews were dying and entering perdition. But G-d go loved the world that He, G-d, gave his only son (Israel is My Son declared YHWH) Yeshua is the archetype for all of Israel. The resurrected Yeshua's message was to go to the non-Jew, and had it not been for his death, then indirectly there would not have been salvation or atonement for me, for I would be ignorant today of the Biblical way. The only Jew that came knocking on my door to bring me G-d, Torah, and Israel. So literally if it had not been for the death of Yeshua, had it not been for the resurrection of Yeshua, then there would have been no movement within a Gentile hating Judaism of the first century that repented of racial bigotry and began to take salvation to the non-Jewish world. In this way you can see as I do that indirectly we are "saved" by the death/blood of Yeshua because the revelation of G-d came to us because of him and his legacy. Christianity understand its differently. I have shown you that they are wrong. I present to you the real meaning as seen by yourself from the Jewish text which both corrects mainline Christianity and yet preserves the truth. Sadly Christians today know little if any of what I speak. I encourage you to buy your own Stone Edition Tanakh and compare the passages quoted from your Christian Bible with the passages originally written in the Hebrew. Then, and only then, will you see for yourself of what I speak.

In this lesson we must no longer overlook the importance of a life lived above sin which won our redemption which brought a resurrected message that culminated in the salvation of the Gentile world. To focus only one the death and blood of Yeshua/Israel and not the life lived pleasing before G-d as an atonement does great injustice to our Father in Heaven as well as Yeshua. The church has focused incorrectly for too long on the inert blood of the animal or of Yeshua. Such is the message of Bet Emet as we are called to live like Yeshua and not just "believe in Yeshua." It has been my experience as a Pastor over the years to encounter numerable

Christians who trust in Christ's blood instead of his life lived pleasing to G-d for atonement. They fail to man the connection for themselves. Thus the need for such intense Bible study. Such a mistaken understanding of our redemption since not being taught the truth from a Hebraic perspective has caused multitudes of Christians to trust in the acclaimed miraculous powers of the blood of Yeshua instead of focusing of the miraculousness of a life lived above sin. Such a false sense of security in "blood" instead of "lives lived holy before G-d and man" unconsciously causes the believer to not regard sin with revulsion as he should. We tend to view sin as less harmful than it is, and compromise with sin which lies at the door.

And one more thing needs to be said: G-d is a G-d of love and answers prayers of all His children regardless of what religion they are when they call out to him. G-d does not just answer prayers of Christians; this explains why when people pray in Jesus' name or another their prayers are directed to G-d and even if one pleads the "blood" as many do G-d sees their hearts and in His great compassion answers many of them. This does not mean that our "theology" is correct; only that G-d's love is bigger than our ignorance.

I wonder if we saw in such turning from sin that our very own atonement was involved would prompt us to reevaluate its importance.

Answer for yourself: For after all if saved by the blood of Yeshua, what need do I have to live like Yeshua and not disobey the commandments of G-d? For after all I am under grace and not law…right?

Answer for yourself: If saved by the blood, what does a little sin mean…what can it hurt?

Answer for yourself: See the tragic thinking involved in focusing upon the blood of Yeshua instead of the life of Yeshua lived above sin?

ATONEMENT FOR BOTH TABLETS OF THE LAW OR FOR ONE TABLET ONLY?

I have taken great pains to teach you the truth about Isa. 53:10 and atonement. But yet we are not finished.

Answer for yourself: Is this atonement of which I speak efficacious for both tablets of the Law or only one?

Answer for yourself: In other words, is our atonement which we accomplish ourselves good for the sins of the First Tablet of the Law (sins between G-d and man), for sins of the Second Tablet of the Law (sins between man and man), or for both?

Answer for yourself: Implicitly we settle for less than holiness and don't think twice when considering not to sin, for after all, are we not forgiven of all sin by the blood of Yeshua? If you have read this article up to now then you should be able to see beyond this now.

Honestly, the answer is "no" …we cannot atone ourselves for all our sin, because in the sacrifice of lambs, for instance, such blood sacrifices atoned only for sins of the First Tablet of the Law and not the Second Tablet of the Law. That means that if you are looking to Jesus to be a type and shadow of the sacrificial system for you then his death would only have applied to the sins of the First Tablet of the Law and not the Second Tablet of the Law anyway.

Answer for yourself: What takes care of the sins of the Second Tablet of the Law that blood sacrifices never covered? Do you get the drift?

Knowing this, that Yeshua is type and shadow of the Suffering Servant of G-d, you can see how a false security in focusing on the Yeshua's blood instead of a life lived above sin pleasing to G-d could, and does lead, millions

of others to think light of sin and compromise with sin much more than they should. Also thinking that all their sins are under the blood of Yeshua, which they are not, goes along way to trivializing sin. Again, not knowing that such sins of the Second Tablet of the Law are not handled by the sacrifices for atonement, cause others to fail to grasp the harsh reality of their sin and its consequences. Such knowledge comes only if you study the Sacrificial process in detail. If Christians trusting the blood for "everything" only knew that even the atonement provided atoned only for the First Tablet of the Law they would most likely think twice before sinning, thus understanding they are not "under the blood" for all things, that their moral responsibility and fear of G-d is a requirement in being co-laborers with G-d in their own salvation and atonement. Now you more correctly understand the passage which says "work out YOUR salvation with fear and trembling

Now you better understand and see through the deception of many passages of Paul in the New Testament as he taught doctrines to non-Jews who knew no better; remembering Paul's passage of I Cor. 15:3: "For I delivered unto you first of all that which also I received: that Christ died for our sins according to the Scriptures; and that He was buried; and that He hath been raised on the third day according to the Scriptures"....we now know that such a statement is false.

If we truly understand the Sacrificial system, and you should now, then you know that Yeshua, and the Suffering Servant of G-d (Israel) did not die for atonement for ALL SINS as your church as taught you. Without this knowledge of sins atoned only for the First Tablet of the Law, we will not have a strong enough deterrent to avoid sinning sins involved in the Second Tablet of the Law…sins between man and man. Thus, by understanding the Sacrificial system and the dynamics involved, the more correct interpretation would be according to Paul that "Christ died because of sins." And even in one's death was efficacy for sins of the First Tablet of the Law and not the Second Tablet of the Law. Not surprising but one look to repentance for atonement of sins of the Second Tablet of the Law. The wages of sin is death, and our death is the final payment for our sin that is not covered by our repentance...and there are some....like idolatry and blaspheming the Name of YHVH which all Christians have done since being taught that Jesus is G-d and worshipping him like YHVH. We all carry that guilt until we die due to our ignorance of what the Bible Jesus' used actually teaches.

SO WHAT DOES THIS MEAN TO ME?

So many might have read this article so far and say…"so what…I don't break the commands of the Second Tablet of the Law?" You might find this surprising but if you tithe according to the manner of most Christian Churches today you not only rob from G-d but from those created in His image as well. If you continue to give to churches which don't obey the Laws concerning tithing you are a partaker of their sins and there is no atonement for that sin for you when you die if you don't repent before your death! Repentance, new obedience, and confession of that sin is our only methods of atonement and if not done, will ensure we enter into the World to Come with sins in those areas where atonement has not been applied through our repentance. This is only one small example. Worshipping according to Christian teaching often is sin as the vast majority of Christianity today has changed the Sabbath as well as make obsolete the Holy Days and Festivals of G-d and there are commandments regarding Gentile believers keeping them. Failure by the non-Jew to heed these in his life is sin.

You might not be a murderer with a gun, but our word "kill" is equated by the Rabbis to mean gossip, slander and blasphemy and they group this with murder which again is sin of the Second Tablet of the Law. I could go on and on but you get the point. We must study to know our faith.

In closing, even if Yeshua's death was an atonement, and I have painstakingly shown that it was not according to the Old Testament text according to Isaiah and other Prophets, then it would only have provided atonement for the First Tablet of the Law...and of course as you are coming to an accurate understanding of atonement you are realizing that this is not accurate.

Answer for yourself: Are you wondering what G-d provided for our atonement for our sins of the Second Tablet

of the Law?

We must look to another article for this answer. See you in article #3. Shalom.



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WHAT DID THE DEATH OF YESHUA ACTUALLY ACCOMPLISH #3?

I understand that you have read the first two articles in the series "What Did Yeshua's Death Actually Accomplish". Following up on it in this article I will address again howa life lived in repentance from sin procures atonement and ultimately salvation. This is the real meaning in Yeshua's death as well as the Jewish Scriptures as taught by Isaiah for example. Many people mistakenly read Yeshua into Isaiah 53 not knowing that the author intends the Suffering Servant to be corporate Israel and not an individual, but if such a mistake is avoided then it is easier to come to the knowledge of the truth. I took great lengths to explain how the message of atonement has been misunderstood in Christian Circles in articles one and two of this series. I hope you checked me out on the information from a Jewish perspective as presented for it can stand the scrutiny of your evaluation. Truth is truth and we nothing to fear when we teach it and let it expose lies dressed at truth. In the same spirit of truthfulness I will continue in this article to present Yeshua's religious belief system which dovetails with Isaiah 53:10…..

Reading for the Hebrew Bible we have:

10 And the Lord wished to crush him [corporate Israel…..remember?] He made him ill; if his soul makes itself restitution (atonement), he shall see seed, he shall prolong his days, and G-d's purposes shall prosper in his hand.

Answer for yourself: Did Yeshua believe that men make atonement for their sin as Isaiah taught or did he expect to atone for all mankind with his death?

Answer for yourself: Do you realize the answer to the above question will determine if you continue as a New Testament Christian or respond in repentance to errors taught as truth to you in the Christian Church?

For many of our readers the information in this article will be startling. After reading this article you will see for yourself that if you follow contemporary Christianity and its teachings then you are following Paul and not Yeshua, because Yeshua' message of redemption as well as atonement is entirely opposite to what Paul teaches. I can hear many of you say...."that's not so" or "he is wrong." Let me sincerely tell you that in the beginning, even after my seminary training I did not see it as clearly as I do today. But I beg of you to read this article and THINK...THINK....of what I will show you. For in the end, you are directly responsible before G-d, and HaShem is sending you and many of His children today appeals to repent and return to the true faith once given to the saints. Time is of the essence, and it will be horrible to die and find out that you followed the wrong faith...a faith that does not save.

One last thing; you might wonder what the end-result should be of such a series of studies. It is our hope at Bet Emet ministries that when you complete these articles the reader will be able to understand that Christianity is best understood and practiced from a Jewish viewpoint which restores the Sabbaths and the Seven Biblical Festivals as well as the correct manner of atonement. Such emphasis is almost totally lacking in the Christian

church today. Also, a renewed emphasis in proper tithing and righteous giving hopefully will replace the current perversion of giving as seen in most churches and on televisions today. What you will come to see is that all these above things, and more, embody the true salvation experience. Let us begin…shall we?

YESHUA WAS A JEW...AND TAUGHT BIBLICAL JUDAISM

I think few will take issue with my statement that in the New Testament Yeshua is pictured as a Jew who believed in Judaism and taught others to be faithful to his religion's precepts and laws forever!

In this article I will quote many verses from the New Testament, and it is important to understand from the outset that although much in the New Testament is unreliable, when we find places in it which agrees with Moses and the Prophets we have found a witness to the Word of G-d as recorded in the Tanakh (the Jewish Bible). Let us not stagger at the comment that "much in the New Testament is unreliable," because in this article I will show you that many of these New Testament verses oppose Moses and the Prophet, let alone Yeshua's teachings, and are irreconcilably contradictory to the Gospel Yeshua preached which can be found along side them in the New Testament. Both passages confirming that Yeshua believed and both taught Moses and the Prophets regarding salvation, as well as verses contradicting what Yeshua taught, have remained included in the New Testament through the ages. These verses remain for a purpose today. They remain to show the careful reader and student the truth amidst fiction as written in the New Testament.

Likewise, the purpose could well be to reassure Jews who are in doubt about their Judaism, and are thinking of leaving Judaism for Christianity, that Judaism and Torah has always been and will always be the road to G-d for the people of G-d; both Jew and Non-Jew. Those unsure Jews and deceived Christians perhaps can have their belief in G-d, Torah, and Israel (Judaism) kindled and can be kept on G-d's pathway by the very same Christian Book through which they have unknowingly deserted their true people and G-d! Indeed, Jews who already have left their faith as well as Christians who are returning to the Jewish faith once given the saints are daily having their eyes opened to the truths I will reveal in this article. Prayerfully, many will return as baal teshuvah and through repentance turn to the G-d of Israel, who surely is waiting with fatherly understanding and forgiveness. Believe Yeshua in this matter - Eternal life is obtained through Judaism. Paul teaches otherwise and contradicts Yeshua on this matter.

For devout Jews who were once Christians and Christians who have studied to see the errors of their prior faith and have returned to a more correct and Biblical Sinai faith, the revelations in this article will be very comfortable corroboration of their firm faith in the holiness of the religion of Yeshua; namely Biblical Judaism. Others who read these verses will bring to them their own heritage and will make of them what they will. In other words they will continue to selectively hear what they choose regardless of the facts presented here.

These pages of reverse proof-texts are intended to strengthen the course G-d set up for Jews as well as Non-Jews and to fortify their faith and devotion to His plan of salvation for all mankind. In effect, here you will discover confirmation of Biblical Judaism's everlasting truth and validity through the words of Yeshua and others in the New Testament. Often this confirmation will conflict with what Paul taught, but more on that later. Now, let's get into it.

WHO WILL YOU BELIEVE.....YESHUA OR PAUL? LISTEN . …..YESHUA SPEAKS!!!!!!!!!!!!!!

Matthew 5:17-19,

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one little shall in no wise

pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall *do and teach them*, the same shall be called great in the kingdom of heaven."

Try and read the above passage over three or four times. Get the intent of Yeshua into your mind and soul. You can read this over and over and never end your astonishment; especially in light of what you have heard preached in your churches. Remember, these are Yeshua's words saying he is here to follow the law of Moses, not end the law. Until the world ends, the law as written will be in effect. Jews and Non-Jews who obey the law and teach it are greatly loved by G-d, while those who transgress the law and teach its transgression are not. Notice that although the word "fulfill" could mean "to complete or end," in this case and context it clearly means "to obey and do." We know this because the following sentence continues the idea that the law will not change until the world ends, which still has not occurred two thousand years later. Just look outside your window.

Luke 16:16-17, "The law and the prophets were until John (the Baptist): since that time the kingdom of G-d is preached, and every man presseth into it. And it is easier for heaven and earth to pass, than one little of the law to fail."

Preaching the kingdom (G-d's rule and reign over mankind through submission to the King's decrees….laws and commandments) is emphasized since John the Baptist, Yeshua said. But the laws of the Torah are still effective and good, to be fulfilled until the world ends. Notice for yourself that in no way does "until John" signify the end of the law, because the very next sentence substantiates the law's validity forever (easier for heaven and earth to pass….notice again that this has not occurred yet).

Luke 16:19-20,22-24,27-31, "There was a certain rich man, . . . And there was a certain beggar named Lazarus, . . . the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, . . . And he cried and said, Father Abraham, have mercy on me, . . . I pray thee . . . send him (Lazarus) to my father's house: . . . that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent (Yeshua and not Paul). And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

Answer for yourself: Is this a New Testament teaching?

Answer for yourself: Did you notice that Yeshua in the New Testament is teaching that making it to Abraham's bosom (Heaven) was connected to listening to Moses and the Prophets?

Answer for yourself: What is this parable from Luke really teaching?

Notice first that it is Yeshua and not Paul who is doing the teaching in this story. Yeshua clearly relates in this story that the laws of Moses and the words of the prophets which teach repentance lead the faithful to Abraham's bosom, instead of hell. Moses and the prophets are the pathway to eternal life in heaven according to Yeshua. Yeshua taught this and not Paul. If you will be honest with yourself most of you are typical Christians who read our articles, and the vast majority have been told by their Pastors and Churches that they are not under the Law (Moses and the Prophets), but rather, they are under grace (Paul). They have been told that the Law (Moses and the Prophets) has passed away for Christians and they are no longer under the Law but under grace (Paul's gospel). In other words you have listened to Paul more than you have to Yeshua.

Answer for yourself: But how can the teaching of Paul in this regard be opposite to what Yeshua said, and since opposite, who are you to trust for your eternal life?

Matthew 19:16-19 (Mark 10:17,19) (Luke 18:18,20), ". . . *Good Master, what good thing shall I do, that I may have eternal life? And he said unto him . . . if thou wilt enter into life, keep the commandments . . . Which? Yeshua said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother: and, thou shalt love thy neighbor as thyself "*

Answer for yourself: Did you notice that "having eternal life" is connected by Yeshua with "keeping the commandments" (all of these except one are categories of the law and commandments called The Ten Commandments and under each of these categories are grouped 613 other laws)?

Answer for yourself: Is Yeshua just referring to the Ten Commandments or is there something we as Non-Jews unacquainted with Yeshua's religion are missing in this teaching?

It may amaze you but upon my study of Biblical Judaism I have discovered that each Tablet of the Law was separated by commandments between man and G-d and between man and man. In other words, the First Tablet of the Law is dealing with how man relates to G-d according to G-d's commandments, and the Second Tablet of the Law is dealing with how man relates with mankind. But more than that, each of the Ten Commandments is best understood as categories consisting of many commandments within the 613 Commandments grouped under each of the ten headings. So in effect, when Yeshua tells this man "thou salt not steal" he is telling the man to obey all the different facets of the broad commandment, because under such a heading the Bible enumerates the various ways such a commandments can be kept and broken.

Answer for yourself: Is Yeshua teaching that eternal life and salvation in Heaven is connected to keeping and observing the Laws of G-d? The answer to that question is yes.

There you have it. The way to eternal life for both the Jew and the Non-Jew and salvation in heaven, according to Yeshua, is living like a good Jew and submitting to the laws of the commandments of G-d. These detailed instructions by Yeshua are plainly presented.

Notice that in the following verses the man asks what more he needed do. And Yeshua replies, to be perfect he should sell everything he owns and give it to the poor and receive treasure in heaven: "and come and follow me." The man, on hearing this, leaves disturbed because he has great wealth and doesn't want to lose it. There is no indication that the "follow me" means anything else but to accompany Yeshua penniless. The message remains intact that observing Torah law gives eternal life. Perfection is another story.

Mark 12: 28-31 (Matthew 22:36-40), ". . . Which is the first (great commandment in the law) commandment of all? And Yeshua answered him, The first of all the commandments is, Hear, O Israel: The Lord our G-d is one Lord: And thou shalt love the Lord thy G-d with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these. (On these two commandments hang all the law and the prophets)."

So, Yeshua selected Deuteronomy 6:4-5 and Leviticus 19:18 as the greatest two laws. This was very Jewish of him, as most rabbis would completely agree, especially Rabbi Hillel. He chose the Shema prayer, the Jew's affirmation of G-d's oneness and dedication to love of Him together with Judaism's great moral teaching of loving people with the love you have for yourself. What could be more indicative of the essence of Judaism?

Luke 10:25-28, ". . . Master, what shall *I do to inherit eternal life*? He said unto him, *What is written in the law?* how readest thou? And he answering said, Thou shalt love the Lord thy G-d with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind: and thy neighbor as thyself. And he said unto him. Thou hast answered right: *this do, and thou shalt live*."

Answer for yourself: Did you make the connection between "inherit eternal life" and "thou shalt live" as also

referring to eternal life? I hope you did because this is typical of Hebrew parallelism.

Answer for yourself: Have you noticed that in Luke 10:25-28, Matthew 19:16-19, Mark 10:17-19, and Luke 18:18-20 something very important is repeated?

Answer for yourself: What is it?

Namely, that possessing and inheriting eternal life is always connected with doing something……not with believing something!

Answer for yourself: How does Luke 10:25-28 teach us more than we learn from Mark 12:28-31?

The writer of the Gospel of Luke goes one step further than the just given, Mark 12:28-31. Here we have the New Testament teaching us of the indisputable link between the *"doing"* of the commandments of G-d and eternal life, which is the reward for obeying them.

Answer for yourself: Are you aware that Yeshua is teaching in the New Testament that eternal life is to be taught from the Law……the same Law that tells us "what to do" and what you most likely have been told has passed away or which you are no longer under?

It is evident that Yeshua said, in the New Testament no less, that the law of Moses, as epitomized in Deuteronomy 6:5 and Leviticus 19:18, is the pathway to personal salvation and eternal life. Yes, Yeshua said this as found in the New Testament. Let us continue.

Mark 12:32-34, "And the scribe said unto him, Well, Master, thou hast said the truth: for there is one G-d; and there is none other but he: And to love him with all the heart (alone as the one G-d), and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all burnt offerings and sacrifices. ... Yeshua . . . said unto him, Thou art not far from the kingdom of G-d . . ."

Answer for yourself: Did you notice that acknowledging the oneness of G-d, and not the Trinity or triuneness of G-d, is connected with the reward of G-d's kingdom and eternal life?

Answer for yourself: Did you likewise notice that loving G-d and one's neighbor who is created in the likeness of G-d is connected with inheriting G-d's eternal life?

I John 5:3, "For this is the love of [for] G-d, *that we keep his commandments*: and his commandments are not grievous

Answer for yourself: Since we are told that loving G-d is connected to eternal life, did you notice the New Testament teaches *"how" the love for G-d is to be manifested*?

Answer for yourself: Does the New Testament teach us that loving G-d is manifested through the keeping of the 613 commandments? It sure does!

This is a straight follow-through of Mark 12:28-31, which connects the acknowledgment of the oneness of G-d, loving Him, and loving ones neighbor as written in the law, with the reward of G-d's kingdom. Burnt offerings and sacrifices are secondary to the commandments in Judaism and always have been. With no Temple, there is no doubt about this low degree of importance. This passage demonstrates Yeshua' Judaism through and through. Notice likewise that the term "Master" means good teacher, not anything more.

Matthew 7:12 (Luke 6:31), "Therefore all things whatsoever ye would that men should do to you, do ye even so

to them: for this is the law and the prophets."

If you thought that "do unto others" is not Judaic or that it is different from "love your neighbor as yourself" you see here that it is totally of Jewish origin. Yeshua declared that it is the law and the prophets. It is Judaic.

Luke 11:28, ". . . blessed are they that hear the word of G-d and keep it."

Notice also with me that when the writer of Luke penned this verse, that there was not a New Testament in existence and that the only possible identity we can give to "the word of G-d" is the Law, the Prophets, and the Writings….the Jewish Bible.

Matthew 7:21, "Not every one . . . shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Again we find the expressed will of the Father in the Law, Prophets, and Writings…the Jewish Bible.

Matthew 3:15, ". . . it becometh us to fulfill all righteousness . . ."

These powerful statements are tucked in between verses which emphasize other ideas. But they can stand alone. And, standing alone they are Judaism's own. Yeshua believed that the will of G-d is revealed in the word of G-d, the Hebrew Bible. In the Hebrew Scriptures we learn the law of Moses (Torah) and the Prophets. Thereby, we can perform righteousness as G-d desires by adhering to what they teach. This Yeshua believed.

Luke 19:8-9, ". . . half of my goods *I give to the poor;* and if I have taken any thing from any man by false accusation, I restore him fourfold. And Yeshua said unto him, *This day is salvation come to this house forasmuch as he also is a son of Abraham."*

What comes next is very important to keep your ears open. It appears that Yeshua believed that even a partial fulfillment of the commandments of the Torah is sufficient to be accepted by G-d. In the above verse it is recorded for us that Zaccheus repented by observing 2 commandments. In fact, as taught by Yeshua, even by rectifying transgression of the Torah's laws and doing good deeds a person is deserving of salvation. As Jews trust, it is the trying to please G-d, it is the effort, not the success in total compliance with G-d's ordinances which is required of us to be righteous and gains us salvation.

Answer for yourself: How confident should we feel about our salvation if we have followed teachings that state that obedience of the law or the striving to observe the laws and commandments of G-d don't matter any longer because we are saved by "grace" or that this same law that Yeshua connects with eternal life has been taught to us as if it has passed away and of little importance in our lives any longer?

Answer for yourself: Are we absolved by G-d to not try to choose those things to please Him by keeping His commandments? Is this conduct really connected to eternal life as Yeshua taught, or is he wrong and Paul right?

All the more reason to study to learn how to acquire mitzvoth and commandments, thereby taking upon yourself the yoke of the Kingdom of G-d. Such obedience to commandments is both pleasing to G-d as well as our demonstration of our love for Him and our fellow man. To do otherwise is not to love G-d, but rather, show our ambivalence toward Him and our neighbor.

Luke 13:28, "There shall be weeping and gnashing of teeth, when *ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of G-d, and you yourselves thrust out."*

Keep your ears open for this as well. Here Yeshua said that the fathers of Judaism and the goodly Hebrew prophets are all accepted into the kingdom of G-d. Evidently, good Jews need nothing more than the

Hebrew religion for life eternal in Yeshua's own belief.

NOW FOR THE HARD PART

Notice that Yeshua also said that many of his followers (the "ye" in the above verse) will not get into G-d's kingdom and inherit eternal life and salvation because of their sinfulness.

Answer for yourself: Does this same New Testament teach that "transgression of the law is sin"? Yes.

Answer for yourself: Did you notice what is missing from the above words of Yeshua?

There is no Pauline religious belief system mentioned as a means of salvation for the followers of Yeshua!

There is no Christological "belief" presented here as an antidote for spiritual wickedness for mankind.

There is no "easy believeism" taught by Yeshua or his Apostles as a way to eternal life; on the contrary, every time he and the other Apostles emphasize the same thing; namely an earnest attempt to live by the commandments and laws of G-d for eternal life!

If you have paid attention so far in this article I have shown you repeatedly that Yeshua repeatedly connects eternal life with keeping and observing the Law and Commandments of G-d.

Nowhere does Yeshua teach that a belief "in him" brings for its adherents eternal life! In fact he teaches just the opposite!!!!!!!!!!!!!!

John 4:22, "(to Samaritan who is part non-Jew) ***Ye worship ye know not what: we (the Jewish people) know what we worship: for salvation is of the Jews."***

Yeshua "worships" what Jews worship, namely G-d.

Answer for yourself: Salvation is of whom…the Jews (Jewish theology) or the Christians (Christian theology)?

This passage from John 4:22 is even more startling when one realizes that the Samaritan woman who is part Non-Jew mixed with Jewish heritage and ancestry. In other words, she is a mixture; not only of blood line but religious teaching as well. She is a perfect example of the Christian today who follows Paul instead of Yeshua. He has part right and part wrong.

Lets look at Paul where he get some things correct.

I Corinthians 6:9-10, (Paul) "Know ye not that the unrighteous shall not inherit the kingdom of G-d? Be

not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of G-d."

Answer for yourself: In this passage are you aware that Paul is in full agreement with Yeshua and his teachings on eternal life?

Answer for yourself: Are you aware that there are commandments in the Torah forbidding each of the above conducts?

Although Paul adds some of his own ideas, the listing of "thou shalt nots" is derived from the commandments. He stresses what he considers unrighteousness and Paul says that transgression of the Law prevents people from earning reward of heaven. Paul, here, reveals his faith in the teachings of the Torah and its stance on eternal life. Paul is in agreement with Yeshua and the other Apostles and their teachings on inheriting eternal life. So far so good.

So there you have it….Yeshua understood what Isaiah was saying….

10 And the Lord wished to crush him [corporate Israel…..remember?] He made him ill; if his soul makes itself restitution (atonement), he shall see seed, he shall prolong his days, and G-d's purposes shall prosper in his hand.

As did the exiles in captivity that repented of idolatry and were forgiven, so we see the pattern for all mankind to make atonement through their own repentance. Filter what you learned in this article back through what you previously learned in the first two articles in this series. It should be getting very clear by now that the Christian Church teaches a false atonement and such leads to death and not life. A life lives in repentance whereby one turns from sin (the violation of G-d's Laws) and returns to obedience of the commandments atones for its own sin.

Notice again that Yeshua mentioned in Matt. 19 only the commandments of the Second Tablet of the Law when asked by the man "what must I do to inherit eternal life."

Answer for yourself: Why did Yeshua only mention the commandments of the Second Tablet of the Law and not the First Tablet of the Law when asked by the man about procuring Eternal Life in Matt. 19?

Simply because he knew and believed as his Bible taught, that Yom Kippur brings forgiveness of the First Tablet of the Law only, and only though men's obedience and repentance toward the laws between man and man, the Second Tablet of the Law, will men affect their own atonement. This is of major importance and cannot be stated enough.

But I wish I could end here but I cannot. In the next article we will look intently to where Paul deviates from and teaches against Yeshua's teachings concerning eternal life and atonement. In the previous article I have already shown you where Paul lies about atonement through the death of Yeshua as being previously written in the Jewish Scriptures. We searched for such a text and could find none. The only way it can be done was to read Yeshua into the text of Isaiah 53 when clearly the author intended corporate Israel as the subject and not an individual.

Further study by many in this area will be difficult, but as I have tried to show you, such an exercise to recover truth is very necessary because your eternal life is dependent upon whom you believe and follow….Yeshua or Paul. More to follow in article #4.

Shalom.



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WHAT DID THE DEATH OF YESHUA ACTUALLY ACCOMPLISH #4?

Paul shaped the Gentile Church after 70 C.E. in a manner which stripped away all links to Judaism and cursed it at the same time. The New Testament in places says Judaism is bad and abandoned by G-d, while Christianity is good and beloved. In other places the New Testament teaches just the opposite as you were shown in article one of this series. In places the New Testament says the law of Moses is not valid and the Covenant is dead for the Jews. Instead of Moses being taught to all mankind, Paul teaches that the Church's laws and the existing Covenant is dead for the Jews as well as Non-Jews. Instead, the Church's laws and the New Covenant take their place. While Paul advanced separation from Judaism, Yeshua announced Judaism's greatness. The same New Testament in which you just saw Yeshua promote Judaism, in other places debases Judaism through Paul. I just showed you that Yeshua was a practicing, believing Jew who taught faithfulness to his religion's Torah and the Jewish way of salvation. Yeshua affirmed Torah, Moses, and the Prophets as the way to G-d and eternal life. He and his family all observed the Jewish customs, holidays, and Saturday Sabbath in the synagogue. Yeshua said personal salvation is obtained through Judaism and not another way. In fact Yeshua would command that such teachings be taken into all the world whereby all Non-Jews be taught to "observe those things" Yeshua had commanded of his followers. Paul and his brand of Christianity, in contradiction to all that had been both believed and taught before by Moses, the Prophets, as well as Yeshua, has announced a new way to salvation, through belief in Yeshua' vicarious atonement for sins and resurrection, not through faith in G-d and obedience to Him through His commandments, but through belief in Yeshua's death for sins and resurrection from death.

Answer for yourself: Can you find just one time where Yeshua teaches the same salvation doctrine as espoused by Paul or where he taught vicarious atonement? The answer is no!

What I ask you to do is keep the teachings of Yeshua in focus as you read Paul. The New Testament, in places, contradicts itself and contains two completely different salvation messages...Jesus' and Paul's. That is a fact. **You must be sharp enough to see it for yourself when you read.** No matter what Paul says he cannot invalidate Yeshua's own words in the same book**. It is a matter of** who you will believe concerning Eternal Life....Jesus**.....or....**Paul**.** If you listen to Yeshua, as I have laid out for you, you see that he proclaimed continually Judaism's eternal truths. Paul will not. **Now let us look at Paul.**

PAUL CONTRADICTS HIMSELF….DID YOU EVER SEE IT BEFORE?

What is the most perplexing for me when studying Paul is that he is not consistent in what he says. Most of you have never probably seen this but I will in the remaining pages attempt to reveal to you

the contradictions that come from the mouth and pen of Paul regarding salvation. When we look at Yeshua his message is consistent with what has always been taught by Moses and the Prophets. But with Paul we have another matter because he won't always agree with what he has said before. But if you are not sharp in your Bible study you can easily overlook such things. Let us begin out critical examination of the message of Paul on salvation.

Remembering what Yeshua just said about eternal life and observance of the commandments let us contrast Paul's view on the matter.

Answer for yourself: Does Paul in Romans 2:13 agree or disagree with what Yeshua has said about eternal life and the observance of the commandments of G-d? Well, lets read it and see.

Romans 2:13 ***For not the hearers of the law are just before G-d, but the doers of the law shall be justified.***

So far so good. Paul in this verse agrees with the message of Yeshua regarding acceptance and eternal life with G-d..

But just wait.

Now on the back of the same page in my Bible where the above verse was quoted from Paul, we see Paul writes something totally different and contradictory to the teachings of Yeshua in Romans 3:28:

Romans 3:28 ***Therefore we conclude that a man is justified by faith without the deeds of the law.***

Answer for yourself: Did you see that Paul just said the opposite of what he said earlier in Romans 2:13? In light of what I just showed you can you justify Paul's quick turn-around on this doctrinal stance so quickly, let alone a change in the same epistle?

Notice that within the space of 44 verses Paul reverses completely his stance on justification and righteousness through obedience to the law and commandments of G-d. Just 44 verses!

Answer for yourself: Did Paul teach "doing and obeying the Law" for justification AFTER THE CROSS in Romans 2:13? DEFINITELY YES!

Answer for yourself: Does Paul contradict himself in Romans 3:28? DEFINITELY YES!

Answer for yourself: So what are we to believe in the face of such contradictions of Paul when contrasted with the teachings of Yeshua and the other Apostles which teach otherwise than Paul? Are other of Paul's teachings to be viewed cautiously because they might be "wrong?"

Answerfor yourself: Seeing this material for yourself, who are you going to believe for your salvation….Yeshua, Moses, and the Prophets and their message of salvation or Paul and his message which contradicts Moses, the Prophets, as well as Jesus?

I Corinthians 6:11

And such were some of you (non-Jews): but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Yeshua, and by the Spirit of our G-d.

Please take note that the above verse says that those who "were" transgressors had been helped by the

Christological message of Paul and belief in "his gospel" which taught justification of the unG-dly through belief in the death and resurrection of Yeshua for eternal life.

Answer for yourself: How did that happen?

CAN PAUL KEEP A STRAIGHT THOUGHT?

1 Cor 6:9-10 9 Know ye not that the unrighteous shall not inherit the kingdom of G-d? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. (KJV)

If you did not catch it everyone of the above sins are dealt with in the Law of G-d and in the Covenant and Law of G-d for the non-Jew. Let us understand what is really being said by Paul in this verse. Let us remember that Paul has just previously taught in 1 Corinthians 6:9-10 that the heathen who are guilty of the transgression of the Laws of G-d is led to death and separation from G-d, let alone the loss of eternal life. But what few fail to see is that Paul will move away from such a stance at places in the New Testament and relax G-d's requirement for salvation to those he is wishing to "win" to his personal beliefs concerning Yeshua. Having understood this, then we can understand his message intended for Non-Jews whereby he uses "Yeshua" literally as bait to get the Non-Jew to believe in "Paul's Yeshua" as a way for their eternal life instead of the way G-d had spoken for all time as found in the writings of Moses, the Prophets, as well as taught by Jesus as shown when I contrasted the different salvation messages of Jesus and Paul. Let us understand that Paul used cunning (become all things to all men in order to win some) in not telling the heathen he has to accept the Torah right off the bat, but rather shrewdly uses this "Pauline Yeshua" and relaxation of the Torah in his effort to win converts from the heathen gradually. Ironically Paul's adherents among the Non-Jews, in patterning themselves after such a Jewish Rabbi and his ethical teachings, would gradually develop lives of ethical and moral conduct which would assure that they become more G-dly than before. Such is repentance which is the first step in coming to G-d. Of course, if you give up evil you are closer to G-d, Christianity's way, Judaism's way, or any other way.

But there is one important difference from those who Paul was attempting to teach and you…the reader of this article. You are not like the heathen, but rather, most likely have been raised in church most of your life.

Answer for yourself: With your religious background and your love for G-d most of your life what excuse do we have not to obey G-d fully and choose those things which please him which I have demonstrated is His Law?

Luke 1:46-47,50-55,

"And Mary said, My soul Both magnify the Lord, And my spirit hath rejoiced in G-d, my Savior. And his mercy is on them that fear him from generation to generation. He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away. He hath helped his servant Israel in remembrance of his mercy; As he spake to our fathers, to Abraham, and to his seed for ever."

Answer for yourself: Did Mary, Yeshua' mother, call the G-d of Judaism, the same G-d who gave her People the Torah for salvation her Savior or did she, based on her new revelation, call her son Yeshua the "new" Savior?

Mary knew what most Christians don't. That's because today's Christians have read and believe Paul more than the Synoptic Gospels which teach Jesus' salvation message. G-d alone is the Savior not Yeshua or His

Messiah. Hence, Jews have salvation by G-d the Father and need no second or alternate source of salvation. The Jew's understanding of their Bible and their revelation is the "light" that lights the world and the hope of the Gentile world; it always has been and always will be! Above Mary spoke of G-d's greatness and His help of His servant, Israel. She spoke of G-d's message to Abraham's children, that the Covenant is eternal. This was the understanding of Mary after she was allegedly informed that she would have, according to the New Testament, a miraculous virgin birth and that the child would be the Messiah. As you surely can see, she spoke as a traditional, believing Jewish person, not the holy figure of Christianity.

Luke 1:6,

"And they (Zacharias and Elizabeth) were both righteous before G-d, walking in all the commandments and ordinances of the Lord blameless."

Answer for yourself: According to the New Testament does "walking in the commandments and ordinances of the Lord" allow a person to be "blameless" before G-d? It sure does.

Jews as well as Non-Jews can be free of sin, blameless, following the law of Moses, as exemplified by these two people. Therefore, we know according to the New Testament witness that the law does give justification for eternal life.

Again let us see what Paul has to say on the matter.

Romans 4:3, (Paul)

"For what saith the scripture? Abraham believed G-d, and it was counted unto him for righteousness."

Answer for yourself: First of all most Christians have never understood this passage correctly. You most likely have heard this passage your whole life. But do you know what believing truly consists of as spoken of in this verse?

Believe without response, or as James said it, "faith without works is dead," is the meaning of the passage. Abraham believed G-d according to the revelation of G-d and RESPONDED because of that belief. He took his son to Mount Moriah to be offered to G-d. Abraham had faith and he had a concrete response to that faith. Consequently, righteousness in G-d's eyes is believing G-d's instructions and *doing as G-d commands*. In Abraham's situation, it was offering his son Isaac as a sacrifice. In our situation, *it is obeying and following G-d's commandments in His Torah and His laws, not just believing they exist.*

Answer for yourself: Do you find that following G-d's commandments somewhat difficult or foolish to keep and observe since the vast majority of Christianity today teaches (because of Paul) that the Christian is no longer under the law but under a grace which allows him to break and not keep these laws at will or substitute those of his own making?

Lets see what Paul has to say about being righteous and walking in the commandments and ordinances of G-d.

Answer for yourself: Is this Paul's doctrine as well and does he agree with Yeshua and the Apostles on this major issue? No, again we see where Paul contradicted the teachings of Yeshua.

Rom 3:20-22

Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. 21 But now the righteousness of G-d without the law is manifested, being witnessed by the law and the prophets; 22 Even the righteousness of G-d which is by faith of Yeshua Christ unto all and upon all them that believe: for there is no difference:

Remembering what you previously read in the first article concerning the teachings of Yeshua, let us examine closely the above passage from Paul for contradictions to what both Yeshua, Moses, and the Prophets taught.

1. **Moses (the Law) and Prophets NEVER taught that obedience of G-d's laws did not justify, in fact it was just the opposite they taught; namely, that obedience to the laws of G-d does justify.**
2. **Moses (the Law) and the Prophets NEVER taught that righteousness existed apart from obedience to the laws of G-d, in fact they taught just the opposite..they NEVER taught a "righteousness apart from the Law".**
3. **Paul discounts what Moses, the Prophets, and Yeshua all taught and held in common, and substitutes his own theology that replaces 4000 years of Biblical Truth with a "BUT NOW" theology of justification before G-d apart from the Law through belief in Paul's own understanding of Yeshua' death and resurrection.**

Answer for yourself: Who are we to believe? What do the other Apostles who knew Jesus personally have to say? Do they agree with Paul or do they contradict Paul?

THE APOSTOLIC COMMUNITY DISAGREES WITH PAUL...ALL THE TIME

I John 5:2-3,

". . . we love the children of G-d, when we love G-d, and keep his commandments. For this is the love of G-d, that we keep his commandments: and his commandments are not grievous."

Earlier I stated that we love G-d by keeping his commandments. Now we see the second phase of the Greatest Commandment: loving His children and our neighbors (such actions are expressed in the Second Tablet of the Law...all of the commands are between man and man). Notice also that ironically only by loving our neighbor are we actually loving G-d! Such loving of G-d and our neighbor requires fidelity to His laws, which are not hard to bear or perform. So, we read here in the New Testament that the commandments of the Torah are to be kept and can be kept. These laws should be observed to demonstrate our love of G-d and our fellow man.

Answer for yourself: Can I obey literally all of G-d's laws? I may not but it is not because I can't. I sin and fail to observe them due to my choices.

It may be beyond human experience to perform all our duties to G-d, always and perfectly. But, G-d gave the commandments which are not hard to uphold, when you use all your good intentions with all your heart. G-d's laws require your effort, not perfection. Spiritual maturity is growing in the obedience to the Commands of G-d during one's life..such is love for G-d and reveals one's spiritual growth.

Again let us look at Paul.

Romans 3:24

Being justified freely by his grace through the redemption that is in Christ Jesus: 25 Whom G-d hath

set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of G-d; 26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus

Again you should notice Paul is teaching a completely different message from what Yeshua, Moses, Prophets, and the Apostles taught. Again Paul stands alone in his belief. No where is any of Paul's theology can we find references to what Yeshua, Moses, the Prophets or other Apostles taught. We must go to astral, solar, and cosmic sun-worship to find Paul's doctrines:
http://paganizingfaithofyeshua.netfirms.com

Rom 10:9-16

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that G-d hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

For those who don't know...the above passage held so dear by Christians was not in the first collection New Testament writings in 150 A.D. but "appears" in the collection of writings of Irenaeus in 180 A.D;. so no apostle wrote it...but rather Gentiles as they crafted their own theology which we have swallowed hook, line, and sinker.

Again we see that Paul has a different way of salvation from what was taught by Yeshua, Moses, the Prophets, and the Apostles as demonstrated in the first article in this series. Paul stresses "faith only" for righteousness and not what Yeshua, Moses, the Prophets, and the other Apostles taught; namely walking in the commandments of G-d for righteousness.

Answer for yourself: Who are you going to trust for correct teaching for eternal life…Paul or Yeshua, Moses, the Prophets, and the Apostles?

If you are honest with yourself up to now I have repeatedly shown you that Yeshua's message revolved around keeping the Commandments and ordinances of G-d. Yeshua both taught and knew for certain that love for G-d and those created in His image could only be accomplished by adhering to a standard of righteousness (G-d's laws) set by G-d and not by man. Thus the need and availability of G-d's laws and commandments, which when earnestly attempted to keep produces acceptance and salvation.

Remember G-d requires our effort and not our perfection.

Again look at Paul and his views on the law.

I Timothy 1:8

1 Tim 1:8 8 But we know that the law is good, if a man use it lawfully; (KJV)

Romans 7:12,14,16,22,

"Wherefore the law is holy, and the commandment holy, and just, and good. For we know that the law is spiritual: . . . I consent unto the law that it is good. For I delight in the law of G-d after the inward man:"

Answer for yourself: Does it stand to reason that G-d would need to replace something that is holy, just, spiritual, and good?

Answer for yourself: Did you notice that Paul even said that he delights in the law of G-d after the inward spirit?

2 Timothy 3:16-17,

"All scripture is given by inspiration of G-d, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of G-d may be perfect, thoroughly furnished unto all good works."

Answer for yourself: Are you aware that when Paul wrote this in his letter to Timothy that there was only the Jewish Scriptures (Law, Prophets, Writings) in existence and that the New Testament would not be canonized till 397 A.D. (almost 300 years later)?

Answer for yourself: Are you also aware that Paul is saying that the Law, the Prophets, and the Writings are, at the time of writing of this epistle which is around 30 years after Yeshua's death, profitable for DOCTRINE, REPROOF, CORRECTION, AND INSTRUCTION?

Answer for yourself: Don't you find it rather strange that something that is profitable for doctrine, reproof, correction, and instruction for the first church is considered passed away by today's church?

Answer for yourself: Are you aware that Paul's writings and his theology were not, even by him, considered Scripture?

You should not find these facts surprising since the creation of a New Testament or the creation of an alternate view of salvation and how to attain it was the furthermost thing from anyone's mind at this time….except Paul's.

I Peter 1:25,

"But the word of the Lord (the Law, Prophets, and Writings) endureth for ever...."

Understanding when Peter wrote this Paul's teachings were very limited in scope and accepted by only a few. In fact scholars today teach us that in no time during Paul's life did he have over 50 adherents to his message. In fact Paul would later say "all in Asia have forsaken me." All in Asia? This again shows you his message had a very limited scope since men from James continually followed him around to "undo" his teachings. Thus you can better understand why Paul was required to appear before James twice in his life. Literally this was to answer charges as seen in Acts 21:21:

"And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs."

What I have demonstrated to you in this article is that Yeshua continually walked after the customs of Moses and the Prophets. Paul did not. Tragically we have grown up in Churches which did not follow Yeshua, the Prophets, or the customs as well. We grew up most likely in Churches that followed Paul and literally oppose the teachings of Yeshua, the Prophets, and the Apostles.

Answer for yourself: How are we to reconcile that the Law endures forever but your church teaches that Christ is the end of the Law and that the Law has ceased and that we are no longer under the Law but grace?

Amazingly, the verses presented above from the pen of the Apostle Paul and Peter affirm the validity of the laws and the commandments of the Torah. They are described as sacred and beneficial, effective and everlasting. So you must face the fact that after the cross Paul at one time believed the laws of G-d to be holy,

just, spiritual and good. So did Peter for that matter.

Stop here and ask yourself this:

Answer for yourself: If the Torah is all these things of G-d, shouldn't the laws be performed and Biblical Judaism, which is the embodiment of such laws, be observed by all Jews and Non-Jews?

Romans 10:5,

"For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them."

Answer for yourself: Did you again notice that the Apostle Paul states in agreement with Moses that "righteousness is of the law" and "that those do those things in the law" shall "live" by them (eternal life)?

But again another conflict of Paul is seen below.

Romans 3: 21

But now the righteousness of G-d without the law is manifested, being witnessed by the law and the prophets;

Answer for yourself: Can you find me just one Jewish Scripture that shows that the Law and the Prophets taught a "righteousness without the Law?" No...because there is none....this is a blatant lie by Paul and if you don't know the Old Testament well then you will never know that Paul lies in this verse.

Answer for yourself: How are we to understand Paul's comments about a righteousness "without the law" in light of Yeshua's teachings that connect all righteousness with observance of the commandments?

Answer for yourself: How do you reconcile that Paul speaks of "righteousness *without* the law" in Romans 3:21 and "righteousness *which is of* the law" in Romans 10:5?

Answer for yourself: Are you willing to trust contradictions like this from Paul for your eternal life?

Answer for yourself: Although we are warned by Paul not to believe another "gospel," is it not evident to you that in comparison to Yeshua and his message about eternal life that ironically it is Paul who teaches "another gospel"?

Answer for yourself: Which of the two teachings are we to trust for our eternal life as taught by Paul…."the man which doeth those things (law) shall live (eternal life) by them" [Romans 10:5] or [Rom 10:9] "That if thou shalt confess with thy mouth the Lord Yeshua, and shalt believe in thine heart that G-d hath raised him from the dead, thou shalt be saved"?

The Hebrew Bible teaches that the Torah's laws lead to virtue, which is rewarded by everlasting life. Paul, in this passage from Romans 10:5 admits that this is the message of Moses in the Holy Scriptures, who communicated G-d's will to the Hebrew people. Then he contradicts again this only 4 verses later!

James 5:16,

". . . The effectual fervent prayer of a righteous man availeth much."

I John 3:22,

"And whatsoever we ask, we receive of him, because we keep his commandments, and do those things

that are pleasing in his sight."

Answer for yourself: Could some of our prayers not being answered and our lack of receiving what we ask of G-d be because we believe we are under grace and not under the law and commandments of G-d and don't attempt to know let alone keep as many of them as possible?

These two verses, from two different Apostles, show that keeping commandments and being righteous are connected. Both lead to G-d's hearing us, being pleased, and helping us. The verse quoted is very Judaic in nature, and that's a fact.

James 2:8,

"If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well:"

Answer for yourself: Is James telling us we "do well" if we fulfill and keep the law? Sure is.

A person is good if he obeys the golden rule as given in the law of Moses.

James 1:27, (James) "Pure religion and undefiled before G-d and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Here is the golden rule made specific and said to be the basis of religious requirements. Also, to be pure from worldly evils in general makes for a religious person. These are Jewish ideas, totally.

Let us look again at Paul.

Galatians 3:21,

"Is the law then against the promise of G-d ? G-d forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law."

Here is where you have to read close as well as remember what you have already learned from reading Yeshua and the other Apostles regarding the law and its connection with eternal life. Strange as it may be to read, Paul is, in the first part of the verse anyway, seemingly lending support to the validity of the law of Moses. Now for a problem which most fail to grasp its significance. Paul is double-minded. Remember I told you that he contradicts not only himself but Yeshua and the other Apostles? Here again is another place where Paul deviates from the message of the other Apostles as well as the early church. For Paul says *"if"* the law could be effective Moses' law would suffice for salvation. Paul is in reality stating that it is his personal feeling that no such law exists which is connected to salvation. For Paul the condition "if such a law existed" indicates that such a law and condition does not exist…at least for Paul!

Answer for yourself: What? Is this a complete reversal by Paul of what he has said previously in some of his other epistles let alone a complete contradiction of the teaching of Yeshua and the other Apostles? It sure is.

Answer for yourself: Well, have you with your own eyes earlier in this article already seen that Yeshua said that keeping the commandments is the path to salvation and the law is effective to this end? If you read the article you have. This produces quite a dilemma for the Christian.

Answer for yourself: Does Paul agree or disagree with the teachings of Yeshua regarding salvation and eternal life? He does not!

Therefore, Paul, if he "believes" Yeshua, must conclude that righteousness is obtained by one's

effort to follow and pattern one's life after the Scriptural laws. But this is not the message of Paul therefore we must question if Paul really "believed in Yeshua."

Notice that Paul actually contradicts Yeshua on this essential matter and, in effect, created Christianity's separation from its Hebraic roots in Judaism.

Paul claims that sin is not overcome, but is created, by the law. Ironically, it is Paul's teaching, not Yeshua', which invalidated the law for the budding Church. Such destroys the teachings of Yeshua and the other Apostles!

WERE WE WARNED ABOUT PEOPLE LIKE PAUL BY YESHUA? HAVE WE HEEDED THE WARNING?

Let's read what Yeshua said about this kind of opposition. In Matthew 10:24 (Luke 6:40) (John 13:16) Yeshua said,

"The disciple (Paul) is not above his master (Yeshua), nor the servant (Paul) above his lord (Yeshua)."

Answer for yourself: So we ask, whose statements take precedence…Yeshua's or Paul's?

Answer for yourself: Who is to be believed…Yeshua or Paul?

You have to decide that for yourself. We only desire to lay the materials out for you in such a way that you can make an intelligent decision.

Answer for yourself: What will you trust for your salvation…the message of Yeshua or Paul?

Answer for yourself: Which is truly linked to eternal life and G-d's salvation…..Christologics (believing in Yeshua) and his identity which was decided for us by the Catholic Church) or Judaics (following the faith of Yeshua)?

Answer for yourself: What is the real message of salvation of G-d since the New Testament teaches two ways which are mutually exclusive of each other…..faith in Yeshua or adopting the faith of Yeshua?

Let me warn and encourage all of our readers that if you should "believe" on Yeshua to be saved, believe his teachings about the eternal and effective holy law of G-d revealed by Moses and begin to do them. Begin a life before G-d where you tell Him that His laws and commandments are important to you and that you choose to try to do them to the best of your ability because you know they please Him. Begin to live by as many as possible for in them you demonstrate your love of G-d and those created in His image. And you will be saved as a Jew or a Non-Jew.

Paul also writes as follows:

Romans 14:14,

"I know. . . that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean."

Certainly, this is true. Jews consider things unclean because G-d announced it in the Torah, not because they

are unclean of themselves. The law of kashruth (kosher) is G-d's law, as detailed by those who seek Him. G-d's ordinances create uncleanliness, not the thing itself. And Jews and Non-Jews who want to please G-d and get close to Him keep the kosher laws. This is what G-d desires of us.

Romans 3:1-2,

"What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of G-d."

Romans 9:4, Romans 10:2,

"Who are Israelites: to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of G-d, and the promises: For I bear them record that they have a zeal of G-d . . ."

Romans 11:29,

"For the gifts and calling of G-d are without repentance."

Acts 2:5

"And there were dwelling at Jerusalem Jews, devout men . . ."

Jews have a fervor for G-d and are devout, said Paul. In other words, Biblical Judaism promoted enthusiasm for G-d. Jews were given the Covenant, the law, the prophets, and the promises. Jews minister to G-d by being His Chosen People. There is benefit, much benefit, in being Jewish. Paul even bolsters the firm foundation of the Torah, G-d's gift, lasting for eternity, without G-d changing His mind, without repenting of His Torah. That is what Paul actually said.

Notice that Paul, however, in a complete reversal of what he said elsewhere, is recorded to having believed that all these positive features of being Jewish are canceled, and of no avail, due to the Jew's lack of belief in Yeshua the Christ. We will leave Paul's reasoning and reversal to others. Instead, we ask you to keep in mind his positive appreciation of Judaism. And also remember that Yeshua said, in effect, that Judaism is of G-d. Yeshua, himself, taught that "Jews for Judaism" is the way even for the Non-Jew. We have shown abundant evidence of this in our present article.

Answer for yourself: Who is the authority you choose, Yeshua or Paul?

Ephesians 6:2-3,

"Honor thy father and mother; which is the first commandment with promise; That it may be well with thee, and thou mayest live long on the earth."

Matthew 15:4 (Mark 7:10),

"For G-d commanded (Moses said), saying, Honor thy father and mother: and, He that curseth father or mother, let him die the death."

These verses are Paul's and Yeshua' utterances, condemning anyone who doesn't bestow honor upon his parents, as taken from the Ten Commandments. This means dutifully regarding them and respecting them, and implicitly honoring your heritage as well. This commandment is considered important enough to be put forward separately. Therefore, shaming your parents and their teaching by turning from them and the G-d of their heritage is prohibited and deserving of worldly death as well as loss of life in the hereafter. This is also

what we read elsewhere in the New Testament.

Luke 5:37-39,

"And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles; and both are preserved. No man also having drunk old wine straightway desireth new: for he saith, The old is better."

Yeshua's saying appears to fit Judaism and its offspring, Christianity. To carry this analogy through, the new wine, Christianity, should not be placed into the old, Judaism. This, of course, is just what happened. In order for it to be good, the new should be nurtured separately. Both are then properly maintained, the old as it should be and the new as it should be. This did not occur. Sadly, the new has caused great harm to the old by claiming to succeed it, while mixing with it. And the new, by so doing, has harmed itself. Isn't that the proper conclusion to be drawn? Taken one step further, Yeshua also said that those who know the old, Judaism, prefer it.

Answer for yourself: Shouldn't you, as a Non-Jew and most likely a follower of Yeshua, prefer it too?

Answer for yourself: Whose teachings will you trust to lead you to eternal life…Paul's [which are filled with contradictions of Yeshua, Moses, the Prophets, as well as the other followers and Apostles of Yeshua who knew him personally and walked with him 40 days after his resurrection], or Yeshua's [which agree totally with Moses and the Prophets and which contains not one contradiction among them]?

I would think having read this article it is rather obvious….Shalom.



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WHAT DID THE DEATH OF YESHUA ACTUALLY ACCOMPLISH #5

At the heart of Judaism and Christianity lies some notion of sacrifice. In both traditions sacrifice provides a symbol for connecting a person to G-d: it makes possible repentance and a restored relationship with G-d. Jewish and Christian notions of sacrifice and salvation were affected by the destruction of the Temple in 70 CE. This event provided a key shift in their understanding of atonement.

For Judaism, sacrifice was not necessarily to be viewed as an external religious ritual but a matter of the heart —in line with the biblical prophetic tradition. For Christianity, Yeshua became the sacrifice which replaced all Temple sacrifices. Christ's death became the sacrifice which replaced the need for personal repentance for atonement.

Answer for yourself: How correct is this Christian teaching?

The point of departure between the early Jewish Christians and Pharisaic Judaism was twofold. Firstly, the Christians made Yeshua's death the atoning sacrifice; and secondly, they made it universal in scope rather than particular:

The link between the Jewish and Christian views of atonement lies in the concept of sacrifice. The notion of sacrifice seems very distant from most modern Western people, but that may be because they do not understand its purpose. Many people seem to view cultic sacrifice as a practice of superstitious primitive peoples who think that their gifts can placate the divine wrath or make up for their sins. Viewed as such, sacrifice indicates an amoral understanding of G-d's justice and human guilt.

However, this interpretation misunderstands the nature and purpose of sacrifice. Primarily, it is neither propitiation of the gods' anger nor satisfaction for sin but sacrifice is a medium whereby the worshippers are related to the divine, a 'ferry-boat between heaven and earth'. This is true of all religions that have used sacrifice, including the religion of ancient Israel. They performed sacrifices as part of the process of atonement, but, contrary to what the Christian Church taught on the matter, the Jews did not believe that their sins were magically removed when an animal was slaughtered on the altar, as if something took place that made their own moral actions irrelevant. This understanding has escaped most Christians I know.

Answer for yourself: Dear Christian, if this was the belief of the first followers of Yeshua should it not also be our belief as well?

That means we need to focus on a renewed value for repentance in a believer's life in response to the Commandments of G-d. Sacrifice was understood as the ritual that symbolically connected the sacrificer to their G-d (the animal on the altar was symbolic of the sacrificer's soul on the altar, which could only be there because the sacrificer had previously repented and made himself right

with G-d and his fellowman). Such was an external witness to all of the sacrificer's prior effective repentance and right standing before G-d. **Sacrifice is not then to be viewed as an alternative to repentance but as that which makes sacrifice and right standing with G-d possible. Godfrey Ashby noted that...**

'expiatory sacrifice should never be seen as a rival to other means of response, such as expressions of repentance, but as the provided vehicle for confession and reparation.'

Sacrificial acts show the penitence of the sinner and give concrete expression to his or her desire to repent (it is an external work that demonstrates an internal work). In this way, the sacrifice is part of the process whereby the sinner is reconciled to G-d.

THIS HAS NEVER CHANGED… REGARDLESS OF WHAT THE CHURCH SAYS

This understanding of the process of atonement did not change when the Second Temple was destroyed in 70 CE. The Jews soon realized that they would somehow have to preserve their religion without the temple sacrifices. The rabbis turned to the fact that sacrifice was never effective as an external rite in itself without repentance and that sacrifice was always the demonstration of the prior internal work within a man's heart by G-d.

Stop and read that last sentence again. Somehow this has been tragically overlooked and misrepresented by the Christian Church over the ages. This has to stop.

Sacrifice was never thought to automatically cleanse people apart from their own repentance. **Atonement cannot be effective without the genuine expression of sorrow for sin and a sincere desire to reform.** The rabbis, in absence of the Temple and the external demonstration of one's internal repentance as seen in sacrifice, therefore put forward and reemphasized the view that atonement is still possible through the individual confession of sins and repentance as it always had, apart from any cultic ritual or priestly sacrifice. **Some changes were necessary, and Scriptural authority for such changes can be found in Deut. 17.**

CHANGES??????

The high priest no longer confesses for the people on Yom Kippur; now it is the duty of all Jews to confess their own sins (same for Gentile believers). This confession is no longer externalized in ritual form with animal sacrifices but in deeds of lovingkindness done for one's neighbor. **The way to this life of righteousness and love is to be found through following the Torah.**

The rabbis supported this view by quoting the prophet's words that 'G-d desires mercy and not sacrifices'. However, this is not meant to imply a rejection of sacrifice as such as we as Christians have erroneously been taught. One should realize that, when the prophets said G-d took no delight in the offerings of Israel, this was only a rejection of sacrifice performed without the right intention and repentance prior to the killing of the animal. Ironically the call from the prophets is to perform sacrifice correctly, not to abolish it. **It is sacrifice emptied of its content and detached from its context (contrite and broken heart over one's sin) that is denounced by prophets and psalmists. To have condemned all offering of sacrifice would have been, in effect, to have condemned all public worship.**

Likewise, in quoting the prophets, the rabbis were not claiming that sacrifice was immoral or undesirable. They were simply trying to deal with a situation in which they could no longer offer sacrifices, which forced them to reconsider the deeper understandings of atonement. **Therefore, they stressed the human intention to repent that underlay the sacrifice and that remains in effect even without the ability to sacrifice which was**

imposed upon them from without.

SACRIFICE WITHOUT A TEMPLE...YOU BET

This does not mean that the idea of sacrifice has completely disappeared from Judaism. The prayer service itself was constructed as a form of sacrifice so that, as the rabbis said (quoting Hos. 14:2),

'we will offer the fruit of our lips'.

Furthermore, traditional Judaism looks forward to a restoration of physical sacrifice in the new Jerusalem, demonstrating that the cult had a role that has remained unfulfilled since the destruction of the temple. There is a sense, then, in which Judaism has continued to be a religion of sacrifice, even though sacrifice is no longer offered physically. Repentance requires some form of 'sacrifice' as its external expression, just as sacrifice requires repentance as its internal basis. Neither can exist without the other.

Sacrifice is also essential to the Christian concept of atonement. The first Christians were Jews who were familiar with the temple cult in Jerusalem as the means of atonement. Therefore, it is not altogether strange that they applied the language of sacrifice to the death of Yeshua. They believed that Yeshua was like the high priest at the temple, interceding with G-d on their behalf, making a holy offering to overcome the gap that separated them from G-d. Like the high priest, Yeshua did not provide a substitution for their own moral efforts to atone for their sins (failure of the second Tablet of the Law). Like other Jews, the first Christians believed their own repentance was essential to appropriate the value of the sacrifice. This does not mean that they thought the purpose of Yeshua's sacrifice was merely to prompt them to repent; rather, they believed his sacrifice provided the external form (just as animal sacrifices had done previously) in which their desire to repent and be forgiven was expressed.

In the Christian view, Yeshua's sacrifice and human repentance are inseparable, so atonement occurs in one's own personal appropriation of Yeshua's work. The Christian identifies with Yeshua's work through faith in him; hence, one's own obedience to the commands of G-d and suffering is included in acceptance of his suffering on one's behalf. Yet in churches that teach the Law has passed away such is impossible!

Yeshua is in this sense not a substitute for us, who acts without our participation, but a representative of us who reconnects us to G-d (by his example...if we follow it). The first Christians believed sacrifice requires our response of repentance to be effective, just as repentance requires sacrifice. The two are concurrent in early Christian thought just as they are in Judaism, because the Christian view evolved out of the Jewish concept of sacrifice.

SO WHERE DID THE IDEA THAT YESHUA'S DEATH WAS A SACRIFICE AND ATONEMENT ORIGINATE?

Although the Christian view of atonement was rooted in Judaism, there were still major differences in the way the doctrine developed in the Jewish and Jewish/Christian/Essene traditions. One obvious difference between the death of Yeshua, understood as a sacrifice (death by martyrdom was considered by the Essenes as an atoning sacrifice) and that offered by the high priest of Judaism (Biblical Judaism) is that in the apocalyptic view held by the Dead Sea Scroll peoples (the Essenes) the martyr offered up his own life as the sacrifice for the community himself. This is a major difference. Biblical Judaism as well as the Torah taught, as I have shown you in the previous articles in this series, than man atones for his own sin through repentance and restitution. The Essenes, a fringe apocalyptic group in the first century B.C.E., held beliefs not always accepted by Yeshua. This is of major importance

because Yeshua was a Pharisee in good standing in the House of Hillel. This was conservative Phariseeism. Such a Pharisee group to which Yeshua belonged held traditional beliefs as taught in the previous articles. Over against that is the Essenes which taught otherwise where one could die for the sins of the community. In other words, the Essenes believed one could die and provide an atonement for many if he was a martyred tzeddek (righteous man).

Understanding that much of the Essenic beliefs were adopted by the apocalyptic first Christians, one might claim that this idea clearly separates the Christian view of atonement from the Jewish view, but this is not strictly true. The idea that one may suffer (suffer and not die) for the sins of another is found already in Isaiah 52-53, the "suffering servant" poem to which early Christians so often referred. Even before Yeshua's lifetime, other Jewish writings proposed the idea that the death of martyrs could atone for the sins of the community of Israel…but Israel only (notice atone for Israel and not Brazil or Spain).

The Apocalyptic Christians changed this idea to make it universal, that the death of the martyr atoned for all men worldwide. Such is a major deviation from the original intent.

The original concept of martyrdom as atonement for a community, Israel, stressed the importance that one must be a part of G-d's People...the Israel of G-d which is provided to Gentile believers by engrafting by faith and resultant obedience to the commands of G-d. The idea of martyrdom was developed more extensively during the period of persecution in the first and second centuries CE. This is understandable since the Maccabean war contained the slaughter and martyrdom of myriads of righteous Jews. One can find numerous references to it in the Jewish literature of the times. It was believed that the righteous ones who die for their faith not only cleanse themselves from sin but are also are able to intercede with G-d on behalf of all Israel. In this sense, their lives are a sacrifice for the sins of others. Even though this idea was formulated most explicitly in texts written after Yeshua's lifetime, it did not appear then for the first time, so it is probable that the early Christians were familiar with it from the inter-testamental times. The belief in the atoning power of Yeshua's death, then, is not alien to Judaism, for it evolved out of a Jewish understanding of martyrdom as a form of representative atonement by the Essenic community. Today most Jews and Christians today are unaware of the roots of this form of atonement.

YET THERE ARE REAL DIFFERENCES

In spite of this similarity, however, there were two crucial differences that separated the early Christian conception of atonement from ideas of other Jews: it made the death of one individual the central act of atonement, and it made this atonement universal in scope.

First, by making the death of Yeshua central, Christians separated themselves from those Jews who either had no personal relationship to Yeshua or could not see why he had to be the central means of salvation from sin. Christian Jews as well as Gentile Christians claimed that Yeshua was central to salvation because he was the messiah, but this claim involved a view of the messiah that was very different from the typical Jewish view. In the view of the Prophets and most of the Jews, the messiah was to be the agent of G-d's rescue of Israel from suffering, not one who atoned for their sins. Nowhere in the Old Testament and Jewish Scriptures was it ever recorded that the Messiah was to die for sin!

You need to step back and read that sentence again.

Many of the early Christians, but not all of them however, viewed the mission of the messiah as sacrificial, first and foremost and overlooked the multitude of unfulfilled prophecies that discredit Yeshua as being the Messiah long awaited by Israel. As stated previously man some but not all Christians believed that through Yeshua's death and resurrection could he redeem Israel. This was made possible by the popularity of the Apocalyptic literature generated in response to the foreign threats to Israel by foreign nations prevalent at that time. Since so many Jews were dying at the hands of the unrighteous Gentiles the surviving Jews sought to give great

significance to their deaths by attributing an atoning efficacy to it. But be not mistaken, this view was popular among the fringe movement of Judaism and by and large the traditional conservative branch of Biblical Judaism did not hold such beliefs. Conservative Biblical Judaism, of which Yeshua was a part, did not hold to such beliefs!

By interpreting the concept of the messiah and applying it to Yeshua in this way, the first Christians gave a significance to his death above all other atoning sacrifices. This was a mistake.

UNIVERSAL ATONEMENT OR COMMUNITY ATONEMENT?

Second, the messianic significance attributed to Yeshua's death led to the view that the atonement he brought is universal in scope. The first Christians expanded the message of salvation beyond the boundaries of Israel in that Yeshua was said to have died for the sins of everyone in the world. It was this idea that made the mission to the gentiles possible, and very soon the idea was being translated into terms that made sense to them. There were already many popular myths of gods who die and are reborn to bring new life to the world, and the gentiles may have understood Yeshua's death in such mythic terms. Understand that even thought the Essenes and apocalyptic believers in Yeshua as Messiah attached to him their concept of atoning martyrs, they changed the scope from community atonement to universal atonement.

At the same time, we should realize that the sacrificial concept of Yeshua's death was not developed in response to gentiles ideas alone but, included the Jewish conception of the righteous one who reconciles us to G-d by his sacrifice of suffering and death. These ideas were borrowed from the motif of Israel who suffered as G-d's Suffering Servant at the hands of unrighteous Gentiles. All fell into place as Yeshua was crucified by the Romans. Everything fit the Isaiah motif of Israel who also suffered at the hands of the Gentiles as taught in Isaiah 52-53. Although the centrality and universality attributed to Yeshua's death distinguished Christian views firm those of non-Christian Jews, these ideas did not negate the Jewish form and content of their understanding of his death.

The bottom line is that if we do not understand the Christian view of atonement as originally Jewish, we cannot today explain its development within the primarily Jewish community of the early Christians. Thus the meaning of his death as taught from the Christian perspective is highly suspect in light of the evidences I have provided over the last 5 articles. If you read and understood the materials presented, then you can see like I and many others who have seen for themselves, that ideas have been attached to the death of Yeshua which are totally foreign to the Jewish Bible and which ultimately lead one to believe one's standing before G-d is assured because of what happened to Yeshua when in reality one's standing before G-d has always been and will continue to be dependent upon one's repentance as Isaiah said in the first place. To read into Isaiah concepts you have heard preached about Yeshua which are totally false, although you don't know them to be, does irreparable damage to the truth of the Holy Scriptures.

To further you study now, I strongly suggest you request our series on Isaiah 53 whereby you can see for yourself that the concepts read into Isaiah by the Christian Church are totally false and without substance. Shalom.

If you desire more Hebraic understanding of the Christian Faith, see our Web Page at http://returningtofaithofyeshua.freeservers.com or email us at bennoah1@airmail.net. Shalom



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WHAT DID THE DEATH OF YESHUA ACTUALLY ACCOMPLISH #6

Comment: - According to the Bible atonement for sins can be accomplished by other ways than by blood sacrifice. This is an undeniable fact which discomforts most Christians. Let us examine the facts.

FLOUR CAN MAKE ATONEMENT FOR THE SOUL…BLOOD SACRIFICE IS NOT NECESSARY

Leviticus 5:10

10 And he shall offer the second [for] a burnt offering, according to the manner: and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him. 11 But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put [any] frankincense thereon: for it [is] a sin offering. 12 Then shall he bring it to the priest, and the priest shall take his handful of it, [even] a memorial thereof, and burn [it] on the altar, according to the offerings made by fire unto the LORD: it [is] a sin offering. 13 And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and [the remnant] shall be the priest's, as a meat offering.

MONEY CAN ATONE FOR THE SOUL…BLOOD SACRIFICE IS NOT NECESSARY

Exodus 30:15

15 The rich shall not give more, and the poor shall not give less than half a shekel, when [they] give an offering unto the LORD, to make an atonement for your souls. 16 And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the LORD, to make an atonement for your souls.

JEWELRY CAN ATONE FOR THE SOUL….BLOOD SACRIFICE IS NOT NECESSARY

Numbers 31:50

50 We have therefore brought an oblation for the LORD, what every man hath gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets, to make an atonement for our souls before the LORD.

PRAYER CAN ATONE FOR THE SOUL…BLOOD SACRIFICE IS NOT NECESSARY

Hosea 14:2

2 Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive [us] graciously: so will we render the calves of our lips. 3 Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, [Ye are] our gods: for in thee the fatherless findeth mercy.

"ALMOST ALL THINGS"…HEBREWS DOES NOT SAY "ALL THINGS"

Hebrews 9:22

22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

There is remission of sins by several means other than the shedding of blood, as the previous passages say, BUT this last verse contradicts this.

It has been said "Just as it is unreasonable and unjust for all of humanity to be punished for the deeds of one man {Adam}, it is equally unreasonable and unjust for one man to die on the cross for the misdeeds of all humanity." Let us investigate that statement.

LOOKING AT YESHUA AS A SACRIFICE FOR SINS...CAN WE?

After investigating atonement in the Bible thoroughly, there are many problems concerning considering Yeshua as an acceptable sacrifice or the lamb of G-d. Let us investigate the matter in depth. Sacrifices and sin offerings for unintentional sins and guilt offerings were all slaughtered and burned on the alter and then all of it eaten by the priests. Yeshua's body was not burned nor was he killed on the Brazen Altar. Neither was his corpse eaten by the priests or his followers.

The offering had to be perfect and without blemish or spot. By the time Yeshua would have been ready for sacrifice he was blemished -- crown of thorns on his head, pierced side, and he was spat upon, therefore not perfect. Thus you can see that Yeshua did not fulfill all the requirements for the sin offering, instead he died on a cross and was buried in a tomb instead of dying on an alter and eaten.

It is honest questions like these that prompted me to study in detail doctrines taught by the Church which I had accepted most of my life unquestioningly. When I asked my spiritual authorities it never seemed to fail that they were, for the most part, unprepared to answer such difficult questions as I posed here.

Now understand it is not my wish to denigrate Yeshua or his ministry. I have the highest respect for him and what he, and his original followers accomplished. In fact, I have come to know G-d because of him. However, I desire truth in the inward parts, and if what is taught by the church which passes for orthodoxy cannot stand the test of questioning or critical inquiry, then should you or I accept it any longer?

The ministry have detailed articles dealing with Biblical atonement for your evaluation if you desire. Inquire with us and we will see you get the information necessary for you to make an intelligent decision for G-d as well

as for truth. Shalom.



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WHAT DID THE DEATH OF YESHUA ACTUALLY ACCOMPLISH # 7

One of the cornerstones of Christian theology is that the only way to achieve atonement for sins is through the offering of a sacrifice whose blood is shed in our place. The Greek Testament makes this very clear in Hebrews 9:22 "and almost all things are by the Law purged with blood: and without the shedding of blood is no remission."

Answer for yourself: It says "almost all things;" but are you aware that there is a big difference between "almost all things" and "all things?"

The inclusion of the word "almost" opens the door for the New Testament believer to investigate what OTHER THAN BLOOD brings remission of sins. Coupled with this is the understanding that the "lamb of G-d" who was sacrificed for sins on Yom Kippur ONLY atoned for the sins of the First Tablet Law and not for sins of the Second Tablet of the Law.

Answer for yourself: Understanding that Yeshua's offering of himself as the Lamb of G-d fulfilled both type and shadow the Lamb of G-d in Scripture through his death, then if his death only atoned for the sins of the First Tablet of the Law, then what atones for the sins of the Second Tablet of the Law?.

Answer for yourself: Is this idea consistent with the teachings of the Tanakh (the Hebrew Bible), or do the Jewish and Christian bibles diverge on this issue?

Christians generally insist that the absolute need for a vicarious blood sacrifice is rooted in the Torah (first five books of the Old Testament), and cite as proof Leviticus 17:11

"For the life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that makes an atonement for the soul."

As a Christian, you have probably heard many sermons on the topic of atonement, and have undoubtedly read many studies which support the contention that there is "no atonement without blood." But the truth of the matter is that neither the Book of Hebrews or the Old Testament says that. Of course you are also aware that this is a teaching which is not shared by traditional Jews and for a very good reason which has escaped the Gentile Christian church because of their misinterpretation of the passages in their Bibles as well as because of superficial reading of the whole Bible.

Answer for yourself: Have you ever wondered how the Jewish people could reject what to you seems so clear?

This study has been prepared to give you the opportunity to consider a different perspective on the vital issue of atonement and thereby make adjustments to your religious belief system as well as to your conduct and

behavior which is based upon it. The tragic state of affairs of the matter is that traditional Gentile Christianity as practiced today is guilty of the sins of the Second Tablet of the Law and not responding in appropriate manners of repentance to atone for it, for as I showed you, these sins are not dealt with through sacrifice and blood (Yeshua's death).

ANOTHER LOOK AT LEVITICUS 17:11-POSSIBLY THE MOST IMPORTANT THING YOU CAN EVER LEARN

You might remember that in junior high school, we were often given an assignment to write the title for a story; what is the central idea of a passage. Let's look at Leviticus 17:11 in context in order to make sure we understand the "central" idea of the passage.

> ***"And whatever man of the house of Israel, or of the strangers who sojourn among you, who consumes any blood, I will set My face against that person who consumes blood, and will cut him off from among his people. For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes an atonement for the soul. Therefore, I say to the children of Israel, `No one among you shall consume blood, nor shall any stranger who sojourns among you consume blood.'"***

What should immediately be apparent is that the topic of this passage is not how to secure atonement from sins, but the prohibition against consuming blood. We are told parenthetically that the reason for this prohibition is that the blood contains the vitality (soul) of the animal (Genesis 9:4, Deuteronomy 12:23) and consequently, when we bring an animal sacrifice, its soul (life) which is in its blood serves as the atoning agent (Isa. 53:10), and not another part of its body. The prophet Isaiah informs us that G-d's suffering servant soul, which was offered in his death, was pleasing to G-d and G-d accepted it as an "offering for sin." Notice that it is not the "blood" which was accepted for an offering for sin, but rather the "life/soul" of the Suffering Servant. That means it is not the "death" or "the blood" which accomplished anything, but rather Yeshua's G-d honoring life lived (in Hebrew the "life" which is in the blood is the word for "soul"), which was lived completely obediently to G-d's Commandments [by which he never sinned] which was so pleasing to G-d that He accepted his life as an offering for sin. So when you read in the New Testament or head "saved by the blood of Yeshua" understand we are "not under the blood or anything like that." This is a completely erroneous Gentile interpretation of the sacrificial system which it completely misunderstands. When saying "saved by the blood of Yeshua" we need to understand the concept Paul is relating which is we are "saved" by Yeshua giving his G-d obediently and honoring life to G-d or ours in his death where his blood was shed as the vehicle of his death which offered up his "soul as an offering for sin." Now, let us continue.

REPAIRING OUR RELATIONSHIP WITH G-D

Since Leviticus 17 doesn't come to teach us about the principles of atonement as we have erroneously been told, we will have to look elsewhere for the Bible's most important teaching on how to repair our relationships with G-d which continually is adversely affected by our sin.

Before proceeding, let's consider another point about what is, and what is not being said in Leviticus 17:11. The passage does say that since blood symbolizes the life/soul of the animal, G-d has given it to us as a means of atoning for our sins (it carries the animal's soul which is sinless).

Answer for yourself: But does the verse clearly teach that it is the only means G-d has provided to make atonement?

As with any other Biblical study, we will have to examine this question in light of the Bible as a whole. But for now, we should note that our verse merely says that blood can serve as an atonement. It is an effective means of atonement, but by no means the only form of atonement.

In the Torah, blood sacrifices were not the only path to atonement; there were other ways to achieve forgiveness.

NON-BLOOD ATONEMENTS THAT ARE IN BOTH THE OLD TESTAMENT AND THE NEW TESTAMENT

For example, incense served to atone for the people in Numbers 16:46-47, and giving charity is described in Exodus 30:15-16 and Numbers 31:50 as `making atonement for your souls (the same expression as in Leviticus 17:11). In reality, blood sacrifices were the least effective of all the means of atonement mentioned in the Bible. One important limitation to the effectiveness of sacrifices is that they were only brought for unintentional sins (ie. someone didn't know that kindling a fire was prohibited on the Sabbath, or they were aware of this, but thought it was Sunday when kindling the fire). Now for a real scary thought: Sacrifices did not help to atone for sins that were done intentionally (Leviticus 4, and Numbers 15:22-31).

Examining the Christian interpretation of Leviticus 17:11 generates some serious problems.

Answer for yourself: What happens if someone can't afford to purchase an animal for his sin offering?

Answer for yourself: Is it possible that G-d would institute a system of atonement that could only be used by the wealthy?

The Torah took this into account and allowed the poor person to bring two turtledoves or two young pigeons if he couldn't afford a lamb (Leviticus 5:7).

Answer for yourself: However, what if someone was so destitute, that he couldn't afford even these small birds?

"But if his means are insufficient for two turtledoves or two young pigeons, then for his offering for that which he has sinned, he shall bring the tenth of an ephah of fine flour for a sin offering; he shall not put oil on it or place incense on it, for it is a sin offering." (Leviticus 5:11)

Since flour could be used for a sin offering, it is clear that blood was not a prerequisite for atonement. Another example will drive home the point. The proposition that only blood sacrifices could secure atonement creates a dilemma.

Answer for yourself: Could it be that G-d would set up a system of atonement that wouldn't be available to all people at all times?

Answer for yourself: Does it stand to reason that G-d would devise an atonement system in which those who were deprived of necessary "religious theology" because they lived in another part of the world at the time and who never knew about salvation only through Yeshua and receiving him would be lost?

Answer for yourself: Are we better suited now to understand Peter's revelation at Cornelius' house where he remarks in Acts 10:35: now I know that "in every nation he that feareth him (G-d) and worketh righteousness, is accepted with him (G-d)?

Answer for yourself: Are you aware that Peter makes this startling discovery and remark BEFORE he ever began preaching about Yeshua to Cornelius?

Answer for yourself: Would it surprise you to know that the New Testament even says in Acts 10:33 that Cornelius sent for Peter in order to "hear all things that are commanded of G-d" and did not sent for Peter to come and tell him the latest theological beliefs about Yeshua?

Answer for yourself: Can you now see for yourself and make the connection with the Commandments of the Second Tablet of the Law which the Lamb of G-d on Yom Kippur (Yeshua) did not provide atonement for, and

the necessity for believers in G-d (Gentiles and Jews) to obey them correctly?

Answer for yourself: Since all Commandments of the Second Tablet of the Law concern actions taken between man and man, and not man and G-d, can you begin to see the importance of obeying G-d's will and Commandments correctly in your relationships with others; such as the commandments on giving your tithe correctly which is commanded to be handled in certain ways by you and the clergy according to the mandated pattern in Scripture?

Answer for yourself: Are you beginning to see that although you think you are obeying G-d, for example by giving your 10% tithe to your church each month, that if the tithe you give is not used and put in designated places according to G-d Law and Scripture by your church, then you have sinned along with them for violating the Law?

Answer for yourself: Are you aware that sin is breaking the Law (ie. Law of tithe for example) according to I John 3:4: Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law, and that these sins (Second Tablet of the Law…commandments affecting man blessing other men through giving alms for example) have no atonement provided by the blood of the lamb?

Answer for yourself: Are you aware that if you don't tithe correctly as commanded by the Bible by giving you 10% between 3 areas only (1/3 of 10% goes to poor, sick, lame, blind, deaf, etc.; 1/3 goes to yourself to assure you and your family celebrate the Sabbath and Biblical Festivals, and 1/3 goes to support the teacher, choir, and janitor…..) then you violate G-d's Commandments and have not atonement provided for such sins of omission because the Lamb of G-d only atoned for the sins of the First Tablet of the Law only?

While the Temple stood, sacrifices did serve as part of the atonement process.

Answer for yourself: But what is the fate of Jewish people who don't have access to the Temple?

Answer for yourself: What were the Jewish people supposed to do after 586 B.C.E. when the first Temple was destroyed and they were exiled to Babylon?

Answer for yourself: What did the Jewish people do in the times of the Maccabees when the Syrian-Greeks were in control of the Temple and didn't allow sacrifices?

THE TYPICAL CHRISTIAN NEEDS TO KNOW HIS FAITH BETTER

Many Christians erroneously claim that Rabbinic Judaism came up with novel, non-Biblical measures to deal with atonement after the destruction of the Temple by the Romans in 70 CE.

Answer for yourself: But is that the truth?

Actually, it wasn't Talmudic innovation at all, because G-d in the Bible you carry to church each Sunday anticipated the possibility of the cessation of sacrifices. When King Solomon finally laid the finishing touches on the Holy Temple in Jerusalem, he inaugurated it with a moving dedication speech (I Kings 8; II Chronicles 6). In this lengthy speech of almost 50 verses, you will notice that Solomon doesn't speak about sacrifices at all! This omission would be strange if the most crucial part of the Temple were the sacrifices. Actually, the central focus of the Temple was the Holy Ark (Exodus 25) containing the Torah. The Temple was first and foremost a symbol of G-d's presence and revelation to the Jewish people (I Kings 8:13, Exodus 25:8).

Towards the end of his speech, Solomon deals with the possibility of the Jewish people being denied access to the Temple in the eventuality that they are exiled from the land of Israel. "If they return (repent and obey) to You with all their heart and with all their soul in the land of their enemies (thus without a Temple it would be impossible to make blood sacrifices for atonement) who have taken them captive, and pray to You toward their land which You have given to their fathers, the city which You have chosen, and the house which I have built

for Your name; then hear their prayer and their supplication in heaven Your dwelling place, and maintain their cause, and forgive Your people who have sinned against You and all their transgressions which they have transgressed against You..." (I Kings 8:46-50).

Answer for yourself: Do you see for yourself that in the absence of blood sacrifices G-d is expected to accept man's repentance and prayer for forgiveness of sins?

Answer for yourself: Did King Solomon understand and expect forgiveness of sin without blood sacrifice? He sure did.

This very important, but often overlooked passage (because most Christian Churches use only the New Testament basically) puts the spotlight on the Christian misunderstanding of Leviticus 17:11. The Bible is clearly teaching that sacrifices weren't necessary in order to atone for sins. Prayer and repentance are cited here as effective means for securing atonement. Certainly, when the Temple stood, and one could afford an animal, a sacrifice was brought as part of the atonement process for unintentional sins. Leviticus 17:11 teaches that when we bring such an animal as a sacrifice, we aren't allowed to consume its blood, because as the life force, it is the part of the animal that affects our atonement.

Christian dogma holds that the crucifixion of Yeshua at Calvary served as the final atoning sacrifice for the sins of the world. Christianity insists that this is not just a Pauline innovation, but reflects the requirements of the Jewish Bible, and tries to establish this by pointing to Leviticus 17:11 as the key to atonement in the Tanakh. However, if this passage is examined, as we will do later in this article, it will be clear that Yeshua could never serve as an atoning sacrifice because he gave his "blood". Obviously, the shedding of blood by pricking my finger or killing my cat won't fulfill the Biblical requirements for atonement because the "life" of the injured party was not given. The Torah delineates how sacrifices are to be brought, and understanding that, it's main reference is not the blood but the "soul" (life) that is in the blood. Yeshua gave his life (soul) as the offering for sin; it just so happens that his soul was in his blood. The blood is the vehicle for the soul. Yeshua's soul was given as "the" offering effecting atonement for sin and not his red blood cells.

"For the life (soul) of the flesh is in the blood, and I have given it (soul) to you upon the altar to make an atonement for your souls..." (notice the blood had to be placed on the altar or should I say the soul had to be placed on the altar in order to substitute for another soul). Clearly, not any spilled blood is accepted by the Torah as a sacrifice. Yeshua's crucifixion may qualify as an atonement according to the Greek Testament, but since his blood was not offered on the altar, it is not in line with what the Torah mandates. Again you can see the importance of repentance, prayer, charity, etc., as effective methods in man's atonement, especially as you see the requirements for blood to serve as an atonement and how it would be difficult to accomplish in Yeshua's death.

Some will draw attention to several other factors which would render the crucifixion of Yeshua an unacceptable sacrifice. According to the Biblical rules in Leviticus, all sacrifices had to be offered by a Priest who descends from Aaron. This was not the case in the death of Yeshua, who was crucified by Roman soldiers. Additionally, Biblical law prohibited any sacrifice which was blemished or maimed (Leviticus 22:19-21). However, prior to his crucifixion, Yeshua was whipped and beaten (Matthew 27:26, Mark 15:19, John 19:3) which would render him unfit. Furthermore, Yeshua was circumcised in the flesh, which according to Philippians 3:2 and Galatians 5:12 is considered mutilation. We have no answers for some of the problems encountered in the offering of Yeshua, but one thing we can be sure of: G-d did delineate in His Word alternate ways of effecting remission of sin and atonement. It is our strong recommendation, especially in light of Yeshua's teaching in Matt. 19 where the man who asked "what must I DO to inherit eternal life" (notice the question was not what he was to believe) was told he "lacked one thing." As for us, and our hope for you, is that in the resurrection we are not told "we lack one thing for eternal life" since most of our lives we have been told otherwise…that we are saved by the blood of Yeshua. You should by now, in just reading these seven pages, be wondering strongly to yourselves what things you are lacking in doing which will be required in the resurrection which you have up to now falsely believed were taken care of by Yeshua's sacrifice. The bottom line, in a nutshell, is that the anti-Semitic and anti-Judaic brand of Christianity we have inherited today has moved us far from the truths of Yeshua and what

is really involved in our salvation.

Frequently, Christians react to this line of reasoning by protesting that it is improper to be so literal, and that Yeshua's death was more of a symbolic or spiritual sacrifice. This would be fine if the Bible provided for such ethereal offerings, but such is not the case. The Greek Testament, however, does insist that Yeshua was a real sacrifice, literally fulfilling the Biblical requirements of such: "But coming to Yeshua, when they saw that he was already dead, they did not break his legs...in order that the Scripture might be fulfilled: `Not a bone of him shall be broken.'" (John 19:33-36)

The Gospel of John portrays Yeshua as the Paschal lamb which was not supposed to have any of its bones broken (Exodus 12:46, Numbers 9:12). Since the author of John insists that Yeshua was a real sacrifice to the extent that the Biblical rules of the Passover were fulfilled in him, we can't dismiss the problems concerning Yeshua's sacrifice cited above as legalistic nit-picking.

One wonders why the Greek Testament chose to type Yeshua as a Paschal lamb rather than the sacrifice for the Day of Atonement, because atonement is not associated with Passover in any way form or fashion. We know from Exodus 12 that the Passover sacrifice did not serve as an atonement for sins, rather it commemorates the exodus from Egypt. Even when the lamb was slaughtered in Egypt and its blood smeared on the doorposts, it did not serve to atone for the sins of anyone. It was a sign for the angel of death to pass over Jewish homes during the plague of the first born. The only people in danger were first born males, the blood wasn't a help to other people in the family, and didn't serve as an atonement for the first born. A more fitting prototype for Yeshua would have been the Yom Kippur sacrifice, which was an atonement for the sins of all the people. It is interesting that according to Leviticus 16:10,21-22, the animal which effectuated the atonement for the sins of the nation was not killed, but sent live out into the desert. Again, the shedding of blood is not for atonement.

However the Greek New Testament, literally re-written by the Gentile Catholic Church when taken from the Jewish oral traditions about Yeshua, went to some great lengths to demonstrate that the atoning death of Yeshua was predicated upon the Jewish Bible (which such is not the case). In the book of Hebrews, a verse from the book of Psalms is quoted as evidence that the sacrifice of Yeshua was part of G-d's original plan for the world.

"Sacrifice and offering You have not desired, but a body You have prepared for me" (Hebrews 10:5 referring to Psalms 40:6).

In verse 10 of our passage from Hebrews, we are told that the body spoken of refers to the body of Yeshua. However, the Greek Testament took some great liberties in quoting from the book of Psalms, which never mentions a body being prepared at all:

"Sacrifice and meal offering You have not desired; my ears You have opened; Burnt offerings and sin offerings You have not required" (Psalm 40:6).

The author of Romans asserts that the Jewish scriptures spoke about the Messiah coming in order to eradicate sin from Israel:

"And so all Israel will be saved, as it is written, `The deliverer will come from Zion and remove ungodliness from Jacob'" (Romans 11:26 citing Isaiah 59:20).

Answer for yourself: What is unique about this verse quoted by Paul in Romans 11:26?

Paul omits all references to repentance from Isaiah 59:20 in quoting the verse in misquoting it in Romans. What we need to understand is that Paul misquotes the verse, not just any verse, but a verse critically important in understanding what is required for our salvation!

However, if you take the time to check the original source in Isaiah you will see for yourself the flawed foundation of the claim made in the book of Romans.

"And a redeemer will come to Zion, to those in Jacob who turn from transgression, says the Lord."

Answer for yourself: What are we to understand in the salvation process which Paul obscures and which the Christian Church has based itself faulty upon for centuries?

Isaiah didn't teach that the Messiah's purpose is to remove sin; rather, he will come to the Jewish people when they show themselves worthy by turning away from sin. In other words G-d's redeemer comes ONLY for those who are repenting and turning from their violations of the Commandments of G-d, and turning back to G-d in repentance and obedience to the Commandments of G-d. Yeshua did not come for everyone as you can see.

WHAT DOES THE BIBLE SAY ABOUT VICARIOUS ATONEMENT?

One wonders why throughout the four Gospels, Yeshua never speaks about his death serving as a sacrifice to atone for the sins of the world.

Answer for yourself: Is the idea that an innocent person can be killed instead of those who are guilty consistent with what the Bible teaches?

- **After the sin of the Golden Calf, G-d expressed His intention to destroy the Jewish people. Moses intercedes, and offers to die in their place. In response, G-d says "Whoever has sinned against Me, I will blot him out of My book!" (Exodus 32:32-33). Throughout the Bible, G-d says that one person cannot die for the sins of another:**
- **"Fathers shall not be put to death for their sons, nor shall sons be put to death for their fathers; everyone shall be put to death for his own sin" (Deuteronomy 24:16, II Kings 14:6).**
- **"But everyone will die for his own sin; each man who eats sour grapes, his teeth will be set on edge" (Jeremiah 31:30).**
- **"The person who sins will die. The son will not bear the punishment for the father's iniquity, nor will the father bear the punishment for the son's iniquity; the righteousness of the righteous will be upon himself, and the wickedness of the wicked will be upon himself" (Ezekiel 18:20).**
- **"No man can by any means redeem his brother, or give to G-d a ransom for him" (Psalms 49:7).**
- **"So you shall not pollute the land in which you are; for blood pollutes the land and no expiation can be made for the land for the blood that is shed on it, except by the blood of him who has shed it!" (Numbers 35:33).**

Although Romans 4:5 says that Yeshua justifies the ungodly, the Tanakh teaches that

"He who justifies the wicked, and he who condemns the righteous, both of them are an abomination to the Lord" (Proverbs 17:15).

Answer for yourself: Since G-d is the same yesterday, today, and forever and changes not, then how are we to expect or believe, in light of consideration of the whole Bible and understanding clearly the dynamics of the sacrificial system, that repentance and turning back to G-d in obedience to Commandments we previously have been breaking, is not of major importance in the salvation process?

We approach this troublesome question with assurance, that the sins of the First Tablet of the Law, sins between man and G-d are atoned for in the death of Yeshua as G-d's Suffering Messiah, however those of the Second Tablet of the Law remain without atonement, for G-d designed all through His Word that we should learn of concepts like prayer, repentance, obedience, restitution, giving of charity and alms through correct principles of tithing, etc., are acceptable to G-d for our atonement as co-laborers with G-d in our own salvation.

Let us not forget that we are to "work out our salvation with fear and trembling," not believe only for our salvation." Such is the Church's greatest lie which has deceived millions.

Answer for yourself: If indeed, Yeshua came as the final sacrifice to atone for the sins of the world, why does the Tanakh predict that the Temple will be rebuilt and sacrifices resumed?

- **"Even those I will bring to My holy mountain, and make them joyful in My house of prayer. Their burnt offerings and their sacrifices will be acceptable on My altar; for My house will be called a house of prayer for all the peoples." (Isaiah 56:7). If you know anything about the history of the Temple and Second Temple Judaism, that prophecy has not been accomplished yet, and as of yet Gentiles will come up to Zion to pray in G-d's House of Prayer which is yet to be rebuilt.**
- **"From beyond the rivers of Ethiopia My worshipers, My dispersed ones will bring My offerings." (Zephaniah 3:10)**
- **"All the flocks of Kedar will be gathered together to you, the rams of Nebaioth will minister to you; they will go up with acceptance on My altar, and I shall glorify My glorious house." (Isaiah 60:7)**
- **"And I will make a covenant of peace with them; it will be an everlasting covenant with them. And I will place them and multiply them, and will set My sanctuary in their midst forever." (Ezekiel 37:26)**
- **"And He will sit as a smelter and purifier of silver, and He will purify the sons of Levi and refine them like gold and silver, so that they may present to the Lord offerings in righteousness. Then the offering of Judah and Jerusalem will be pleasant to the Lord, as in the days of old and as in former years" (Malachi 3:3-4).**
- **"And every cooking pot in Jerusalem and in Judah will be holy to the Lord of hosts; and all who sacrifice will come and take of them and boil in them." (Zechariah 14:21) "And it shall be the princes part to provide the burnt offerings, the grain offerings, and the libations...to make atonement for the house of Israel." (Ezekiel 45:17)**

The Christian claim that our sins can only be forgiven if blood is shed on our behalf also seems to limit the power of G-d. It's ludicrous to say that G-d's ability to forgive us is dependent on anything. One of the most basic teachings in the Bible is that since G-d is merciful, He often forgives us simply because He is merciful.

"Who is a G-d like You, who pardons iniquity and passes over the rebellious act of the remnant of His possession? He does not retain His anger forever, because He delights in unchanging love" (Micah 7:18; Psalm 103:7-18).

Even when we don't seek G-d appropriately, He has the ability to reach out to us with love and forgive us:

"Their heart was not steadfast toward Him, nor were they faithful in His covenant. But He, being compassionate, forgave their iniquity...remembering that they were but flesh." (Psalms 78:36-39)

"You have not brought Me the sheep of your burnt offerings...or the fat of your sacrifices, but you have burdened Me with your sins...Nevertheless, I will wipe out your transgressions for My own sake, and I will not remember your sins." (Isaiah 43:23-25)

One of the clearest indications that Christianity is off base in its insistence on the centrality of blood sacrifices is that none of the prophets speaks about it. There isn't one instance in the prophetic books where the Jewish people are told that in order to get right with G-d they need to get covered by the blood, be under the blood, or plead the blood.

Answer for yourself: If that's the case, what is the fundamental teaching of the Tanakh on the issue of atonement?

Answer for yourself: What theme is reiterated time and again by the holy prophets in the Bible?

- **"That every man will turn from his evil way, then I will forgive their iniquity and their sin." (Jeremiah 36:3). This says it in a nutshell.**
- **"Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return to the Lord, and He will have compassion on him; and to our G-d, for He will abundantly pardon." (Isaiah 55:7).**
- **"I acknowledged my sin to You, and my iniquity I did not hide; I said, `I will confess my transgressions to the Lord', and You did forgive the guilt of my sin." (Psalm 32:5).**
- **"And if My people who are called by My name humble themselves and pray, and seek My face (see Ezra for "seeking" is study) and turn from their wicked ways, then I will hear from heaven, will forgive their sin, and will heal their land." (II Chronicles 7:14). "But if the wicked man turns from all his sins which he has committed and observes all My statutes and practices justice and righteousness, he shall surely live; he shall not die. All his transgressions which he has committed will not be remembered against him; because of the righteousness which he has practiced he shall live...When a wicked man turns away from his wickedness which he has committed and practices justice and righteousness, he will save his life...Repent and turn away from all your transgressions, so that iniquity may not become a stumbling block to you (Ezekiel 18:21-22,27,30).**
- **"By loving-kindness and truth iniquity is atoned for..." (Proverbs 16:6).**
- **"If you return to G-d you will be restored; if you remove unrighteousness far from your tent...then you will delight in G-d..." (Job 22:23-27).**
- **"Depart from evil, and do good, so you will abide forever." (Psalm 37:27, cf. Ezekiel 33, Zechariah 1:3, Jeremiah 26:13).**

The central teaching of the Bible is that only a break with our past and a sincere turning in repentance can restore our relationships with G-d. If I go off the path, I have to put myself back on track, and G-d will forgive me. Even when sacrifices were offered, they in and of themselves didn't effect atonement. The sacrifice was part of the process, it helped bring us to the core of atonement which is achieved by TESHUVAH, returning to G-d by forsaking our evil ways and praying for forgiveness. One of the main teachings of the prophets was to chide Jewish people who thought that sacrifices were the essential element of atonement:

"What are your multiplied sacrifices to Me? says the Lord. I have had enough of burnt offerings of rams, and the fat of fed cattle. And I take no pleasure in the blood of bulls, lambs, or goats...Wash yourselves, make yourselves clean; remove the evil of your deeds from My sight. Cease to do evil, Learn to do good; seek justice, reprove the ruthless, defend the orphan, plead for the widow. Come let us reason together says the Lord, `Though your sins are as scarlet, they will be white as snow; though they be red like crimson, they will be like wool, if you consent and obey..." (Isaiah 1:11-18).

As you see in the above passage G-d does not desire the sensless slaughter of animals which accomplish nothing it the person bringing the sacrifice has not already, prior to bringing his sacrifice, confessed his sin, been remoseful over his sin, repented of his sin, prayed, and made restitution where possible if his sin was between man to man. Just going through the "motions" never pleased G-d and most Christians read this passage failing to realize that G-d is not doing away with the sacrificial system; on the contrary, He is admonishing those who are failing to obey it properly!

SO HOW DOES THIS AFFECT ME AND WHAT SHOULD I DO?

"The sacrifice of the wicked is an abomination to the Lord." (Proverbs 15:8).

Answer for yourself: Do you realize that if what you do based on your religious belief system, which you think is right and obedient to G-d's Law, but is in the final analysis really disobedience, but you were not aware of it being disobedience because of improper instruction by religious authorities which had it wrong, then you are guilty of sin and the death of Yeshua (if you believe in this) would not cover such sins anyway since these sins are of the Second Tablet of the Law and were never covered by blood sacrifice anyway?

Answer for yourself: Are you aware that your tithe is derived from Commandments dealing with the Second Tablet of the Law and if you are not obeying it correctly then any false belief in any sacrifice of Yeshua will not cover such disobedience?

Answer for yourself: Can you now understand why Bet Emet and other such ministries endeavors to teach you the truth and separate it from religious fiction since it is appointed for all men to die and then the judgment?

- **"To do righteousness and justice is more acceptable to the Lord than sacrifice." (Proverbs 21:3).**
- **"For I delight in loyalty rather than sacrifice, and in the knowledge of G-d rather than burnt offerings." (Hosea 6:6).**
- **"Has the Lord as great a delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken more than the fat of rams" (I Samuel 15:22).**
- **"With what shall I come to the Lord, and bow myself before the G-d on high? Shall I come to Him with burnt offerings, with yearling calves? Does the Lord take delight in thousands of rams, in ten thousand rivers of oil? Shall I present my firstborn for my rebellious acts, the fruit of my body for the sin of my soul? He has told you, O man, what is good; and what does the Lord require of you but to do justice, to love kindness, and to walk humbly with your G-d." (Micah 6:6-8, cf. Amos 5:22-24, Jeremiah 7, Psalm 69:31-32).**

Answer for yourself: Since repentance, and not blood is the Biblical form of atonement, can you now better understand how in I Kings 8, Solomon explained that even if the Jewish people don't have access to the Temple, they still have access to G-d?

This will illuminate a famous story found in the book of Jonah. G-d sends Jonah to the evil city of Nineveh (Gentiles) to warn them of their impending destruction. Jonah doesn't come into the city and tell the people that unless they begin offering sacrifices they are doomed. Their response to his warnings is to repent: they fast, pray, and turn from their evil.

Answer for yourself: What is G-d's response?

"When G-d saw their deeds that they turned from their wicked way, then G-d relented concerning the calamity which He had declared He would bring upon them, and He did not do it" (Jonah 3:10).

In similar fashion, Daniel advised king Nebuchadnezzar on how to atone for his transgressions:

Dan 4:27 27 Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity. (KJV)

This principle will also help explain a passage in the book of Hosea. Hosea was a prophet to the 10 northern tribes in the kingdom of Israel during a time when there was a civil war going on between them and the two tribes of the kingdom of Judah in the south. Because of the strife, the tribes up north couldn't get to the Temple in Jerusalem to offer sacrifices.

Answer for yourself: Since they were deprived of "blood" in the form of blood sacrifices, did this leave them with no way of atoning for their sins? The prophet advises:

"Return, O Israel, to the Lord your G-d, for you have stumbled because of your iniquity. Take words with you and return to the Lord. Say to Him, `Take away all iniquity, and receive us graciously, for we will render as bullocks the offerings of our lips'" (Hosea 14:1-2).

We are able to approach G-d directly with prayer, which is possible at all times; and G-d assures us that sincere prayer can achieve forgiveness for our sins:

- **"Deliver me from blood-guiltiness, O Lord, the G-d of my salvation. And my tongue shall sing aloud of Your righteousness. O Lord, open my lips, and my mouth shall show forth Your praise. For You do not delight in burnt offerings. The sacrifices of G-d are a broken spirit, a broken and contrite heart. These, O G-d, You will not despise" (Psalms 51:14-17, II Samuel 12:13).**
- **"I will praise the name of G-d with a song, and will magnify Him with thanksgiving. This shall please the Lord better than an ox or bullock that has horns and hoofs" (Psalm 69:30-31).**
- **"For You, Lord, are good, and ready to forgive, and abundant in loving-kindness to all who call upon You. Give ear, O Lord to my prayer, and give heed to the voice of my supplications" (Psalm 86:5-6).**
- **"And listen to the supplications of Your servant and of Your people Israel, when they pray toward this place; hear from heaven Your dwelling place, hear and forgive" (II Chronicles 6:21).**

THE BIGGEST QUESTION YOU WILL EVER BE ASKED

Answer for yourself: Are Christians consistent with the Jewish Bible and the G-d who changes not when they claim that atonement is only possible with a blood sacrifice?

Answer for yourself: As so often said by Christian pastors today who are devoid of the facts and knowledge of the Bible, did the Rabbis just make up the idea that we can restore our relationship with G-d through prayer and repentance because they don't believe in the Yeshua portrayed to them by the Gentile Church and his proposed message of salvation ONLY thorough Yeshua? YOU DECIDE!



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WHAT DID THE DEATH OF YESHUA ACTUALLY ACCOMPLISH # 8

THIS IS WHERE ALL THE MISUNDERSTANDING BEGINS

Context Of Leviticus 17:10-11

Lev 17:10-11

10 And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people. 11 For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.

The subject of this verse, as well as the context of the verses at hand, is not to describe and instruct about the efficacy of blood as an atonement, but rather to command G-d's people to recognize the sanctity of blood and not treat it as did the heathen who drank it in their pagan rituals. But yet we can learn a very important lesson "about atonement" from this verse if we will only stop and "think."

The admonition was to the Jew as well as the "non-Jew."

1616 ger (gare); or (fully) geyr (gare); from 1481; properly, a guest; by implication, a foreigner: KJV-- alien, sojourner, stranger.

Answer for yourself: From verse 20, what is the relationship of the Gentile non-Jew to Israel? He is part of the Israel of G-d. This means what?

Answer for yourself: What actually is given upon the altar for our atonement…the "life"/"soul" of the animal or the "blood"?"

In the blood" is a modifier of the subject of the sentence. If you read the passage slowly and think you will see, as do all who study for themselves and not just listen to rhetoric, that it is the "life force" or the "life" which is placed upon the altar as an atonement for sins and not "the blood."

Answer for yourself:: Having this understanding, what is the meaning of the word used for "life" in the Hebrew?

5315 nephesh- a soulself,, life, a creature, a person, an appetite, a mind, a living being, a desire, an emotion, a passion

- **a) what breathes, the breathing substance or being, a soul, the inner being of man**
- **b) a living being**
- **c) a living being (with life in the blood)**
- **d) the man himself, self, a person or an individual**
- **e) the seat of the appetites**
- **f) the seat of emotions and passions**
- **g) the activity of mind**
- **h) the activity of the will**
- **i) the activity of the character**

5315 nephesh (neh'-fesh); from 5314; properly, a breathing creature, i.e. animal of (abstractly) vitality; used very widely in a literal, accommodated or figurative sense (bodily or mental):

KJV-- any, appetite, beast, body, breath, creature, X dead (-ly), desire, X [dis-] contented, X fish, ghost, + greedy, he, heart (-y), (hath, X jeopardy of) life (X in jeopardy), lust, man, me, mind, mortally, one, own, person, pleasure, (her-, him-, my-, thyself-), them (your)- selves, + slay, soul, + tablet, they, thing, (X she) will, X would have it.

Answer for yourself: What is the Hebraic meaning of the word "atonement"?

3722 kaphar- to cover, to purge, to make an atonement, to make reconciliation, to cover over with pitch

- **a) (Qal) to coat (to cover) with pitch**
- **b) (Piel)**
 - **1) to cover over, to pacify, to propitiate**
 - **2) to cover over, to atone for sin, to make atonement for**
 - **3) to cover over, to atone for sin and persons by legal rites**
- **c) (Pual)**
 - **1) to be covered over**
- **d) to make atonement for**
- **e) (Hithpael) to be covered**

Answer for yourself: Does the book of Hebrews teach us that "all" things are by the law purged with blood, and that without the shedding of blood there is no atonement?

Well, surprisingly it does not say that, and if you will read it for yourself in the KJV Bible you will see that for yourself.

Heb 9:22

22 And almost all things are by the law purged with blood; and without shedding of blood is no remission. (KJV)

Answer for yourself: Are we to believe then that All Things were purged by "blood" (or the "soul" within the blood), or it is possible that atonement can come for things "other" than blood?

CHRISTIANITY'S INCONSISTENCIES ARE WITHOUT LIMITS

Most Christians I know will quote Hebrews 9:22 until the cows come home, but hardly any ever notice that the credibility of "blood" being used as an atonement finds its foundation in the Law. Even Hebrews 9:22 says "by

the law" as it look for authority. Usually most Christians apply blood sacrifice and atonement to the life of Yeshua, and in doing so make a "blanket coverage" for the atonement of "all sins." But we cannot do that. If we appeal to the Law for authority for blood atonement, then we must let this same Law be our authority in all matters relating to the same atonement.

What is staggering when your first become aware of it is the fact that blood atonement ONLY, and I stress ONLY, brought atonement for UNINTENTIONAL SINS and NOT INTENTIONAL SINS.

Lev 4:1-2

1 And the LORD spake unto Moses, saying, 2 Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the LORD concerning things which ought not to be done, and shall do against any of them: (KJV)

Answer for yourself: Did you hear that?

Answer for yourself: How does this relate to the death of Yeshua?

Answer for yourself: If we apply this understanding of "life" instead of "blood" for atonement, then what does this do with the traditional Christian teaching that we are saved by the blood of Yeshua?

Answer for yourself: Was it Yeshua's life and soul, or his red blood cells that would quality for atonement?

Answer for yourself: Do we need to look elsewhere than Yeshua for atonement for INTENTIONAL SINS since the blood of animals, and even Yeshua, could never atone for intentional sins?

Answer for yourself: According To David, the writer of the Psalms, is Blood/Sacrifice the only method for Atonement in the Bible? No. Read on.

Psalm 40:6

6 Sacrifice and offering thou didst not desire; mine ears hast thou opened [to hear your Law and Commands...the Torah]: burnt offering and sin offering hast thou not required.

The Hebrew word for Sacrifice:

2077 zebach (zeh'-bakh); from 2076; properly, a slaughter, i.e. the flesh of an animal; by implication, a sacrifice (the victim or the act): KJV-- offer (-ing), sacrifice.

2077 zebach- sacrifice

- **a) sacrifices of righteousness**
- **b) sacrifices of strife**
- **c) sacrifices to dead things**
- **d) the covenant sacrifice**
- **e) the Passover**
- **f) an annual sacrifice**
- **a) a thank-offering**

The Hebrew Word For Offering:

4503 minchah (min-khaw'); from an unused root meaning to apportion, i.e. bestow; a donation; euphemistically, tribute; specifically a sacrificial offering (usually bloodless and voluntary):

4503 minchah- a gift, a tribute, an offering, a present, an oblation, a sacrifice, a meat-offering

- **a) a gift, a present**
- **b) tribute**
- **c) an offering (to G-d)**
- **d) a grain-offering**

KJV-- gift, oblation, (meat) offering, present, sacrifice.

The Hebrew word for desire:

2654 chaphets-

- **1) to delight in, to take pleasure in, to desire, to be pleased with (Qal)**
 - **a) used of men**
- **2) to take pleasure in, to delight in**
- **3) to delight, to desire, to be pleased to do**
 - **b) used of G-d**
- **4) to delight in, to have pleasure in**
- **5) to be pleased to do**
- **6) to move, to bend down (Qal) to bend down**

The Hebrew word for ears:

241 'ozen-

- **1) ear, as part of the body**
- **2) ear, as an organ of hearing**
- **3) (subjective) to uncover the ear to reveal; the receiver of divine revelation**

The Hebrew word for sin offering:

2401 chata'ah- a sin, a sin-offering

- **a) a sin**
- **b) a sin-offering**

2401 chata'ah (khat-aw-aw'); feminine of 2399; an offense, or a sacrifice for it: KJV-- sin (offering).

SO WHAT HAVE WE SAID WITH THESE WORDS DEFINED IN THE HEBREW?

Answer for yourself: What is David really saying in this verse?

David is telling us that the killing and sacrificing of animals is not what G-d really wants of desires, for that is too easy and requires nothing from the sacrificer. Rather, he is telling us that G-d wants something more difficult from us, namely, for us to open our ears to hear His Word in order that we can live obediently to its precepts and commandments.

Answer for yourself: When did animals as sin offerings begin? After the golden calf. Think about that for a moment and wonder what and how man before the golden calf incident made himself right with G-d if there were no "sin offerings with animal sacrifice...yet. Sin offerings with animal sacrifice was a "punishment" upon Israel for "their" sin and literally pictures G-d stepping back from them because of such sin...from now on there was to be an "intermediary" called the Priesthood between Israel and G-d.

Answer for yourself: Are we to understand that sin offerings only began with the golden calf as this is the "Law" which was added to which Paul remarks? Yes

Gal 3:19

19 Wherefore then serveth the law? It was added because of transgressions (golden calf),….

Answer for yourself: To which law does Paul refer…moral and ethical laws, or the laws of ceremonial sacrifice including the Aaronic Priesthood along with its Temple sacrifices? The Priesthood and the sacrifices accompanying it which was the result of the sin of the golden calf.

Answer for yourself: Does the writer of the book of Hebrews quote Psalm 40:6 in the New Testament?

Actually no, for he misquotes and changes the entire meaning intended by King David who originally wrote it. Where King David is calling men everywhere to open their ears and hear what G-d is telling them, the verse is changed completely by the writer of Hebrews in order to make it apply to Yeshua. Where as King David is telling us G-d does not want sacrifice but obedient lives in response to His Word as it is heard and lived out by mankind, the writer of Hebrews removes totally man's responsibility to listen and obey G-d's Word as G-d's ultimate desire in question and puts the whole of pleasing G-d upon the death of Yeshua without corresponding response of hearing and obedience by mankind. If you had not compared the verse yourself, you would have read the book of Hebrews thinking that David had said that, when in reality he never did.

Leviticus? No again. Where the "life" was pleasing to G-d and used for atonement in Leviticus, now the emphasis is upon "death" (crucified body…blood) in Hebrews as the pleasing instrument.

Answer for yourself: Where is the G-d that never changes and Who is the same yesterday, today, and forever in these quotes as taken from the New Testament?

Answer for yourself: Could it be that we have misunderstood atonement as Christians, and the Jewish people have been right all along?

REPENTANCE AS A FORM OF ATONEMENT

We all remember King David and his indiscretion with Bathsheba (2 Sam. 11:2-27). David received atonement not through animal sacrifice, but through a brief confessional prayer as seen in 2 Sam. 11:12:13:

2 Sam 12:13

13 And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die.

Notice that David only responded with six words: "I have sinned against the LORD." Nathan was quick to point out that G-d heard his prayer of confession and had already forgiven him. This event in David's life would affect him the rest of his life and have a major impact upon the rest of his

writings. Through this profound experience with Nathan, David came to understand that blood sacrifice is not an ideal atonement for sin. In psalm 51 King David beautifully describes how sincere repentance is what G-d always desired over animal sacrifice.

Ps 51:16-19

- **16 For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering.**
- **17 The sacrifices of G-d are a broken spirit: a broken and a contrite heart, O G-d, thou wilt not despise.**
- **18 Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.**
- **19 Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.**

Something was to be required before animal sacrifices, in fact, it paved the way for them and make them acceptable. Such were the broken spirit and contrite heart of the repentant.

The Hebrew word for "broken"

7665 shabar- to break, to break in pieces

- **a) (Qal)**
 - **1) to break, to break in (or down), to rend violently, to wreck, to crush, to quench**
 - **2) to break, to rupture (figurative)**
- **b) (Niphal)**
 - **1) to be broken, to be maimed, to be crippled, to be wrecked**
 - **2) to be broken, to be crushed (figurative)**
- **c) (Piel) to shatter, to break**
- **d) (Hiphil) to cause to break out, to bring to the birth**
- **e) (Hophal) to be broken, to be shattered**

The Hebrew word for "spirit"

7307 ruwach- a wind, breath, a mind, a spirit

- **a) breath**
- **b) a wind**
 - **1) used of heaven**
 - **2) a quarter (used of the wind), a side**
 - **3) a breath of air**
 - **4) air, gas**
 - **5) vain, an empty thing**
- **c) spirit (as what breathes quickly in animation or agitation)**
 - **1) spirit, animation, vivacity, vigor**
 - **2) courage**
 - **3) temper, anger**
 - **4) impatience, patience**
 - **5) spirit, disposition (as troubled, bitter, discontented)**
 - **6) disposition (used of various kinds), unaccountable or uncontrollable impulse**
 - **7) prophetic spirit**
- **d) spirit (used of the living, breathing being in man and animals); as gift, preserved by G-d, G-d's spirit, departing at death, a disembodied being**
- **e) the spirit (as the seat of emotion)**

- 1) desire
- 2) sorrow, trouble

- f) the spirit
 - 1) as the seat or organ of mental acts
 - 2) rarely used of the will
 - 3) as the seat (especially) of moral character
- g) the Spirit of G-d
 - 1) as an inspiring ecstatic state of prophecy
 - 2) as an impelling prophet to utter instruction or a warning
 - 3) imparting a war-like energy and executive and administrative power
 - 4) as endowing men with various gifts
 - 5) as an energy of life
 - 6) an ancient angel and later the Shekinah

Hebrew word for "heart"...**(play close attention)**

3820 leb- the inner man, the mind, the will, the heart, understanding the inner part, the midst

- 1) the midst (of things)
- 2) the heart (of man)
- 3) the soul, the heart (of man)
- 4) the mind, knowledge, the thinking, reflection, the memory
- 5) inclination, resolution, determination (of will)
- 6) the conscience
- 7) the heart (used of moral character)
- 8) as the seat of the appetites
- 9) as seat of the emotions and the passions
- 10) as the seat of the courage

Hebrew word for "despise"

959 bazah- to despise, to hold in contempt, to disdain

- a) (Qal) to despise, to regard with contempt
- b) (Niphal)
 - 1) to be despised
 - 2) to be despicable
 - 3) to be vile, to be worthless
- c) (Hiphil) to cause to despise

OBEDIENCE IS ALWAYS BETTER THAN A BLOOD SACRIFICE

We know that G-d cannot lie, nor the prophets or David, the writer of Psalms. We accept these as the foundations of your faith. Yet we have an irreconcilable problem when what is written in the Old Testament is compared with what is written in the New Testament. **For example as shown before, Hebrews 9:22 leads us to believe that blood is the ONLY method for atonement, but in actuality is says "almost all things," thus indicating that other ways are available for atonement. We are led to assume that animal sacrifices were the antitype of the crucifixion.** Yet Samuel and Micah inform us that obedience is far superior to a blood sacrifice.

1 Sam 15:22

22 And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? [NO]...Behold, to obey is better than sacrifice, and to hearken than the fat of rams. (KJV)

The above is a rhetorical question and the answer is obvious.

8085 shama`- as a verb:

- 1) to hear, to listen to, to obey
 - a) (Qal)
 - 1) to hear (perceive by ear)
 - 2) to hear of or concerning
 - 3) to hear (have power to hear)
 - 4) to hear with attention or interest, to listen to
 - 5) to understand (language)
 - 6) to hear (used of judicial cases)
 - 7) to listen, to give heed
 - a) to consent, to agree
 - b) to grant request
- 2) to listen to, to yield to
- 3) to obey, to be obedient

Answer for yourself: Is G-d teaching us that it is better to listen to Him, to hear His Word by our ears, to listen with interest, to understand, agree with what we have heard and thus obey than the sacrificial system? Yes.

7181 qashab- to hear, to be attentive, to heed, to incline (used of ears), to attend (used of ears), to hearken, to pay attention, to listen

- a) (Qal) incline, to attend (used of ears), to hearken, to pay attention, to listen
- b) (Hiphil) to pay attention, to give attention

7181 qashab (kaw-shab'); a primitive root; to prick up the ears, i.e. hearken: KJV-- attend, (cause to) hear (-ken), give heed, incline, mark (well), regard.

- a) (Niphal)
 - 1) to be heard (used of voice or sound)
 - 2) to be heard of
- b) to be regarded, to be obeyed
- c) (Piel) to cause to hear, to call to hear, to summon
- d) (Hiphil)
 - 1) to cause to hear, to tell, to proclaim, to utter a sound
 - 2) to sound aloud (a musical term)
 - 3) to make proclamation, to summon
 - 4) to cause to be heard as a masculine noun:
 - 5) sound

Answer for yourself: Does "to hearken" carry basically the same meaning as "to obey"? Yes.

Micah 6:6-8

- 6 Wherewith shall I come before the LORD, and bow myself before the high G-d? shall I come before him with burnt offerings, with calves of a year old?
- 7 Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?
- 8 He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy G-d? (KJV)

Answer for yourself: Did you notice that in the presence of sacrifices, that G-d desires more that His subjects "do justly, love mercy, and walk humbly"?

First of all we notice that G-d "requires" something of us:

1875 darash- to resort to, seek, seek with care, enquire, require

- a) Qal
 - 1) to resort to, to frequent (a place), (to tread a place)
 - a) to consult, to enquire of, to seek
 - b) used of G-d
 - c) used of heathen gods, necromancers
- 2) to seek deity in prayer and worship
 - a) G-d
 - b) heathen deities
- 3) to seek (with a demand), to demand, to require
- 4) to investigate, to enquire
- 5) to ask for, to require, to demand
- 6) to practice, to study, to follow, to seek with application
- 7) to seek with care, to care for
 - b) (Niphal)
 - 1) to allow oneself to be inquired of, to be consulted (used only of G-d)
 - 2) to be sought, to be sought out
 - 3) to be required (used of blood)

1875 darash (daw-rash'); a primitive root; properly, to tread or frequent; usually to follow (for pursuit or search); by implication, to seek or ask; specifically to worship: KJV-- ask, X at all, care for, X diligently, inquire, make inquisition, [necro-] mancer, question, require, search, seek [for, out], X surely.

Answer for yourself: What does it mean to "do justly"?

4941 mishpat (mish-pawt');

from 8199; properly, a verdict (favorable or unfavorable) pronounced judicially, especially a sentence or formal decree (human or [participant's] divine law, individual or collective), including the act, the place, the suit, the crime, and the penalty; abstractly, justice, including a participant's right or privilege (statutory or customary), or even a style:

KJV-- + adversary, ceremony, charge, X crime, custom, desert, determination, discretion, disposing, due, fashion, form, to be judged, judgment, just (-ice, -ly), (manner of) law (-ful), manner, measure, (due) order, ordinance, right, sentence, usest, X worthy, + wrong.

4941 mishpat- judgment, justice, ordinance

- a) judgment
- 1) act of deciding a case

2) a place, a court, a seat of judgment
- 3) a process, a procedure, a litigation (before judges)
- 4) a case, a cause (presented for judgment)
- 5) a sentence, a decision (of judgment)
- 6) an execution (of judgment)
- 7) time (of judgment)
- b) justice, right, rectitude (attributes of G-d or man)
- c) ordinance
- d) decision (in law)
- e) right, privilege, due (legal)
- f) proper, fitting, measure, fitness, custom, manner, plan

Answer for yourself: What is the term for "mercy"?

2617 checed-

- 1) goodness, kindness, faithfulness
- 2) a reproach, shame

Answer for yourself: What does it mean to "walk"?

3212 yalak-

to go, to walk, to come

- a) (Qal)
 - 1) to go, to walk, to come, to depart, to proceed, to move, to go away
 - 2) to die, to live, manner of life (figurative)
- b) (Hiphil) to lead, to bring, to lead away, to carry, to cause to walk

Answer for yourself: What does "humbly" mean in the Hebrew?

6800 tsana`-

- 1) to be humble, to be modest, to be lowly; (Qal) to show humility
- 2) (Hiphil) to be modest

PRAYER REPLACES THE SACRIFICIAL SYSTEM…BECAUSE IT HAD ALWAYS EXISTED BEFORE SACRIFICES

Hosea 14:2-3

2 Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips. 3 Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy. (KJV)

Answer for yourself: How has the writer of the book of Hebrews again changed the quote from the Hebrew Scriptures, and were you aware before now?

Heb. 13:15

- **15 By him therefore let us offer the sacrifice of praise to G-d continually, that is, the fruit of our lips giving thanks to his name. (KJV)**

Answer for yourself: Can you see how problematic it was for the writer of Hebrews to quote Hosea 14:2-3 correctly?

To do so meant that the writer of Hebrews and his premise of "only blood" could not hold water, for after all Hosea had told his readers that they only need take "words" with them in their return to the LORD as they substitute for the bulls and blood of sacrifices praise and prayer unto G-d.

Answer for yourself: What is omitted entirely by the writer of Hebrews in alluding to the verse in Hosea? Any mention of the substitute of bulls as a form of atonement for prayers and praise as a form of atonement.

DID G-D EVER FOREWARN THE JEWISH PEOPLE AND PREPARE THEM FOR A TIME WHEN THEY WOULD NOT HAVE A TEMPLE AND BLOOD SACRIFICES FOR ATONEMENT? HOW COME CHRISTIANITY NEVER POINTED THIS OUT TO ME?

Of course G-d did. King Solomon prophetically looks into the future and relates the condition of the Jewish people in their future exile as he inaugurates the newly completed first temple. King Solomon prophetically anticipates the claims of Christendom, and assures them of the future generations of the Jewish diaspora that when the temple and Jerusalem are no longer here, confessional prayer will bring about a complete atonement for all transgressors. Throughout his whole prophetic declaration, King Solomon never says that the future Jewish exiles must believe in a crucified redeemer for an atonement. Let us examine what he actually said.

I Kings 8:46-50

- **46 If they sin against thee, (for there is no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near;**
- **47 Yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness;**
- **48 And so return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name:**
- **49 Then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause,**
- **50 And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them: (KJV)**

2 Chr 6:36-39

- **36 If they sin against thee, (for there is no man which sinneth not,) and thou be angry with them, and deliver them over before their enemies, and they carry them away captives unto a land far off or near;**
- **37 Yet if they bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly;**
- **38 If they return to thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and toward the city which thou hast chosen, and toward the house which I have**

built for thy name:

- 39 **Then** hear thou from the heavens, even from thy dwelling place, **their prayer** and their supplications, and maintain their cause, **and forgive thy people which have sinned against thee.** (KJV)

EZEKIEL ON ATONEMENT

Throughout this chapter, Ezekiel warns Israel that the doctrine of vicarious atonement is antithetical to the will of G-d. In addition, the prophet assures the Jewish people that it is the act of repentance alone that atones for sin.

Answer for yourself: In the following verses, does Ezekiel mention anything about blood or a crucified Messiah throughout this crucial chapter which has as its theme the doctrine of sin and atonement?

Ezek 18:1-4

- 1 The word of the LORD came unto me again, saying,
- 2 What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge?
- 3 As I live, saith the Lord GOD, ye shall not have occasion any more to use this proverb in Israel.
- 4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. (KJV)

Ezek 18:19-23

- 19 Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live.
- 20 The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.
- 21 But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.
- 22 All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.
- 23 Have I any pleasure at all that the wicked should die? saith the Lord GOD: and not that he should return from his ways, and live? (KJV)

Ezek 33:10-11

1. 10 Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live?
2. 11 Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? (KJV)

ALMSGIVING AND ATONEMENT

Prov 10:2

- 2 Treasures of wickedness profit nothing: but righteousness delivereth from death. (KJV)

Prov 11:4

- 4 Riches profit not in the day of wrath: but righteousness delivereth from death. (KJV)

Prov 16:6

- 6 By mercy and truth iniquity is purged: and by the fear of the LORD men depart from evil. (KJV)

Hosea 6:6

- 6 For I desired mercy, and not sacrifice; and the knowledge of G-d more than burnt offerings. (KJV)

Dan 4:24

- 24 This is the interpretation, O king, and this is the decree of the most High, which is come upon my lord the king: (KJV)

JEREMIAH WARNS ABOUT THE OVEREMPHASIS ON THE SACRIFICIAL SYSTEM

Jer 7:3-7

- 3 Thus saith the LORD of hosts, the G-d of Israel, Amend your ways and your doings, and I will cause you to dwell in this place.
- 4 Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, are these.
- 5 For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour;
- 6 If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt:
- 7 Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever. (KJV)

Jer 7:21-23

- 21 Thus saith the LORD of hosts, the G-d of Israel; Put your burnt offerings unto your sacrifices, and eat flesh.
- 22 For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices:
- 23 But this thing commanded I them, saying, Obey my voice, and I will be your G-d, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you. (KJV)

RESTORATION OF SACRIFICES IN THE MESSIANIC AGE TO COME

Isa 56:7

- **7 Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people. (KJV)**

Jer 33:17-18

- **17 For thus saith the LORD; David shall never want a man to sit upon the throne of the house of Israel;**
- **18 Neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually. (KJV)**

Zech 14:21

- **21 Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts. (KJV)**

Zech 14:21

- **21 Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts. (KJV)**

Ezek 43:22-25

- **22 And on the second day thou shalt offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar, as they did cleanse it with the bullock.**
- **23 When thou hast made an end of cleansing it, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish.**
- **24 And thou shalt offer them before the LORD, and the priests shall cast salt upon them, and they shall offer them up for a burnt offering unto the LORD.**
- **25 Seven days shalt thou prepare every day a goat for a sin offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish. (KJV)**

Answer for yourself: If Yeshua was the final sacrifice once and for all as Hebrews 10:10, 18 teaches, and the animal sacrificial system was merely a foreshadowing of Calvary (Heb 9-10), why will animal sacrifices be re-instituted in the Messianic era?

In light of what I have shown you, and understanding the many corruptions, changes, and alterations we have shown you in the New Testament as it was re-worked by Rome and the Anti-Semitic Gentile church, how then are we to understand such passages as these in light of what we just studied?

Rom 6:10

- **10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto G-d. (KJV)**

Heb 9:12

- **12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption (KJV)**

Heb 10:10

- **10 By the which will we are sanctified through the offering of the body of Yeshua Christ once for all. (KJV)**

Heb 10:18

- **18 Now where remission of these is, there is no more offering for sin. (KJV)**

Answer for yourself: How can these passages which exist in a document full of errors, inaccuracies, additions, and changes, and other passages like them in the New Testament, have any validity when compared with what I have shown you in this article alone which existed previously in the Law, Prophets, and Writings?

DOES THE BIBLE GIVE US AN EXAMPLE OF NON-JEWS REPENTING AND THUS HAVING THEIR SINS FORGIVEN WITHOUT BLOOD SACRIFICES?

Yes. The people of Ninevah.

Jonah 3:5-10

- **5 So the people of Nineveh believed G-d, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.**
- **6 For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes.**
- **7 And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water:**
- **8 But let man and beast be covered with sackcloth, and cry mightily unto G-d: yea, let them turn every one from his evil way, and from the violence that is in their hands.**
- **9 Who can tell if G-d will turn and repent, and turn away from his fierce anger, that we perish not?**
- **10 And G-d saw their works, that they turned from their evil way; and G-d repented of the evil, that he had said that he would do unto them; and he did it not. (KJV)**

DOES THE BIBLE YESHUA USED, THE OLD TESTAMENT, TEACH US ABOUT AND PROMISE US ATONEMENT THROUGH REPENTANCE ALONE?……SURE DOES

Isa 55:6-9

- **6 Seek ye the LORD while he may be found, call ye upon him while he is near:**
- **7 Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our G-d, for he will abundantly pardon.**
- **8 For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD.**
- **9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. (KJV)**

SO ARE WE TO THINK THAT THE JEWISH PEOPLE CANNOT BE RIGHT WITH G-D SINCE DEPRIVED OF A TEMPLE AND BLOOD

SACRIFICES TODAY?

Hosea 3:4-5

- 4 For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim:
- 5 Afterward shall the children of Israel return, and seek the LORD their G-d, and David their king; and shall fear the LORD and his goodness in the latter days. (KJV)

SO WHY ALL THIS FUSS OVER YESHUA AS THE PASSOVER LAMB WHEN THE FESTIVAL OF PASSOVER HAD NOTHING TO DO WITH ATONEMENT ANYWAY……SHOULD NOT YESHUA HAVE DIED ON YOM KIPPUR TO BE AN ATONEMENT?

In light of everything said so far, please understand that we are not trying to destroy anyone's faith in G-d or in Yeshua as the "non-Jews" example of G-dliness manifested through the flesh. Yet, we must be truthful to the Hebrew Text as well as the corruption, alterations, additions, and deletions in the Greek text once we come to understand them. Our faith must rest in truth, and not in desire to want to believe what we were told when we were little. G-d is seeking them to worship Him in Spirit and in Truth, and such a quest means we must be ruthless in our pursuit of truth. Having said that, understand our religious belief system must be based upon truth and not fantasy or anti-Semitic lies. Thus we at Bet Emet deal with issues most are afraid to address or even mention. Too often thoughts of doubt remain unspoken, when if exposed to the light of linguistic analysis, cultural and contextual analysis, have understandings that reveal G-d's wisdom and awesome plan of redemption.

Answer for yourself: So How Can The Writer Of Hebrews Go Against What The Many Prophets Said Which They All Were In Agreement On?

Shalom…See you in the last article.



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WHAT DID THE DEATH OF YESHUA ACTUALLY ACCOMPLISH # 9

JUSTIFICATION WITH G-D: BELIEF, BLOOD, OR REPENTANCE AND OBEDIENCE?

Hoses 6:6 6. For I desired <2654> (8804) mercy <2617>, and not sacrifice <2077>; and the knowledge <1847> of G-d <430> more than burnt offerings <5930>.

The Hebrew Word For "Delight"

Lexicon Hebrew 2654

02654 chaphets {khaw-fates'} a primitive root; TWOT - 712,713; v AV - delight 39, please 14, desire 9, will 3, pleasure 3, favour 2, like 2, moveth 1, would 1, at all 1; 75

- 1) to delight in, take pleasure in, desire, be pleased with
 - 1a) (Qal)
 - 1a1) of men
 - 1a1a) to take pleasure in, delight in
 - 1a1b) to delight, desire, be pleased to do
 - 1a2) of G-d
 - 1a2a) to delight in, have pleasure in
 - 1a2b) to be pleased to do
- 2) to move, bend down
 - 2a) (Qal) to bend down

The Hebrew Word For "Mercy"

Lexicon Hebrew 2617

02617 checed {kheh'-sed} from 02616; TWOT - 698a,699a; n m AV - mercy 149, kindness 40, lovingkindness 30, goodness 12, kindly 5, merciful 4, favour 3, good 1, goodliness 1, pity 1, reproach 1, wicked thing 1; 248

- 1) goodness, kindness, faithfulness
- 2) a reproach, shame

The Hebrew Word For "Sacrifice"

Lexicon Hebrew 2077

02077 zebach {zeh'-bakh} from 02076; TWOT - 525a; n m AV - sacrifice 155, offerings 6, offer 1; 162

- **1) sacrifice**
 - **1a) sacrifices of righteousness**
 - **1b) sacrifices of strife**
 - **1c) sacrifices to dead things**
 - **1d) the covenant sacrifice**
 - **1e) the passover**
 - **1f) annual sacrifice**
 - **1g) thank offering**

The Hebrew Word For "Knowledge"

Lexicon Hebrew 1847

01847 da`ath {dah'-ath} from 03045; TWOT - 848c; n m/f AV - knowledge 82, know 6, cunning 1, unwittingly 2 + 01097 2, ignorantly + 01097 1, unawares + 01097 1; 93

- **1) knowledge**
 - **1a) knowledge, perception, skill**
 - **1b) discernment, understanding, wisdom**

Before, during, and after the destruction of Solomon and Herod's Temples there were blood sacrifices made by Jewish people. This continued for both the Jewish people, as well as those who were believers in Yeshua up and until 70 C.E (both Jew and Gentile). Bringing of blood sacrifices after the crucifixion of Yeshua by believers "in Yeshua" pose a difficult problem for the traditional Christian who has been taught his whole life that Yeshua did away with the sacrificial system. The evidence for believers in Jesus continually bringing blood offerings and sin offerings following his death proves to us, as found in Acts 21 for example, that the early church held different ideas about atonement than what we as Christians and followers of Jesus today have inherited from the Gentile Church following the destruction of the Temple and the scattering of the Jewish Church.

Answer for yourself: Just how did the Jews get forgiveness and justification from sin if they do not believe in Yeshua as their Messiah or that his sacrifice atoned for all their sins?

Answer for yourself: Does the Bible teach that forgiveness of sin is impossible outside a belief in Yeshua? No and we will see that clearly in a moment.

Answer for yourself: Does your church teach that forgiveness of sin is impossible outside a belief in Yeshua? Most likely.

Answer for yourself: Is it possible for the Jewish people to be justified before G-d yet be blinded to the identify of Yeshua? As foreign the idea is to the typical Christian, I believe that after you have examined the evidence presented you may have to say “Yes;” especially in light of the fact that the part in Romans 11 that says the Jews were "blinded" was written after 180 A.D. and only then included among the Pauline literature!

The traditional Christian's response to the above question is usually "No way." In this article I will challenge you with the Bible and the teaching of the Bible on the issue. What you will see in this article will challenge traditional Christian teaching on "salvation" as you have heard and know it.

Answer for yourself: Is the Bible to be our authority for our belief and practice, or our denominational doctrines which, as you know, vary immensely among the 22000 or more denominations that exist today? You

have to answer that for yourself.

BELIEF- FAITH-ACTION:

The Bible states emphatically that no one was or is justified / forgiven by any way other than faith. Following are several quotes from the Encyclopedia Judaica (vol. 3, pp. 654-656):

"In Judaism the need for a profession of belief did not arise and rabbinic synods saw no necessity for a drawing up of concise formulas expressing Jewish beliefs. Theologically speaking, every Jew is born into G-d's covenant with the people of Israel, and membership in the community does not depend on credal affirmations of a formal character. Jewish beliefs are voiced in the form of prayer and in the twice-daily recital of the Shema...Deut. 6:4 "Listen (Heb. Shema) Israel, G-d is our Lord, G-d is One," (The Living Torah)].

The formulation of articles of Jewish faith is largely a medieval development, even though Philo (first century C.E.) had spoken of eight essential principles of scriptural religion: (1) existence of G-d; (2) His Unity; (3) divine providence; (4) creation of the world; (5) unity of the world; (6) the existence of incorporeal ideas; (7) the revelation of the Law (Torah; oral and written); and (8) its eternity . . .

The fundamentals by Maimonides [1135-1204] are: (1) The existence of G-d which is perfect and sufficient unto itself and which is the cause of the existence of all other beings. (2) G-d's unity which is unlike all others of unity. (3) G-d must not be conceived in bodily terms, and the anthropomorphic expressions applied to G-d in Scripture have to be understood in a metaphorical sense. (4) G-d is eternal. (5) G-d alone is to be worshipped and obeyed. There are no mediating powers able freely to grant man's petitions, and intermediaries must not be invoked. (6) Prophecy. (7) Moses is unsurpassed by any other prophet. (8) The entire Torah was given to Moses. (9) Moses' Torah will not be abrogated or superseded by another divine law nor will anything be added to, or taken away from it. (10) G-d knows the actions of men. (11) G-d rewards those who fulfill the commandments of the Torah, and punishes those who transgress them. (12) The coming of the Messiah. (13) The resurrection of the dead.''

The Hebrew word Emunah has a two-fold connotation - theological and human. It signifies a like faith and trust in G-d, and faithfulness, honesty, and integrity in human relations. These two concepts of Emunah do not conflict with each other. In Judaism, unlike other religions (and we must never forget that Yeshua is Jewish and always adhered to Judaism and not Christianity), faith is not some mystical quality charged with supernatural powers capable of winning divine favor and grace. Faith is a dynamic, a motive of faithfulness, and faith is of value only in so far as it is productive of faithful action; nor is there any faithful action that is not rooted in faith in G-d. The man of faithfulness is an Ish Emunah (man of faith), and the man of faith is a Ba'al Emunah (possessor of faith). For it is the man of the highest faith in G-d who is the man of the greatest faithfulness in dealing with his fellow man; and it is only the man of faithfulness who can truly be considered a man of faith.

From the above information we can see that it is belief in G-d and not sacrifices that produce the beginning of a relationship with G-d. Abraham, a ben Noah, is the archtype of all people of faith.

"And he (Abraham) believed in the LORD (YHVH); and he (YHVH) counted it to him (Abraham) for righteousness'' (Gen. 15:6).

It was his belief in YHVH that caused Abraham to move from the land of his father and make his home in a strange land. But Abraham's belief (faith), to be acceptable by G-d, had to produce actions based upon such faith! IT MUST BE NOTED THAT ACTIONS DID NOT PRODUCE THE FAITH! One must have faith first! This is the formula that is shown throughout Tanakh. The members of the Nazarene Sect possessed this same belief.

"For if Abraham were justified by works, he hath something of which to glory, but not before G-d. For what saith the scripture? Abraham believed G-d, and it was counted unto him for righteousness (literally Justification, Strong's # 1343).

Lexicon Greek 1343

1343 dikaiosune {dik-ah-yos-oo'-nay} from 1342; TDNT - 2:192,168; n f AV - righteousness 92; 92

- **1) in a broad sense: state of him who is as he ought to be, righteousness, the condition acceptable to G-d**
- **1a) the doctrine concerning the way in which man may attain a state approved of G-d!!!!!!!!!!**
- **1b) integrity, virtue, purity of life, rightness, correctness of thinking feeling, and acting!!!!!!!!!!**
- **2) in a narrower sense, justice or the virtue which gives each his due**

Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him (YHVH) that justifieth the ungodly, his faith is counted for righteousness (literally justification). [Strong's # 1343]. (Rom. 4:2-5).

"Even as Abraham believed G-d, and it was accounted to him for righteousness (Justification, Strong's 1343). Know ye, therefore that they who are of faith, the same are the sons of Abraham " (Gal. 3: 6- 7).

Answer for yourself: Whom did Abraham believe that brought him righteousness? G-d (YHVH)..

"For without faith it is impossible to please him (YHVH); for he that cometh to G-d must believe that he (YHVH) is, and that he (YHVH) is a rewarder of them that diligently seek him (YHVH) " (Heb. 11: 6).

Answer for yourself: Who are we to come to..Yeshua or YHVH? YHVH

Answer for yourself: Who made it possible for Gentile to know YHVH and understand those things necessary whereby we could come to YHVH? Yeshua

"Thou believes" that there is one G-d; thou doest well. The demons also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead. Was not Abraham, our father, justified by works (not faith alone), when he had offered Isaac, his son, upon the altar? Seest thou how faith wrought with his works and by works was faith made perfect (complete)?And the scripture was fulfilled which saith, Abraham believed G-d, and it was imputed unto him for righteousness (literally justification); and he was called a friend of G-d: (Jas. 2:19-23).

Answer for yourself: Will faith in Yeshua without proper works result in "complete faith?" No.

Answer for yourself: Should our faith in Yeshua not be so much in his identity but his message which commanded actions that pleased his Father? Yes.

LOOKING AT OUR EXAMPLES

The Nazarene Sect went one step further than what is mentioned in the Hebrew Scriptures. The Nazarenes equated faith in G-d with faith in His messiah (HIS MESSAGE). To the early Jerusalem Church if one believed in G-d this would result in believing that Yeshua (Yeshua) was G-d's Messiah who came with an authoritative message and warning.

"And this is life eternal, that they might KNOW thee, THE ONLY TRUE G-D, and Yeshua Christ (Messiah) whom THOU (G-d) hast sent (Jn. 17. 3).

3 And <1161> this <3778> is <2076> (5748) life <2222> eternal <166>, that <2443> they might know <1097> (5725) thee <4571> the only <3441> true <228> G-d <2316>, and <2532> Yeshua <2424> Christ <5547>, whom <3739> thou hast sent <649> (5656).

Answer for yourself: Is there a connection between eternal life and acquiring know-ledge of G-d? Yes.

Let us examine the Greek word used in "they might know:"

Lexicon Greek 1097

1097 ginosko {ghin-oce'-ko}a prolonged form of a primary verb; TDNT - 1:689,119; v AV - know 196, perceive 9, understand 8, misc 10; 223

- **1) to learn to know, come to know, get a knowledge of perceive, feel**
- **1a) to become known**
- **2) to know, understand, perceive, have knowledge of**
- **2a) to understand**
- **2b) to know**
- **3) Jewish idiom for sexual intercourse between a man and a woman**
- **4) to become acquainted with, to know**

We are to "know G-d." "Knowing" is in the present tense and active voice. That means each one is himself responsible to acquire knowledge of G-d and His ways through study of His holy Word. Failure to study G-d's Torah has deceived millions into believing they are right with and in proper relationship with G-d because they belong to a church or hear 30 minutes of preaching a week. They are deceived and are in error.

Answer for yourself: Does the Bible teach us that we can know for sure that we "know G-d?" Yes.

1 John 2:3 And <2532> hereby <1722> <5129> we do know <1097> (5719) that <3754> we know <1097> (5758) him <846>, if <1437> we keep <5083> (5725) his <846> commandments <1785>.

Answer for yourself: Is the word "know" as in "know him" the same word used in John 17:3..."here is life eternal...that we know G-d?" Yes.

Answer for yourself: Does knowing the commandments and keeping them assure us of eternal life? Yes.

"But these are WRITTEN, that ye might BELIEVE that Yeshua is THE CHRIST' (Messiah), 'THE SON OF G-D) (not G-d the son); and that believing, ye might have life through his (G-d, remember Abraham believed G-d) name" [G-d's Name] (Jn. 20:31).

Thus life (eternal life) comes through believing through the same name that Abraham believed in...namely; Yahweh and not Yeshua. Have faith in G-d!

Abraham believed "G-d" (he believed what G-d had said) and then it was accounted unto him as righteousness.

Answer for yourself: Why am I making a difference between believing G-d vs believing in Jesus? Simply because the Gentile writers and redactors of the New Testament have put into the mouth of Jesus as well as others who write of him many doctrines that the historical Jesus, let alone the Messiah, could never have believed and which are totally foreign to the faith of the Jews. Literally paganism has been put into the mount of Jesus and others in the New Testament in many, but not all places. The hard thing for the average believer to do is to discern the meat from the bone and this can be done only after years of study.

Answer for yourself: Would you believe the Bible more than what you often hear preached when shown that what you heard preached is in error when compared to the Bible? Don't be so quick to answer for many I know who say "yes" end up not repenting when shown error; they would rather continue following the errors and traditions of men for that is all they have ever known. To walk in a new direction when shown your errors is possibly one of the greatest manifestations of faith that man can exhibit before G-d.

John states the purpose of his writing:

- ***1. ". . . that they mighty KNOW Thee (G-d...not your church or denominational doctrines), THE ONLY TRUE G-D (YHVH), and Yeshua Christ (Messiah) WHOM THOU HAST SENT"***
- ***2. ". . . these are written, that ye might BELIEVE THAT JESUS IS THE CHRIST (Messiah), THE SON OF G-D."***

In view of the above statements made by the writer let us read John 3:16 in the following light. Get ready for the shock of your life!

"For G-d so loved the world that He (G-d) gave His (G-d) only begotten Son (Yeshua the Messiah) that whosoever believeth in Him (G-d) should not perish but have everlasting life."

Answer for yourself: Did you notice a monumental difference in the correct wording above over what you have accepted previously?

Answer for yourself: Have we mistakenly misunderstood to whom our faith as Christians is to be directed toward? We sure have.

Answer for yourself: Are we to direct our faith to another or G-d alone as did Abraham? G-d alone as did Abraham.

FAITH IN THE G-D (YHVH) OF YESHUA JUSTIFIES...NOT FAITH "IN YESHUA"

Let us examine three references that show clearly that it is faith in the G-d of Yeshua, not faith in Yeshua which results in justification.

"That if thou shalt confess with thy mouth the Lord Yeshua, and shalt BELIEVE IN THINE HEART (MIND) THAT G-D RAISED HIM (Yeshua) from the dead, thou shalt be saved" (Rom.

10:9).

Answer for yourself: In this passage who is the active participant...*Yeshua* or G-d? G-d.

Answer for yourself: Does the above passage say we are to have faith in the acts of G-d; one of which is the resurrection of *Yeshua*? Yes.

Answer for yourself: Does the passage say that we are to confess that *Yeshua* is Lord (the Gentile's example and whose authority we follow) as well as relegating our faith to the G-d of *Yeshua* and not *Yeshua*? Yes.

Answer for yourself: Would it bother you to know that the above passage, Rom. 10:9-10, was not in the writings collected in 150 A.D. when the first New Testament was organized but only after 180 A.D. would such passages show up in the Second collection of writings we call the New Testament? What is also very troubling is that the collector of the First New Testament in 150 A.D. (Marcion) was staunchly pro-Pauline and there is no reason why such a anti-Jewish passage would not have been collected and used by Marcion in his tirade against the Jews.

"For whosoever shall call upon the name of the Lord (YHVH .. Joel 2:23) shall be saved " (Rom. 10:13).

Answer for yourself: Is Rom. 10:13 a quote from the Hebrew Scriptures and the book of Joel 2:32? Yes.

Answer for yourself: Are we to call upon YHVH or *Yeshua*?

Answer for yourself: Does the "Lord" in this verse (Rom. 10:13) as quoted from Joel refers to YHVH or Yeshua? Let us examine Joel 2:32 to determine correctly.

Answer for yourself: Would it bother you to know that the above passage, let alone the whole of Romans chapters 9-11, were not in the New Testament until after 180 A.D.? As stated earlier such passages were not available for men like Marcion and others to use since they did not exist until after 180 A.D. when Irenaeus presents us with his response to Marcion; it is called the official New Testament (the second one).

Let us examine the passage from Joel 2:32 from which the Gentile writers of the New Testament derived their theology

Joel 2:32 And it shall come to pass, [that] whosoever shall call <7121> (8799) on the name <8034> of the LORD <3068> shall be delivered <4422> (8735): for in mount <2022> Zion <6726> and in Jerusalem <3389> shall be deliverance <6413>, as the LORD <3068> hath said <559> (8804), and in the remnant <8300> whom the LORD <3068> shall call <7121> (8802).

The Hebrew word for "LORD" is as follows:

BDB/Thayers # 3068

03068 Yehovah {yeh-ho-vaw'} from 01961; TWOT - 484a; n pr dei AV - LORD 6510, G-D 4, JEHOVAH 4, variant 1; 6519 Jehovah = "the existing One"

1) the proper name of the one true G-d...YHVH/Jehovah

Answer for yourself: Is Paul quoting a Scripture to tell us to call upon YHVH or Yeshua? You can clearly see now that we are to call upon Yahweh but if you are honest you find this passage always taught as if one is to believe on "Jesus."

Answer for yourself: Have we been taught to trust *Yeshua* or Yahweh for your salvation and to call out to

Yeshua **or Yahweh for salvation?** ***Yeshua*** **on both counts, yet the original Scriptures teach otherwise. Get ready for another shock to your system.**

"Who by him (Yeshua) do (we Gentiles) BELIEVE IN G-D, WHO RAISED HIM (Yeshua) FROM THE DEAD and gave him (Yeshua) glory, that YOUR FAITH AND HOPE MIGHT BE IN G-D" (and not Yeshua) (1 Pet. 1. 21).

Answer for yourself: Was the purpose of *Yeshua* to get us to have faith in him or in his Father YHVH? YHVH.

Answer for yourself: As Gentiles, who were strangers from the covenant promises, aliens from the commonwealth of Israel, without hope and without G-d in the world, are we to understand that the purpose of Yeshua and his ministry was to get us to G-d and not get us to himself (*Yeshua*)? Yes, he came to get us to G-d.

Answer for yourself: Can you as a Christian say and understand that we Gentiles came to believe in G-d (YHVH) because of His Messiah who gave his life that the message of the commandments might be taken to the world in the Great Commission (teach them to observe those things I commanded you)? Yes.

In the verses cited, it is faith in the G-d who raised Yeshua, not faith in Yeshua that brings justification. This is literally an atomic bomb to the Christian church which focuses on Yeshua to the exclusion of YHVH, faith in Yeshua to the exclusion of faith in YHVH, and on the New Testament writings to the exclusion of the Hebrew Bible. The Nazarenes view of the first century (Yeshua's church) was that faith in G-d would result in believing that Yeshua was the Messiah of YHVH. This is not the same as faith in "the blood" of Yeshua, but in the Father of Yeshua.

Clearly the Nazarene Sect viewed justification as coming from faith in G-d, not from blood sacrifices (whether animal or human as taught about Yeshua). Justification means to declare just. The belief (faith) in G-d resulted in them being declared just as they obeyed the commandments of YHVH. James, the brother of Yeshua, declared that justification will result in works (action). The context of the passage would reflect the specific action taken.

Isaiah was a favorite source for the Nazarenes. Let us examine Isaiah's view of ransom / justification / redemption.

"Tell ye, and bring them near; yea, let them take counsel together. Who hath declared this from ancient time? Who hath told it from that time? Have not I, the Lord (YHVH)? And THERE IS NO G-D ELSE BESIDES ME, A JUST G-D AND SAVIOR; THERE IS NONE BESIDES ME. Look unto ME (YHVH) AND BE SAVED, ALL THE ENDS OF THE EARTH (Heb. Adam i.e., all mankind-Gentiles); For I am G-d, and there is none else. (Isa. 45. 21-22).

Answer for yourself: Does Isaiah tell the Gentile world to look to Yeshua to be saved or to YHVH to be saved? Look unto YHVH.

The death of Jesus served as a catalyst that brought repentance to the Jewish religious establishment in the first century C.E. by the taking the Laws of Noah to the world for manifestations of obedience of their new faith in the ONE true G-d...YHVH. The Nazarene community knew quite well that Gentile faith without works was a dead faith; thus the teaching directed toward them "to observe those things Yeshua had commanded...for the words he spoke were not his, but his Father's in heaven.

Remember the former things of old; for I am G-d, and THERE IS NONE ELSE; I am G-d, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure (Isa. 46:9-10).

Thus saith the Lord (YHVH), THY REDEEMER, the Holy One of Israel: I am the Lord (YHVH) thy G-d, who teacheth thee to profit, who LEADETH THEE BY THE WAY THAT THOU SHOULDEST GO" (Isa. 48:17).

The Hebrew writings as well as the writings of the Nazarenes agree. It is faith in G-d (YHVH) which makes one just in the sight of YHVH. It is this faith that responds in obedience to YHVH's mitzvoth (commandments).

I have quoted the Jewish (Judaism's) concept of faith and works in the above section. We have seen the Nazarene (Messianic) Sects' concept of faith, both are in agreement, FAITH COMES BECAUSE OF BELIEF IN G-D (YHVH).

JUSTIFICATION: FAITH OR BLOOD? BLOOD - FACTS:

Answer for yourself: What do we do with all those passages dealing with the idea of blood and blood sacrifices since what we supposed was "faith in Yeshua" in reality is "faith in G-d" instead? This will be the subject of our next section.

Answer for yourself: Was a blood sacrifice required each time a Jew sinned? No!

Answer for yourself: Was a blood sacrifice the only way to obtain atonement (a covering for sin): No1

The person making the sacrifice brought the sacrifice to the Temple ONLY after he had acknowledged his transgression and previously confessed. Let us look at passages in Exodus, Leviticus, and Numbers for the requirements of a sacrifice. Your further study is recommended in the Encyclopedia Judaica vol. 1, index p. 730 regarding various aspects of sacrifices.

Answer for yourself: What about those Jews who lived in Asia Minor and other parts of the world who did not have access to the Temple for animal sacrifices? How did they obtain forgiveness?

They could not run down to Jerusalem each time they needed to make a sacrifice.

The key verse for those (unenlightened and knowledgeable Christians) who would try to make blood sacrifices the only means of atonement is Leviticus 17. 11.

"For the life of the flesh is the blood; and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an* atonement for *the soul."

Rashi makes the following observation. Because life is dependent upon the blood, G-d designed blood as the medium that goes upon the Altar for atonement, as if to say, 'Let one life be offered to atone for another." So it is not appropriate for it to be eaten. Notice two things:

1. **The shedding of blood brings atonement.**
2. **Blood is not to be eaten by any man.**

Answer for yourself: What does this verse not say?

It does not say that a blood sacrifice is the only means of gaining atonement!

Answer for yourself: Should the New Testament writings contradict the Hebrew Old Testament Scriptures? No. Does it? Yes. Where? Many places...for example...

Hebrews 9:22 And <2532> almost <4975> all things <3956> are <2511> <0> by <2596> the law <3551>purged <2511> (5743) with <1722> blood <129>; and <2532> without <5565> shedding of blood <130> is <1096> (5736) no <3756> remission <859>.

The Greek Word For "Purged"

Lexicon Greek 2511 2511 katharizo {kath-ar-id'-zo} from 2513; TDNT - 3:413,381; v AV - cleanse 16, make clean 5, be clean 3, purge 3, purify 3; 30

- **1) to make clean, cleanse**
 - **1a) from physical stains and dirt**
 - **1a1) utensils, food**
 - **1a2) a leper, to cleanse by curing**
 - **1a3) to remove by cleansing**
 - **1b) in a moral sense**
 - **1b1) to free from defilement of sin and from faults**
 - **1b2) to purify from wickedness**
 - **1b3) to free from guilt of sin, to purify**
 - **1b4) to consecrate by cleansing or purifying**
 - **1b5) to consecrate, dedicate**
- **2) to pronounce clean in a levitical sense**

Answer for yourself: Does Heb. 9:22 say "all things" are purged by blood or "almost all?" Almost all.

Answer for yourself: Does the Bible teach that without the shedding of blood that there is no forgiveness of sins or does Heb. 9:22 teach that only? No the Bible does not, but Heb. 9:22 is bogus. Heb. 9:22 teaches that in error, for having previously proven repeatedly that there is not a "New Covenant" existing yet, but only a re-newed Old Covenant, there is absolutely no warrant for changing the Words of G-d in the Hebrew Scriptures as has been done by those wishing to create a new religion about Yeshua instead of following the religion of Yeshua.

NON-BLOOD ATONEMENT AS TAUGHT BY THE BIBLE

Answer for yourself: Will you let the Bible dictate what you are to believe and not Catholic theology which has been written into the New Testament manuscripts in places which contradict Moses and the Bible Yeshua used, as well as where Biblical and Jewish doctrines were, in Gentile estimation, to be changed? I hope so.

Leviticus 5:11-13 'But IF HE BE NOT ABLE (if he is too poor) to bring two* turtle doves, *or two young pigeons, then he that SINNED shall BRING his offering THE TENTH PART OF AN EPHAH OF FINE FLOUR FOR A SIN OFFERING; he shall put no oil upon it, neither shall he put any frankincense thereon; FOR IT IS A SIN OFFERING...And the priest shall MAKE AN ATONEMENT FOR HIM AS TOUGHING HIS SIN that he hath sinned in one of these, and IT SHALL BE FORGIVEN HIM; and the remnant shall be the priest's as a meal offering."

This passage reveals that A PERSON can bring his own atonement offering and that flour can be offered for sin when one cannot afford turtledoves (blood).

Exodus 30.16 "And thou shalt TAKE THE ATONEMENT MONEY OF THE CHILDREN OF ISRAEL...to make AN ATONEMENT FOR YOUR SOULS." Money was given as a ransom / atonement for the people when they were numbered.

This emphasizes the concept of giving that is connected to the tithe (Matt. 19 and Matt. 25 giving to the poor is connected to eternal life).

Isaiah 6:4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. {door: Heb. thresholds} 5 Then said I, Woe [is] me! for I am undone; because I [am] a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts. {undone: Heb. cut off} 6 Then flew one of the seraphims unto me, having a live coal in his hand, [which] he had taken with the tongs from off the altar: {having...: Heb. and in his hand a live coal} 7 And he laid [it] upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

This passage emphasizes confession of sin for atonement.

Answer for yourself: What is the main action that purges sin in Isa. 6:4-7? The merciful sovereignty of G-d mixed with our awareness of our sin as revealed by His Torah and our great need of G-d's grace.

Isaiah 27:8-118 In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind. {it shooteth...: or, thou sendest it forth} {he...: or, when he removeth it with} 9 By this therefore shall the iniquity of Jacob be purged; and this [is] all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up. {images: or, sun images} 10 Yet the defenced city [shall be] desolate, [and] the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof. 11 When the boughs thereof are withered, they shall be broken off: the women come, [and] set them on fire: for it [is] a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour.

Answer for yourself: What is the main action that purges sin in the Isa. 27:8-11 text? The destruction of idolatry by zealous believers in YHVH.

Isaiah 55:77 Let the wicked <7563> forsake <5800> (8799) his way <1870>, and the unrighteous <205> man <376> his thoughts <4284>: and let him return <7725> (8799) unto the LORD <3068>, and he will have mercy <7355> (8762) upon him; and to our G-d <430>, for he will abundantly <7235> (8686) pardon <5545> (8800). {the unrighteous...: Heb. the man of iniquity} {abundantly...: Heb. multiply to pardon}

The Hebrew Word For "Forsake"

Lexicon Hebrew 5800 05800 `azab {aw-zab'} a primitive root; TWOT - 1594,1595; v AV - forsake 129, leave 72, leave off 4, faileth 2, fortify 2, help 2, committeth 1, destitute 1, refuseth 1, surely 1; 215

- **1) to leave, loose, forsake**
- **1a) (Qal) to leave**
- **1a1) to depart from, leave behind, leave, let alone**
- **1a2) to leave, abandon, forsake, neglect, apostatize**
- **1a3) to let loose, set free, let go, free**
- **1b) (Niphal)**
- **1b1) to be left to**
- **1b2) to be forsaken**
- **1c) (Pual) to be deserted**

- 2) to restore, repair
- 2a) (Qal) to repair

The Hebrew Word For "Way"

Lexicon Hebrew 1870 01870 derek {deh'-rek} from 01869; TWOT - 453a; n m AV - way 590, toward 31, journey 23, manner 8, misc 53; 705

- 1) way, road, distance, journey, manner
- 1a) road, way, path
- 1b) journey
- 1c) direction
- 1d) manner, habit, way
- 1e) of course of life (fig.)
- 1f) of moral character (fig.)

The Hebrew Word For "Thoughts"

Lexicon Hebrew 4284 04284 machashabah {makh-ash-aw-baw'} or machashebeth {makh-ash-eh'-beth} from 02803; TWOT - 767d; n f AV - thought 28, device 12, purpose 6, work 3, imaginations 3, cunning 1, devised 1, invented 1, means 1; 56

- 1) thought, device
- 1a) thought
- 1b) device, plan, purpose
- 1c) invention

The Hebrew Word For "Return"

Lexicon Hebrew 7725 07725 shuwb {shoob} a primitive root; TWOT - 2340; v AV - return 391, ...again 248, turn 123, ...back 65, ...away 56, restore 39, bring 34, render 19, answer 18, recompense 8, recover 6, deliver 5, put 5, withdraw 5, requite 4, misc 40; 1066

- 1) to return, turn back
- 1a) (Qal)
- 1a1) to turn back, return
- 1a1a) to turn back
- 1a1b) to return, come or go back
- 1a1c) to return unto, go back, come back
- 1a1d) of dying
- 1a1e) of human relations (fig)
- 1a1f) of spiritual relations (fig)
- 1a1f1) to turn back (from G-d), apostatize
- 1a1f2) to turn away (of G-d)
- 1a1f3) to turn back (to G-d), repent
- 1a1f4) turn back (from evil)
- 1a1g) of inanimate things
- 1a1h) in repetition
- 1b) (Polel)
- 1b1) to bring back
- 1b2) to restore, refresh, repair (fig)
- 1b3) to lead away (enticingly)
- 1b4) to show turning, apostatize

- 1c) (Pual) restored (participle)
- 1d) (Hiphil) to cause to return, bring back
- 1d1) to bring back, allow to return, put back, draw back, give back, restore, relinquish, give in payment
- 1d2) to bring back, refresh, restore
- 1d3) to bring back, report to, answer
- 1d4) to bring back, make requital, pay (as recompense)
- 1d5) to turn back or backward, repel, defeat, repulse, hinder, reject, refuse
- 1d6) to turn away (face), turn toward
- 1d7) to turn against
- 1d8) to bring back to mind
- 1d9) to show a turning away
- 1d10) to reverse, revoke
- 1e) (Hophal) to be returned, be restored, be brought back
- 1f) (Pulal) brought back

The Hebrew Word For "Mercy"

Lexicon Hebrew 7355 07355 racham {raw-kham'} a primitive root; TWOT - 2146; v AV - ...mercy 32, ...compassion 8, pity 3, love 1, merciful 1, Ruhamah 1, surely 1; 47

- 1) to love, love deeply, have mercy, be compassionate, have tender affection, have compassion
- 1a) (Qal) to love
- 1b) (Piel)
- 1b1) to have compassion, be compassionate
- 1b1a) of G-d, man
- 1c) (Pual) to be shown compassion, be compassionate

The Hebrew Word For "Pardon"

Lexicon Hebrew 5545 05545 calach {saw-lakh'} a primitive root; TWOT - 1505; v AV - forgive 19, forgiven 13, pardon 13, spare 1; 46

- 1) to forgive, pardon
- 1a) (Qal) to forgive, pardon
- 1b) (Niphal) to be forgiven

Answer for yourself: What are the main actions bringing forgiveness in Isa. 55:77? Repentance in thought (renewed minds) and deeds of life.

Jeremiah 50:20 In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and [there shall be] none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.

"I will pardon" is in the imperfect tense:

Lexicon Hebrew 8811 08811 Imperfect

- The imperfect expresses an action, process or condition which is incomplete, and it has a wide range of meaning:
- It is used to describe a single (as opposed to a repeated) action in the past; the imperfect adds color and movement by suggesting the "process" preliminary to its completion.
- The imperfect is used to express the "future", referring not only to an action which is about to

be accomplished but one which has not yet begun:

WE MUST LISTEN TO THE PSALMS

Psalms 69:30 I will praise <1984> (8762) the name <8034> of G-d <430> with a song <7892>, and will magnify <1431> (8762) him with thanksgiving <8426>. 31. [This] also shall please <3190> <0> the LORD <3068> better <3190> (8799) than an ox <7794> [or] bullock <6499> that hath horns <7160> (8688) and hoofs <6536> (8688). 32 The humble <6035> shall see <7200> (8804) [this, and] be glad <8055> (8799): and your heart <3824> shall live <2421> (8799)that seek <1875> (8802) G-d <430>. {humble: or, meek}

The Hebrew Word For "Seek"

Lexicon Hebrew 1875 01875 darash {daw-rash'} a primitive root; TWOT - 455; v AV - seek 84, enquire 43, require 12, search 7, misc 18; 164

- 1) to resort to, seek, seek with care, enquire, require
- 1a) (Qal)
- 1a1) to resort to, frequent (a place), (tread a place)
- 1a2) to consult, enquire of, seek (pray)
- 1a2a) of G-d
- 1a2b) of heathen gods, necromancers
- 1a3) to seek deity in prayer and worship
- 1a3a) G-d
- 1a3b) heathen deities
- 1a4) to seek (with a demand), demand, require
- 1a5) to investigate, enquire (study)
- 1a6) to ask for, require, demand
- 1a7) to practice, study, follow, seek with application (obedience)
- 1a8) to seek with care, care for
- 1b) (Niphal)
- 1b1) to allow oneself to be enquired of, consulted (only of G-d)
- 1b2) to be sought, be sought out (study)
- 1b3) to be required (of blood)

Answer for yourself: What are the dynamics that affected forgiveness? Praise, prayer, and study.

Psalms 78:37 For their heart was not right with him, neither were they steadfast in his covenant. 38 But he, [being] full of compassion, forgave [their] iniquity, and destroyed [them] not: yea, many a time turned he his anger away, and did not stir up all his wrath. 39 For he remembered that they [were but] flesh; a wind that passeth away, and cometh not again.

Answer for yourself: What are the dynamics involved in this forgiveness? The mercy of G-d alone.

The above passages show that the individual Jew could obtain forgiveness in various ways: repentance, prayer, study, meal and flour offerings, money, jewelry, or simply out of the pure mercy of G-d. A blood sacrifice was not the only means of atonement.

Hosea, the prophet, states: "For I desire MERCY, and NOT SACRIFICE, and THE KNOWLEDGE OF G-D MORE THAN BURNT OFFERINGS" [which were blood sacrifices] (Hosea 6:6).

Answer for yourself: Is the knowledge of G-d from His Word and Torah greater than any blood sacrifice? Yes.

Answer for yourself: How can we obtain the knowledge of G-d? Study.

Answer for yourself: How could Abraham believe G-d without a knowledge of Him? The answer is he could not!

Answer for yourself: How did the great men of the Hebrew Bible obtain justification / atonement / ransom when they lived outside the land of Israel (remember there was no way for him to continuously bring blood offerings on a routine basis throughout the year for atonement and forgiveness)? G-d provided other ways just as effective as blood and burnt offerings (other ways than blood).

Answer for yourself: What about all those who lived for G-d after the destruction of Solomon's Temple (422 B.C.E.)? There were always other ways than blood and these "non-blood" atonements were not created "after the fact" so to speak.

Answer for yourself: What did the people do to be rightly related to G-d from the destruction of the First Temple until Ezra and Nehemiah returned and began the rebuilding of the Temple?

These people without Temple, priesthood, or offering, by faith in G-d maintained a relationship with Him. They believed G-d as did their father Abraham, and it was accounted to them for justification. Their belief was exhibited in G-dly actions prescribed by His Torah and not "good works" alone, for every good work is not a godly work. Many good works are motivated by the unconscious self, and since the heart is desperately wicked and we cannot know it, the only sure way to be sure that we "know HIM" is for us to keep His COMMANDMENTS and not our best intentions.

Ezekiel 11:16 "Thus saith the Lord G-d: Although I have cast them far off among the nations, and although I have scattered them among the countries, YET WILL I BE TO THEM A LITTLE SANCTUARY (Hebrew Temple) in the counties where they shall come."

Numbers 15:38-39 "Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a cord of blue; And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after your own hearts and your own eyes, after which ye used to play the harlot."

There were certain laws which only could be observed in the land. There were others that could be only observed when the Temple stood. While out of the land and without the benefits of the Temple, the individual Jew could look at the fringes on his garment and be reminded of the commandments of G-d. He would also be reminded that G-d would be to him a little Temple in the land of his so-journey. When the individual Jew acknowledged the commandments he would identify himself with G-d who dwelled in the Temple.

Each time the ancient Hebrew looked upon his "garment," the knots and "color" of blue reminded him of all the laws, ordinances, and commandments.

In keeping with our discussion of faith, the individual Jew did not need a set of dogma. He had a relationship with G-d based on belief in G-d not blood from animals. No Orthodox Jew I have ever spoken with indicated that a Jew was justified / atoned / redeemed by blood. It was a belief in G-d that produced G-dly actions that maintained his fellowship and relationship with YHVH.

Jonah, a Jewish prophet, who goes to a city of bnai Noah, Nineveh, proclaimed the judgment of G-d, " . . . *yet forty days and Nineveh shall be overthrown" (Jonah* 3:4). The result of this message is

spelled out in the text of the third chapter.

"So the people of Nineveh BELIEVED G-D, and proclaimed a fast, and put on sackcloth, from the greatest of them to the least of them . . . the decree of the king and his nobles, saying, let neither man nor beast, nor herd nor flock, taste anything; let them not feed, nor drink water. . CRY MIGHTILY unto G-d; yea, let them TURN (lit. repent) everyone FROM HIS EVIL WAY (from sins in general), AND FROM THE VIOLENCE (Hebrew-robbery," which is one of the seven laws of Noah) THAT IS IN THEIR HANDS...AND G-D SAW THEIR WORKS, that they turned from their evil ways (sins in general and specifically).

When the people repented of their sins G-d did not overthrow the kingdom. The text does not say that the people did not have faith in G-d before the coming of Jonah. What the text does say is the people of Nineveh were guilty of theft. When this is called to their attention "the *people of Nineveh believed G-d,"* (they believed that He would overthrow them). This shows they possessed a knowledge of G-d before Jonah came to them. They did not offer a blood sacrifice. They *"cried mightily unto G-d . . . and G-d saw their works (G-dly actions in response to their repentance), that they turned from their evil ways."* Like Abraham, and all men of faith, their belief in G-d resulted in G-dly actions.

I am aware of passages in the New Testament writings that would suggest a justification / atonement / redemption based on blood sacrifices. There are verses that show a **human sacrifice, which is specifically prohibited in the Hebrew writings.** Following is a partial list of passages: *Luke 22:20; I Corinthians 11:25-27; Ephesians 1:7; 2:13; Colossians 1:14,20; Hebrews 9:12,18,20,22; 10:19,29; 13:12,20; 1 Peter 1 :2,19; I John 1:9; Revelation 1.5; 5:9; 12:11.*

Answer for yourself: Having seen what is presented in this article, is it possible we have not fully and correctly interpreted the death of Yeshua, for after all, he did not die on the altar in the Temple? This bears more study.

Following is a partial list of passages from the Hebrew Scriptures which show that G-d specifically prohibited human sacrifice. Some would say that Yeshua was different. He was god-man. Regardless who they say he is or was does not abrogate the clear teaching of the Hebrew Scriptures. All the teaching of Yeshua and his followers had as their basics the Hebrew Scriptures.

'Thou shalt not do so unto the Lord thy G-d; for every abomination of the Lord, which he hateth, have they done unto their gods. For even their sons and daughters they have burned in the fire to their gods. Whatsoever thing I command you, observe to do it; thou short not add thererto, nor diminish from it" (Deut. 12:31-32).

'And they served their idols, which were a snare unto them. Yea, they sacrificed their sons and their daughters unto demons " (Psa. 106:36-37)

And they have built the high places of Topheth, which is in the valley of the Son of Hinnon, to burn their sons and their daughters in the fire, which I commanded them not, neither came it into my heart" (Jer. 7:31).

Answer for yourself: What can we deduct from the above references?

G-d views human sacrifice as an abomination. He hates it and issued a specific prohibition regarding such sacrifices. There were to be no additions or deletions from the prohibition.

Answer for yourself: Could the Gentile Christian church, in retrospect, possibly interpreted the death of Yeshua in ways which were unacceptable to the faith of Yeshua, and could possibly the Jew be right today in

many areas where Gentile Christianity has erred in their interpretation? This again bears your personal study.

Human sacrifice was viewed as an offering to demons.

Jeremiah reaffirms the commandment from Deuteronomy. Human sacrifice did not come as a command from G-d, "neither came it into my (YHVH'S) heart (mind or thoughts)."

Answer for yourself: How does this stack up with "Messiah being crucified before the foundation of the world" (a totally solar belief by sun-worshippers-intersection of the cellestial and the elliptical orbits of sun and earth making a "cross" where they intersect...the sun/son one the cross)? Have we been taught wrong by the Gentiles for two thousand years and accepted the wrong meaning given to the death of Jesus due to the rejection of Jewish beliefs by the Gentiles some 2 thousand years ago?

The sum of the matter is that no person has ever been justified by blood from humans.

True Saving Faith always results in G-dly actions which are responses to G-d's Word, Law, and Commandments; which in reality is the fruit of our saving faith.



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